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SPECIAL EDITION

Churches of Christ at Work

PASTORING THE FLOCK

Otto Foster*

Some ten different designations are applied to the workers in the church of our Lord commonly referred to by Christians as "elders."

Pastor (Latin), meaning shepherd in Anglo-Saxon, refers to tending and feeding the flock. "Overseer" in Greek means the same as "bishop" in Anglo-Saxon. Only the pastoring, the shepherding, the overseeing by the elder can we consider in this short article.

We find always a plurality of pastors, and God so ordered in his church. These pastors (elders) were to, "Feed the flock of God"—the church. Of all the work that is given to these overseers, none is more important than proper feeding. In becoming shepherds they are to watch over and feed the flock of God. This proper feeding brings them under the most sacred obligation known—to guard and maintain the honor of God, to keep his teaching and his service pure from all innovations, to feed the flock with the pure milk of the word of God that it may grow spiritually. Since these sheep must be properly fed and the pastors are to do it, or see that it is done, it is plainly stated that these men are to be "apt to teach."

If the congregation goes astray for the want of proper food, the elders (pastors) are at fault. This does not mean that only fundamentals must be taught; they should strive to teach their flock to observe all that God commands. They should impress upon the brethren that they stand for something; that Christ lives in them and that they must be about their Father's business, carrying out the command of Christ to preach the gospel to all the world insofar as within them lies that power; that God's great love, on which they feed daily, teaches them to share it with others. In no other way

can they be saved. Therefore, the teaching of the flock properly requires the shepherds to teach the giving of their means liberally, regularly, cheerfully, and persistently, that the use of that which God has given them may help save their souls (Mark 8:35, 36). God gave us all that we possess. Will we damn our souls by using it to try to buy the pleasures of sin for a season? (Matt. 25:30).

If the pastors teach the congregation to properly live, they must be examples before them in living and giving. The shepherd leads his sheep (Psalm 23). "Take heed unto yourselves," Paul said to the elders from Ephesus, "and to all the flock." Pastor the flock, but look to yourselves first; see that you are an example (1 Peter 5:3).

"Tend the flock"—shepherd or pastor the flock. The imagery here is beautiful. The church is the flock, Christ is the chief Shepherd, and the elders are the under-shepherds. As the shepherd feeds his flock and protects them from wild animals, thieves and robbers, so the elders must care for the church. They must protect it from evils without and within. If there is a hobbyist in the congregation, the elders should not give him recognition as a public teacher and should prevent him from sowing discord among brethren, insofar as such is possible. They should keep out false teachers. They must guard against all teaching and practices that rest on human authority, for such vitiate the service of God and defile the spiritual nature of the taught and cut them off from the blessings of God, which come to men only through the appointments of God unmixed with human inventions and traditions.

"Take the oversight"—In keeping with God's plan, all activities of the church are to be directed and supervised, in the proper spirit, by the elders. This does not mean that they should do all the work themselves. Instead, they should delegate it to others, for by becoming active in the Lord's work the others grow and develop spiritually. It is the duty of the

*The author is an elder of a half century of service in the kingdom. He has been to dozens of churches to help them in training elders. Many churches would do well to have a week of special classes for elders in the church. Brother Foster is an elder of the Central church.

elders to see that these activities are properly performed—this is pastoring the flock.

The modern "pastor system" that seems to be the tendency in many churches today is regrettable. The preacher is not to take the place and do the work of the pastors. Usually he is not one of them.

"Rule well"—as overseers it is in order and necessary for decisions to be made, for work to be outlined, etc. That certainly is the work of the overseer. In the doing of such work, he will have to study and know the individual members of his flock and their ability, as well as their willingness and desire to work in the church. These elders should rule their flock in somewhat the same manner that a kind, tactful, yet

firm and watchful father rules the family. Certainly they are not to usurp authority or to become puffed up with a feeling of self importance (1 Peter 5:3). That would disqualify them to serve. They are to watch in behalf of the souls of the flock, and that requires constant watchcare over each individual; advising with them, praying with and for them, hearing and keeping their confidences and giving careful and considerate advice.

Oh! the responsibility of a pastor of a congregation of Christians; but how wonderful to work with them and with Christ, the chief Shepherd (1 Peter 5:4).

Cleburne, Texas.

IMPROVING THE SINGING

Horace Coffman*

The first great step toward better singing is to awaken the members of our Lord's church to the urgent need for improvement. The statement that "all are in agreement that we should improve," is incorrect for even among some leaders of the church we find an attitude that "we are doing well enough." In fact congregations are often commended and song leaders complimented by elders, preachers, or members when the singing is very poor. Evidently they are unaware of how bad it is.

We need to improve our singing because God commanded that we sing and he knew that good singing would lift us to higher planes of spirituality. Each act of worship ordained of God has its place and fills a need in our lives. Therefore, nothing else can take the place of good singing. To neglect our singing is just as disastrous as to neglect the Lord's Supper, prayer, or any of the other acts of worship.

Through the ages God has asked for the best from each individual who would be well pleasing unto him. Under the law of Moses a lamb for sacrifice had to be the best from the flock. In our time it is not enough just to worship, but we must worship him in spirit and in truth; not enough just to pray, but pray with the spirit and understanding; not enough just to sing, but sing with the spirit and the understanding. We can be lost for not singing! But you say, "Our congregation sings." Are you sure? Does it really sing? When a group of Christians pay little attention to the meaning of the words of a song, they have in great part sung it without the spirit and the understanding. We must sing scripturally to be acceptable.

Now we come to the "self-justification" phase of this study. Many say that they cannot sing, or else sing too poorly to try. Others try but excuse their continued feeble efforts on the grounds that they do not have the ability to improve. When Timothy was commanded to study, would he have been excused from this command on the grounds that he had never learned to read or perhaps did not read very well. Neither can we neglect God's command to sing simply because we have never learned to sing or because we sing poorly. With sufficient effort and time you can, not only learn to sing, but you can continue to improve. Some learn more rapidly and some sing more beautifully than others, but remember that God requires of us according to our ability. Let us start using more of our ability in learning to carry out God's commands.

Following are a few suggestions for improving our singing. No doubt there are many others that you think of. Use them for the improvement of the singing of the church:

The Song Leader

1. Select good songs that are appropriate for the occasion

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and for that specified part of the service for which they are intended.

2. Select your numbers long enough before service time that you can become more familiar with the words and the musical score. (Note: The ability to sight-read rapidly is a wonderful asset, but even a leader with this ability can do much better if he really knows his song; preferably without the book).

3. Stand erect, speak to be heard (when announcing the number or making any comment), look toward the audience, preferably during the entire song.

4. Pitch the song accurately or at least so it is easily singable. Sing with confidence and manifest the time with a baton or with your hands. It will help you and the congregation.

5. Humbly remember you are the leader. Your action, spirit, and attitude will be reflected in your congregation, therefore, try to be a good example.

6. Be ready to commend and encourage signs of improvement, but always press on toward perfection.

The Preacher

1. Preach on the subject of singing and its importance in the life of every Christian.

2. Be a good example by singing with the congregation as you await time to arise and preach the sermon.

3. Commend the song leader and the congregation when they sing well. It will encourage them and cause them to do even better.

4. You are a man of great influence, so push the singing program of the church, also, just as you do other phases of the work.

The Elders

1. Look with favor on efforts to improve the singing. Provide ample opportunities for all ages to learn how to sing and to sing better.

2. Provide singing schools, song drills, or singing normals. Encourage teaching of songs and sight reading in year-round classes.

3. Encourage your song leaders.

4. Remember that over a period of time interest and at-

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tendance will increase because of every good effort. Don't become discouraged.

The Congregation

1. Sit erect, watch the leader, and stay together.
2. Let the spirit of the song be part of you. Put your whole being into it. Sing unto the Lord.
3. Sing the best you can no matter how it may seem to others. However, take advantage of every opportunity to im-

prove your best.

I would encourage all to do some long-range planning. Start now, but remember that the improvement we need in our singing is attained a little at a time; week by week. Every effort to improve will bear some fruit and some day each congregation will see its singing a real glory to God and a blessing to man.

Lubbock, Texas.

EFFECTIVE PERSONAL VISITATION WORK

Otis Gatewood*

Many members of the church are dead spiritually. They do not read their Bibles, pray, or attend services regularly, except on Sunday mornings. And why? In my estimation it is because they are not given any definite work to do in the church.

We have found in the church in Germany that the members who are given some definite work to do as soon as they are baptized grow and develop, but those who remain inactive grow weaker and ultimately quit coming to church altogether.

It is impossible to keep all of the members of the church active unless they are given personal work to do. Sermons can be preached on the need of personal work, but these will not do any good unless members of the church are given some leadership in showing them what to do.

We have found here in Germany that one of the best ways to get personal work done is to have a definite work evening. We use Tuesday evening because it is soon after Sunday and we therefore can contact the new people who were at church the last Sunday as soon as possible. We do not leave personal work on a voluntary basis. We select definite members of the church and ask them in writing to meet with us on a definite evening for work. If you make a public announcement in church inviting all the members of the church to come, very few if any will be there. And often with such a public announcement the least qualified will be present and those with the best ability will never come. But by a written invitation each one invited will make a special effort to be present. There is a denominational church in Detroit that is known as the largest church in America. They attribute their growth to one work evening each week. Members of the church of Christ meet often to worship and study the Bible, but very few churches have work evenings where the members are given some active part in the church.

After personal workers come together on a particular evening naturally the question arises of how their work is to be assigned. One of the poorest ways for them to do personal work is to go from door to door calling on total strangers. One of the best ways is for them to visit the non-members who attended church services. If your congregation and community is small, the best way to get these names is to ask two or three members of the church to meet all non-members who come. If they know the people who come they should make a list of the non-members who attend. If strangers come, those responsible should go to these visitors and ask them to sign a guest book or visitor's card. If the congregation is large a public announcement should be made asking all visitors to sign cards or guest book. In large congregations it is also good to get the names of visitors in the different Bible classes. Much of the personal work should be built around these people who thus have shown an active interest in the church by attending.

Before the meeting on Tuesday night, the evangelist and someone should get together and decide how the work should be done. Two people should visit together, and here in Frankfurt the names of those to be visited are written on blank sheets

of paper with whatever information is available about each person. Each two personal workers are given about four different names on four different sheets of paper. These sheets are placed in a folder with the names of the ones to do the visiting on the back of each folder. This simplifies assignments, for each personal worker has in writing the work he is to do. After a short talk by the leader and a prayer the work can be started with little loss of time. After each visit the personal worker should write out a description of the visit on the sheet of the person he visited. Those folders should be returned to the evangelist and the person in charge not later than the Wednesday night at prayer meeting after the visits are made on Tuesday night. The leader in personal work can tell from the written reports what should be done in future visits with each contact.

Several things should be observed by those doing the personal work. When you first go to a home, after you introduce yourself, you should say that you come from the church of Christ and that you wish to tell them how glad the church was to have had them in the services last Sunday. Try to establish some personal contact between you and the family, and tell them that you would like for them to meet your family. Then the next Sunday be sure to watch for the people, and if they are present be sure to remember their names and greet them. Invite them and the children to come with you to the Bible classes. If they are not present the next Sunday, be sure to go back the next Tuesday and see why they were absent. If they are interested in Bible study in their home, go back each week and keep teaching this family until they are converted. It is best as soon as possible to invite them to your home. If possible, invite other members of the church at the same time so that their acquaintance with members of the church will be broadened. Be sure to stay in contact with a good prospect when you have found one until you have converted him. Don't think that you must find a new prospect each week. As the personal workers get all the contacts they can take care of other members of the church should be assigned to new prospects. In this way all the members of the church can be kept busy.

But such a program must have someone to lead and direct the personal workers. Even if all the personal workers do not meet each week, the leader should know what is done and should see to it that something active is done each week by each personal worker with his contacts. At least once each month all personal workers should be called together by the leader and reports before the other personal workers should be made about what each has done and the progress that is made. If such meetings are not held regularly the interest in personal work sags and dies.

Many preachers work themselves to death trying to do all the personal work in a congregation. It's much better to use such a program to keep the members of the church busy. It takes a lot of work in planning, but such activity is good for the members. It causes them to be more interested, to read their Bibles regularly, pray often, and be in church every time the doors are open. Brethren, we can give the church a new spiritual awakening with such a work evening and work program. Frankfurt A.M., Germany.

*For a detailed discussion of this theme read the author's book, "You Can Do Personal Work."

ELDERS MUST WORK

John G. Young*

The duties of elders as given in the Bible lay upon them serious obligations. These obligations should not be taken lightly. They have to do with the welfare of the church and the spreading of the gospel. I believe the work and progress, the peace, the growth, and the strength of Christ's church depends upon the strength of the eldership to a large extent.

An elder should be devoted to his task and willing to devote time and serious thought to his office. He should be unselfish, ready at all times to labor and anxious to be used. When true devotion exists among elders, and abounding love of the church is present, and courage to go forward is abundant, then the church abounds unto every good work. Lacking such love, devotion, or courage, the church will lack the leadership needed to strengthen and expand the kingdom. An elder, selfish of time or lazy of mind or body will fail to perform his obligations. He should be willing to give of his time and thought and planning that the church might be a busy workshop for the Lord.

The planning of the work of the congregation should be with broad vision. "Where there is no vision the people perish." Every phase of activity should be planned: the minister with his preaching and teaching and visitation, the Bible school, vacation schools, singing, radio work, revival meetings, fellowship meetings, local co-operating work, establishing new congregations, aiding needy congregations, Negro work, Mexican work, U. S. mission work and foreign mission work. All these need to be planned if they are to be done by a church in a businesslike and orderly way.

Now the planning of these are good, but the stimulation and encouragement of the whole membership that they may feel that they have a necessary part in them is better. Christians grow by work. I am convinced that they will usually accept a challenge to good work and accomplish it and be ready again

and again for further challenges to do Christian work. This has been proved many times over in the one congregation that I know best.

Devoted members come and ask to be given work. Members move to a congregation and need to be given a task. Of course the Lord puts every Christian to work, but the elders can specify and encourage. An elder who cannot or will not shoulder and discharge these obligations should ask to be relieved.

An elder should strive to know the membership. He should know their strength, abilities and capabilities; their weaknesses and temptations, that they may be used to the utmost in church activities and that they may be strengthened in living. An elder should be available for counseling in time of need. He should be so versed in knowledge that he can be of aid. He should be approachable, peaceful, steady and full of hospitality, in the broad sense, that his counsel will be sought. "A shepherd" is one of his descriptive names.

Elders should plan the work of the church. Deacons working under their supervision can be given many duties and they in turn can utilize many other members in their work. Thus an ever widening circle of workers will be laboring for the cause.

Members sometimes leave a congregation because, they say, "There was no work for me to do" or, "They are not working and I want to be where work is being done."

The elders must maintain the teaching and preaching of the gospel in its purity and simplicity and be ever on guard against error. They should therefore have knowledge of truth that a deviation therefrom is recognized. This requires working with the word, study, and devotion. They should be working examples in teaching and life.

Purity of teaching, shepherding the congregation, planning for ever-increasing activity, the encouragement of the saints, the converting of others to work in the kingdom, these are all a part of the worthy work of elders. Courage, vision, faith, love and devotion should be their attributes.

Dallas, Texas.

*The author is a respected elder in one of the most active churches in the nation which meets at Sears and Summit in Dallas, Texas. Its annual contribution is over \$100,000 per year. He is also Chairman of the Board of Southwestern Christian College at Terrell, Texas.

IMPROVING QUALITY OF BIBLE SCHOOL WORK

Alan Bryan*

Often we are conscious of the need to increase the quantity of our work in Bible school but fail to realize that the quality of our teaching program must be improved constantly. Failure to do this will not only defeat the primary aims of the Bible school in leading souls to Christ and in fostering Christian growth and development, but also will eventually hamper the quantitative growth. Increase in quantity often comes easy and quickly. Improvement in quality comes about only through constant and long periods of planning, tireless preparation, work and evaluation.

We in the church today have been very conscious of the need for numerical growth but often we have left the possibility of our improving the quality to mere chance. Elders in every congregation to which God has delegated the "feeding of the flock" should realize that God expects them to see

that teaching is done and that such teaching is improved week by week, year in and year out.

We, as elders, preachers, and teachers entrusted by God with the teaching of souls, must answer to God not only as to WHAT we teach, but HOW we teach. God will hold the man accountable that neglects the HOW just as much as the man that neglects the WHAT. When the church everywhere realizes that improvement of quality is not only necessary but is possible in every instance, more and better teaching will be done. Here are some practical suggestions for the improvement of the quality of Bible school work:

1. Elders can better prepare themselves to do this all important job of overseeing the spiritual nourishment of the flock by attending lectureships, teacher training courses and similar services held at congregations and colleges throughout the brotherhood. Every worthwhile article or book published in the field of teaching should be studied carefully by elders. This will do much to increase the vision of the bishops and to train them in the actual supervision of the phase of church work.

*The author gives practically full time to working with the teaching program of the church at Broadway and "T", Lubbock, Texas. They average 1100 in Sunday morning classes and have an annual week of teacher training. There were 1300 in vacation Bible school.

2. Every opportunity to get qualified men to speak to the local congregation on the educational work of the church should be used. This will include special one night services, special series, or similar occasions.

3. A constant training program should be conducted in every congregation for the training and development of present and prospective teachers. Too often one is selected to teach because he or she is willing rather than because he or she is trained and qualified for such a task.

4. Regular teachers meetings, both of a general and a departmental nature, should be held. The elders should constantly confer with all teachers as to the work being done and the improvement of such.

5. The church can facilitate further training by providing a library of teacher training materials and by encouraging each teacher to build up a personal library in his or her particular field. The adage, "Reading maketh a ready man" is true in Bible school teaching also.

6. A constant visitation program should be carried on in every class of the Bible school. Every teacher should visit every home at least once every three months. The co-teacher, or assistant, should supplement this visiting by aiding the teacher in visiting absentees and prospective members. A parent of one of the children in each class can be selected as a

visiting teacher to help further in a constant visitation program.

7. A close contact must be maintained at all times between teacher, pupils, and the homes of the pupils. This can be done by such mediums as open house (services conducted on a week night when parents are allowed to observe classroom procedure), teacher-parent conferences, and meetings attended by teachers and parents in discussing the work of the Bible school.

8. A constant program should be carried on in educating the entire congregation on the work and possibilities of the Bible school. This can be done through the church bulletin, letters sent to church members by the elders or preacher, and sermons.

9. A constant study should be made by both elders and teachers of materials being used and other materials that might be used in the teaching program of the church. Teachers can learn to produce materials well suited to certain needs for the local congregation.

These are but a few suggestions that might help to improve the quality of Bible school work. One has truly said, "We are what we have been taught to be." The better man, therefore, is the better taught man. God being our helpers, we can through constant work and prayer do a better job of teaching souls the way of Christ.

TRAINING BIBLE TEACHERS

Leonard Mullens

Alert elders are always watching for any right way to increase the amount of good the church does. These overseers have the high responsibility of conducting the Bible school in such a way that God is glorified, the church edified, and souls saved. Whatever can be done to improve the work of Bible teaching deserves their attention.

The quickest and best way to aid the work of the Bible school is by improving the teaching. But the only way to improve the teaching is through the teachers in the classes. This calls for training the teachers in their high and holy calling of breaking the bread of life to those who come.

Teachers are made, not born. Regardless of the native ability that God has granted to any individual, that talent can be improved. Many people in the church today could develop into fine Bible teachers if only the incentive to prepare can be furnished them. Here then the supervisors of the church are faced with the responsibility of providing the necessary training in order to make this great work of teaching more effective. This is not to say that many devoted men and women in the past have not done untold good by teaching hungry souls the truth, nor to reflect upon the earnest sincere efforts of any teacher now striving to teach, who may not have had any teacher training. It is, though, rather obvious that those who now do a good work without any training could do an even better work with the right kind of help.

The question comes: "Does the church have the right to teach teachers how to teach?" Certainly implied in the command of Christ to teach is found also the right of the elders to provide that which will make the teaching more effective. We are not now discussing what is to be taught. That is not within the province of this matter. The gospel is to be taught. This goes without saying. When we study methods of teaching, and ways of presenting the truth to the various age levels in the Bible classes, we only improve talents God has given.

That there is a need for such training has been rather widely recognized in the church, and does not here need much discussions. How shall this training be given? When shall it be given?

First, we may suggest that every congregation ought to conduct regular meetings for the teachers. These should be conducted under the supervision of the elders of the church. At this time, the work of the Bible school in a general way may be set before the teachers, and a portion of the time devoted to a study of those things that will help the teachers to improve their work of spreading Bible knowledge to their pupils. In just about every congregation there ought to be someone found who has a knowledge of the principles of teaching, and who can set these things before the teachers. If not, then the elders can select a man from outside the local church to aid the teachers in such work.

What ought Bible teachers know? It goes without saying that they should and must know the Bible. A teacher cannot teach what a teacher does not know. Let us train the teachers in Old and New Testament history, and see that each one has a broad, general working knowledge of the entire word of God. Let us insist that teachers know first the principles of the Bible. It is much better to have a teacher who knows the Bible than to have one who knows all the best methods, but who does not have any working knowledge of the truth of God. Let us train the teachers in human nature; in the human mind, and its workings. Let us endeavor to impress upon the teacher of a Bible class that each pupil is an individual soul.

Teachers need to be trained in the best methods of teaching. How may this be done? Good books that set forth these methods may be purchased by the church and placed in the church library, or circulated among the teachers in the school. These may then be discussed in the regular meetings. For \$25.00 a dozen excellent books on teaching methods can be acquired. Or, as suggested above, a good man or woman to aid the teachers can be brought in from outside to assist in this work. Again, a good correspondence course can be prepared for home study on the part of the teachers that will train them in the use of better methods. The elders may also arrange for the teachers to visit other local churches of Christ where they may observe good teachers at work, and so be instructed by example.

It may even be necessary to instruct these teachers in the rudiments of the English language. Words are vehicles of thought. This shows us the importance of our teachers using the words of our language in such a way that the truth is clearly set forth for the minds and hearts of the pupils. Let each teacher be instructed in the history of the specific denominations that exist about us. It is especially important that all teachers from the junior age level on up be able to handle and to refute false doctrine. This will call for a study by the teacher of the beliefs and practices of the various religious sects.

As you may now realize, the field of information related to teacher training is quite a broad one indeed, and the work of teacher training requires time and effort. It is only possible for us to make suggestions that will stimulate your thinking.

When shall these periods of training for teachers be conducted? This will have to be left up to the judgment of the local bishops. For those teachers who are already teaching, some night during the week will have to be selected. The regularity of such meetings will also be determined by local circumstances. Or, a class of training teachers how to teach may be held on Sunday evening just before the evening worship hour, if desired. A class for prospective teachers could even take

place on Sunday morning, although this does not seem to be the best thing to do.

In a city or in a locality where enough local churches are close together, these congregations may cooperate in having special times for teacher training. All the teachers can come together in a central place, and outstanding teachers of the different departments of work can be brought in for these institutes. This is a wonderful way to improve the teaching work of the local church. However, such a joint effort, held usually for about five nights once or twice a year, ought not to substitute for the meetings for training in the local congregation itself.

How great are the rewards for the sincere Bible teacher! How tremendous are the responsibilities of those who speak forth the words of life! Let us recall that the quality of our teaching is to be measured by the fruit that it bears in the lives of those taught. If it does not affect the life, and change it into the image of God, we have failed. For this reason, a teacher must first be sound in life and character personally. No amount of training can ever take the place of real Christianity in the heart of the teacher. Remember you are not just a teacher, but a teacher of the Bible! May God help you to be just that.

Dallas, Texas.

A GOOD PUBLICITY PROGRAM CAN HELP FORWARD THE LORD'S WORK

Ralph Bumpass*

The laundry business has something in common with the Lord's business. That may sound like an absurd statement; but in the laundry business, everybody is a prospect. Every family is a prospect. Every person who wears clothes and gets them dirty is a prospect. It does not matter if that person is washing his own clothes on a board or carrying them to a laundrette. No matter what he is doing with his clothes at the present time, he still remains a prospect for the power laundries.

That same fact holds true in the Lord's business. Every creature is a prospect for the church of the Lord. The gospel of Christ is for every individual, so each and every person is definitely a prospect.

Second, there is a certain amount of prejudice against power laundries. There are people who say: "Don't send your clothes to a power laundry. They will tear off the buttons, tear up your shirts, lose your clothes, or wear them out. They won't pay their claims, and they even wash your shirts in the same washer and the very same water with other people's shirts."

Now what do some people say about the church of Christ: "Oh, that group thinks that they are better than anyone else's denomination. Why, those bigoted folks over there believe they are the only ones who can preach the gospel of Christ! They believe that they are the only ones who are right. They even teach water salvation."

Both of the statements above are misconceptions based on prejudice. Let's consider briefly the first one dealing with the laundry industry: Do the power laundries wash your shirts with the other man's shirts? Are different bundles of clothes washed in the same machines in the same water? What difference can that make, since every washer of clothes is passed through nine to twelve different waters, at varying degrees of temperature. Certain chemicals and disinfectants are used on all clothes so that when the last rinse water is drained off your socks and shirts, the bacteria count will be less than in the tap water of your own faucet at home. So you can see

how sanitary it is when you send your clothes to a power laundry.

Now let's look at the statements often made about the church: It has been said that the church of Christ may think they are better than anybody else's denomination. In the first place, the church of the Lord is not bound by any denominational teaching in any form. It is not a denomination, but it includes all of the saved people of the earth. It is not bound by denominational lines or sectarian teaching. Its teaching is much broader than that. Still, some of these prejudices remain.

How can these types of prejudice be broken down? That is one of the problems that faces each of us who are concerned with or interested in the furthering of Christ's work in the community. I would suggest a strong, public relations program—advertising, if you please!

It has not been too many years ago that a woman's smoking in public was considered bad or immoral. People in general today do not feel that is true. How has such a change come about? The cigarette companies have broken down that idea. Billboards on every highway carry the picture of a beautiful woman smoking a cigarette. There are advertisements in the newspapers and on the screens in movie theaters. Constant repetition of women's smoking cigarettes in an attractive light have softened the people's viewpoint and influenced them to accept a woman's smoking today. Some of us might personally believe that a woman should not smoke; still the general public has begun to accept it because of advertising.

Another modern-day industry which is just growing by leaps and bounds spends millions of dollars annually in selling its product—old, hard liquor! At random recently, I clipped ads related to whiskey from a newspaper in West Texas, and I found that one entire page had been used in that newspaper by different concerns who were advertising liquor in an attractive manner. Such statements as these were used: "The highest flavor"; "a gift of beauty, a joy forever"; "celebrating its 82nd Christmas of old-fashioned goodness." There were many others, and all of them contributed to a magnificent public relations program, a good selling job. We need to ad-

*Ralph Bumpass is owner of the Bluebonnet Laundry in Lubbock, Texas. He is an active member of the Southside Church of Christ, and interested in seeing the church do a better job of reaching the public.

However, notice that we have left one part of the parallel off. We have forgotten all about the preparation of the soil. The farmer who goes out to scatter his seed would have a poor harvest if he failed to soften up the soil, get the weeds out or prepare the soil for the seed to bring forth. The same thing is true with the human heart. It needs to be prepared. Prejudices should be broken down through a good publicity program before the seed is planted in the heart. Once that has been done a Christian is more likely to be born. A person who has no

Lubbock, Texas.

FIRM FOUNDATION PUBLISHING HOUSE
Box 77 Austin, Texas

EDITORIAL

G. H. P. SHOWALTER, Editor

SPECIAL ISSUE

We present with pleasure this special issue of the Firm Foundation examining from several standpoints by a number of capable writers the great subject of the "Church of Christ at Work." The editorial direction of this issue is in the hands of Brother M. Norvel Young. Brother Young has done a fine piece of work on his part, and the writers have contributed matter that we believe will be read with interest and profit by the many thousands of people who have the opportunity of reading the Firm Foundation.

As we go to press, we are trying to take care of all orders that have been received or that may be received during the present week. On this account, we urgently ask all who would like to have any number of copies to write us or wire us; and we will be prepared to fill all orders. A

large number of churches have ordered a thousand copies each and many others—500, 200, or a smaller number of copies. These will be distributed in places where they will be read, and we feel sure that great good will be accomplished.

Already some have suggested that we bring out the entire series of articles in a pamphlet form that will be convenient to read. We are asking all of our readers to communicate with us immediately as to how many copies of such a tract they are in a position to handle.

For copies of this issue of the Firm Foundation send \$1.75 for fifty copies or \$3.50 for 100 copies or \$35.00 for 1,000 copies.

We appreciate the fine articles prepared by these brethren and extend our thanks for this service.

WOMEN AT WORK IN THE CHURCH

Anna Roberts

In one of my college classrooms there hung this motto: "I want you to grow to be as beautiful as God meant you to be when he thought of you first." God's first thought of woman was as a helpmeet for man. Hence holy women will never lose sight of what God meant them to be when he thought of them first. The very nature of her creation—being taken out of man—adds to the closeness of this relationship to him. Every time the word "woman" is spoken it is a reminder that she was taken out of man—literally bone of his bone and flesh of his flesh.

The name which the first man gave his wife is also significant: "Eve, the mother of all living." So, from the beginning, woman's responsibilities were twofold: helpmeet and mother. Any activity in which she engages today is or should be but an enlargement of these two obligations.

The apostle Peter says that the holy women aforetime adorned themselves with the incorruptible apparel of a meek and quiet spirit (1 Peter 3:4). Holy women realize that spiritual attire takes precedence over the outward adorning. One who wore the robes of a queen told her son that the clothing of a worthy woman are strength and dignity (Prov. 31:25).

Recently I heard (by transcription) Brother Homer Hailey preach a sermon on elders and their work. He said we have stressed the qualifications of elders to the extent that we have almost lost sight of the work of elders. Might there not be a parallel with woman's work in the church. Stress has been put on what women cannot do until many think there is nothing

they can do. I heard a gospel preacher, who had made the change from the group who oppose Bible classes and other practices to work with us, say that he had seen women in those groups who usurped the authority of men by their attitudes, speech, and actions far more than some women who were teaching God's word in classes. Woman can, by her attitude, fail to be in subjection though she may never step outside her sphere in the usual sense of the word.

What then is woman's part in building up the church? Let us remember that a Christian woman's every activity is done as a member of the church as she is in the church whether she be at work at home or elsewhere, in her social life or in working with groups in various capacities. I say the first work of women in building up the church is the building of a truly Christian home. Only insofar as this is done can the church be built up according to the more than a dozen ways spoken of in this special issue. In the primary sense it is the mothers of men that train elders and deacons, gospel preachers, and singers, that win friends for the church and teach stewardship.

A national organization for women has for the past several years been conducting a survey called, "The Cost of Neglect Program," wherein it is attempted to measure the harm done to children as a result of many mothers' working away from the home during World War II. Statistics are not necessary. If you have seen one instance of a sad result you know the cost was too great.

I like the meaningful words which the Holy Spirit via the New Testament writers used to speak of Christian women: Chaste, meek and quiet spirit, reverent, not slanderers, teachers of that which is good, sober minded, kind, keepers at home, full of good works, laboring in the gospel. Ponder these words.

*The author is the wife of Luther Roberts, evangelist of the church in Corsicana, and has had much experience in teaching women's classes, women Bible school teachers and as dean of women at Abilene Christian College.

But remember also that while these specific things are said of women, every statement in the New Testament (except the ones specifically addressed to men) pertaining to spiritual growth and service is spoken to woman as well as man. Certainly woman has restrictions placed upon her. For that she should be thankful. In a spiritual as well as a literal sense woman's work is never done. Christian women do not have time to be bored (which a popular columnist says is the most widespread disease of the modern world), to be lazy, neurotic, or even phlegmatic.

What can and should women be doing? Maintain peaceful, comfortable homes where strength of character and fear of love for God can be implanted in the lives of those who dwell therein. Be sure that you and your family do not miss an opportunity to receive both inspiration and information from every service in which the congregation assembles. Be a good neighbor; maintain the respect of the people in your community. Render any worthwhile service which you are called upon to do by the elders of the church or by those appointed by them for certain works. And if you are not called upon, find something to do. It is ever present. Visit a sick neighbor or friend—or a well one who needs encouragement and who might be receptive to the truth of God's word. Women in the church can maintain a "welcome wagon" such as many cities have, not in the sense of taking material gifts to newcomers in the city but in the capacity of going into the homes of newcomers and making them feel welcome and creating within them the desire to be associated with such as you are.

Or again, grow flowers and add beauty to life or vegetables and fruits that give strength to our being, remembering that thereby we are being God-like, as it was he who planted the first garden. Or make garments as did Dorcas and be full of good works and alms deeds. Or help someone to learn the way of the Lord more perfectly as did Priscilla. Never let your mind stop growing. Remember we are commanded to think, to grow, to study, and to exercise our senses sufficiently to discern.

Work willingly with your hands even if it means rising early as was said of the worthy woman. Give food to your household (Prov. 31). This very week in two discussions with couples who were having difficulties the statement was made of the woman: "She never prepared a decent meal." Give tasks to your maidens (Prov. 31)—teach those young girls in your household to be (like you) keepers or workers at home. Teach your sons to have respect for the home and for womankind. Remember that any character building or civic organization, whether it be P.T.A., study club, boy or girl scouts, or a small sewing club, is secondary and should be kept in its place. If ever there is a choice to make between attendance at something of this kind and a meeting with God's people, you have no choice. Christian women are to seek first the kingdom of God.

Offer your home as a place where wholesome recreation may be planned for your children and their friends, or plan it yourself. Do not feel that it is the obligation of their teachers or of the church to make all of the provisions for their entertainment. Work toward the development of yourself and your family in what someone has called, growing on the square; that is, in wisdom, in stature, and in favor with God and man. Be conscious of the fact that while the physical and mental needs of both you and your family are important, the spiritual needs tower above them and that the fulfilling of the physical and mental needs should but serve as means to the one great end—building spiritual character.

Both time and space fail me to tell of other good works which holy women may pursue, but may we sum it all up as the gospel writer did of Jesus—to go about doing good.

An ancient proverb counsels: "If thou hast two pence, spend one for bread and with the other buy hyacinths for the soul." There is a balance in life between bread and food for the soul and holy women will strive to find and maintain that balance and help others to know of its worth and beauty.

Corsicana, Texas.

PERSONAL EXPERIENCES IN DOING PERSONAL WORK

Wayne Hargrove*

Until recently I was an "associate minister" in a large congregation in Houston, the South's largest city. I directed the singing and taught classes regularly and preached when the other minister was away, but one of my major tasks was "personal work." Some of the problems I have faced and experiences I have had are presented herewith for whatever they may be worth to the reader. Not all of the individuals mentioned are members of the congregation where I labor.

In this city of more than 600,000 souls, this city to which multitudes have come to find employment, "to buy and sell and get gain," to attempt to lose themselves and their problems in this cosmopolitan mass of humanity—here are found all types of people. In this city are found the native and the foreigner, the rich and the poor, the cocksure and the bewildered, the ambitious and the discouraged, the triumphant and the frustrated, the sincere and the dishonest, the highly educated and the ignorant, the indifferent and the interested.

We ask every visitor at worship to give us his name, address, business, and religious affiliation on a "visitor's card." Then we ministers make personal calls on as many of these individuals as possible. Frequently we are called on to advise with members of the church concerning their personal problems. Also, we are asked often to help with the problems of friends and acquaintances of members. Numerous letters are

received from anxious mothers and fathers all over the nation asking that we visit their son or daughter in an effort to interest them in the church. Visitation in the more than fifty hospitals here present all sorts of mental, moral, and spiritual problems.

My personal work, of course, is scattered all over this sprawling metropolis. The calls are made sometimes in homes of people, sometimes in the offices, shops, stores and factories where they work. New streets and subdivisions in such a rapidly growing area sometimes make addresses hard to find. I drive an average of more than forty miles per day within the city limits. One visit is often fifteen or twenty miles across town from the other. Not infrequently the call that requires two hours of driving and hunting is in vain—the person sought has moved and left no address. On a recent afternoon (in very hot weather) I drove thirty-five miles making nine calls and found no one home. One of the individuals had moved just thirty minutes before I arrived, and had left no address. Sometimes I make as many as ten attempts before I find an individual. Sometimes I make more calls than that before getting the person alone in a situation where I can talk to him or her personally. But how profitable is all the time and work expended when that person is baptized into Christ or is brought closer to God. Truly, "Our labor is not in vain in the Lord."

Sometimes personal calls are made just in the nick of time.

*The author is now evangelist for the McGregor Park church in Houston. He still devotes much time to personal work.

I had been told that a certain young man was very troubled and depressed because his wife had left him and had taken their child. One afternoon I made an appointment to take him home from his work. His condition was more serious than I had been led to believe. He was ready to commit suicide. After more than two hours of reasoning with him I convinced him that God, not suicide, was his solution.

On another occasion, I spent many sessions of several hours each discussing personal domestic problems with a young man and his wife. The only time I could visit with both of them together was between 11:00 p.m. and 2:00 a.m. As a result, however, the couple stayed together and later she was baptized.

Stark tragedy is common in a city such as this. One of the most acute problems here (and most other places, I suppose) is alcoholism. A few months ago I was studying in my office when the phone rang. It was a man in his middle thirties, a member of the church (not a member of the congregation where I preach). He said, "I need some help. I need a whole lot of help." I said, "What's the trouble?" He replied, "I've been drunk for thirty-two days. I'm an alcoholic. I've tried all the medicines—I've tried just about everything, but I'm getting worse. I've lost just about all the faith I ever had. I'd like to talk with you." I assured him that I would be glad to talk with him—and did later, when he was more sober. Because of drink, he had lost his job, his health, his wife, his sons, his self-respect. Now he has gone on to another city, to be with his sister's family—in a final desperate effort to rehabilitate his life and his soul.

Sometimes the personal worker is involved in awkward situations. Once it fell my lot to introduce two wives (both members of the Lord's church) to each other. They lived in different cities, but both had been married (or so they thought) to the same man for years. Neither knew about the other. The truth came to light after the husband had been apprehended by the law and sent to prison on several felony convictions.

On still another occasion, a drunk husband in my presence threatened to kill his wife, and, to demonstrate his ability, threw his knife across the room into the baseboard moulding. I had an opportunity to divert his attention long enough for the wife to pick up and hide the knife.

Of course, most of the above-mentioned individuals are not members of this congregation. But a minister in a large, centrally located congregation walks into many situations such as these while doing personal work. One afternoon I visited two non-members. One was an agnostic nearly ninety years old (reputedly worth fifty million dollars) and the other was a poor young woman who was desperately in need of financial assistance.

As has been suggested, many discouragements face the personal worker. I think of the dozens of worldly-minded young men and women who have rejected the Christian way because they prefer the broad way. I see the scores of members who came to the city years ago, failed to place member-

ship and become active in a congregation, allowed the flame of their spiritual life to flicker and be snuffed out by the world's infiltrating influences, and now apparently are beyond reach.

As most personal workers do, I sow in all kinds of soil. The crop is discouraging when I plant in the rocky and thorny soil and by the wayside, but there is a great deal of good soil—honest and good hearts who respond. The young woman whose heart was opened when prejudice had been dispelled, the fine Jewish woman who accepted Christ, the Canadian who left darkness and came into the light, the French student priest whose face shone radiantly after his obedience to the gospel—these cause one to "thank God and take courage."

Sometimes personal work becomes very personal—very intimate. One man I do not think I shall ever forget. He was troubled. I visited with him in my car. Several times we had lunch together. Day after day we talked for hours at a time, discussing the Bible and how it was the answer to his problems. He had broken God's laws promiscuously. Gradually "he came to himself." But he did not see how he could do Christ's will in his personal life—it looked impossible to him. Finally, putting my arm around him, I told him that I loved him like a brother, and said, "You can, you must! God's way is the only way out!" With tears streaming down his cheeks, he said he would try. The man obeyed the gospel. He became anxious to know and to do God's will; his whole purpose in life had been marvelously changed "since Jesus came into his heart." Just one such experience as this make a lifetime of personal work worthwhile.

Personal work requires sacrifice. The hours between 5:00 and 10:00 p.m. are often the only opportunity to see individuals alone. As a result, many social engagements must be foregone, and many evenings must be spent away from the family. But, candidly, is anything more important? Souls that are lost may not otherwise be saved.

"Down in the human heart,"

Crushed by the tempter,

Feelings lie buried that grace can restore;

Touched by a loving hand,

Wakened by kindness,

Chords that were broken will vibrate once more."

Frankly, I would not trade my opportunities to touch the souls of men and women through the personal touch, the friendly heart-to-heart conversation. Men and women, boys and girls need God—and this is an effective means of bringing them to him. Jesus used this method. He left us an example. Let us follow in his steps.

Houston, Texas.

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A BOOKLET ON OVERCOMING SORROW

Batsell Barrett Baxter

Preachers are often called upon to help those who are in sorrow. Some of us have felt the need of some attractive printed matter with scriptures and brief messages of comfort to leave with the bereaved. A 40-page booklet designed to meet this need has just been published. It contains articles by such writers as Frank L. Cox, Harold Thomas, R. C. Bell, J. P. Sanders, Elbridge B. Linn, S. P. Pittman, E. H. Dams, and Leonard Burford. Those who have suffered sorrow will appreciate this material. Copies can be obtained from the Firm Foundation. Price, 10 cents.

WINNING FRIENDS FOR THE CHURCH

Willard Collins, Vice President, David Lipscomb College

A destructive tornado tore through Fayetteville, Tennessee, in the spring of 1952. The auditorium of the church and the preacher's home were demolished, but in a few hours, in spite of their loss, the members of the church of Christ had set up relief stations and were on the job as ministers for Jesus. Neighboring congregations sent money, clothing and food, and the Lord's church in Fayetteville served Christ by helping others. In so doing they won many friends for the New Testament church. The \$10,000 spent and the many truckloads of clothing distributed were given in the name of the Savior.

A congregation that ministers to the needy wins friends for the church. A few years ago when I was preaching in a meeting for the Tenth and Bell congregation in Shawnee, Oklahoma, one of the members there told me of an experience of a congregation in Texas. A family began attending the services in this congregation, placed their membership since they had just moved to that town, but after a few Sundays they stopped attending.

Upon investigation, the leaders of the congregation found that this family was very needy. The man, wife, and children lived in a barn at the edge of town, and the father had become ill. Immediately this church rented a house in town, moved the family out of the barn and sent for a physician. When the husband was well, the members helped him secure a job. The family was deserving and worked as faithful members of the congregation.

Many people in a Texas town who were not members of the church heard of this assistance given to the needy. This case won friends for Christ. Some started attending the services, heard the gospel and became Christians, because the great purpose of winning friends for the church is to save the souls of the individuals. Jesus gave the key by teaching, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). It is so easy to forget that the Christian life demands service to others.

Case in Davidson County

Elders of the White Creek Church of Christ in Davidson County, Tennessee, have an understanding with the County Welfare Department to furnish the church names of the needy in their community. Members of the church are taken and cared for by the church and those who are not members receive assistance to the extent that this church is able.

Individual members of the congregation can win friends for Christ and his church. One big reason for the growth of the church in Waterloo, Indiana, is a Christian physician who in his work has referred deserving, needy cases to the church for assistance. The Waterloo congregation has won friends, many such have been baptized after being taught the gospel, and this congregation in that mission field is on the march.

One of the preachers in Lubbock, Texas, keeps a list of prospects and continually works to win their friendship and confidence, that he might lead these to Christ with the gospel. When I worked with him in a meeting, he carried me to homes, newspapers, and bank offices, business houses, and teachers' offices as we sought to win people for the Master. This plan is productive there. It may take ten or fifteen years to win some in this way, but a diligent preacher can do much for the kingdom in this way. I was impressed by a bank president who told this preacher, "In all of my years in this office, you are the first one to ever visit me to talk about the salvation of my soul, and I appreciate it."

Vacation Bible schools are proving an effective medium in the Middle Tennessee area for encouraging children of non-members and their parents to attend the services. I have a friend who preaches in Nashville who is effectively winning friends for the church by writing letters to the members of

bereaved families when death comes. He secures his information from the daily newspaper. Think of the contacts that Christians can make in the hospitals, schools, nursing homes, and institutions for the needy and distressed.

But none of these contacts are effective unless those who make them are "the salt of the earth." An unbeliever must see Christ in the Christian if visits are successful. It is very difficult to convert a good moral man who isn't a Christian when he knows a so-called Christian who isn't a good moral man of integrity.

Nashville, Tennessee.

DEAD FLIES IN THE OINTMENT

T. B. Crews

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor" (Eccl. 10:1).

Put an attractive bottle of expensive perfume on the counter as a display and every woman who likes perfume will be attracted by it, tempted to buy it, and probably would but for the price. Put a dead fly in the same bottle of perfume, display it on the same counter, cut the price in half and no woman will want it. The same perfume in the same bottle, none taken out or none added to, just the addition of one little fly. Hardly any amount of price slashing will cause it to sell. It lost its beauty, its power of temptation, when the fly was added. Thus the bottle of perfume can regain its value only when the fly is removed and even then those that knew that the fly had been in it will not want it. Such is life.

The Christian life is beautiful, attractive, honored and admired. Even the greatest enemies of Christianity cannot help but be attracted by the beauty of the life of one who really lives up to the principles of it. The friendly smile, willing hand, benevolent attitude and consecrated life of a Christian is recognized by all and adorned by all but the most hardened sinners and usually by most of them. Now to that life, add a word of slander, a night of drunkenness, a theft or an act of adultery and what do you have? Forgotten are the days of beauty, attractiveness and honor and in its place comes suspicion and doubt. Yes, like the dead fly in the ointment the life emits no longer the sweet smelling odor that attracts but the scent of a thing that stinks.

The gospel is the sweetest story of the most perfect life, offering the most to men of anything at his disposal. In its purity and simplicity it offers salvation to the lost, a home for the wanderer, freedom to the captives of sin and hope for all concerned. Why is it that the world is so attracted to doctrines that have added something to the gospel? It is not possible to add to the gospel (Gal. 1:6-8), without facing a curse. Why will the person attracted by a perfume, turned aside by a fly; attracted by a Christian life, turned aside by a sin, still be attracted by a doctrine which has perverted the gospel of Christ?

Corsicana, Texas.

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THE USE OF PRINTED MATERIAL

M. Norvel Young, Associate Editor, Firm Foundation—Minister, Broadway Church of Christ, Lubbock, Texas

Brother L. P. Bennett and his wife have given a million dollars and more than a half century of service to the cause of Christ. He never had the opportunity to spend one day enrolled as a student in school. But he gained a good education independently, and learned to read by studying an old copy of Ashley S. Johnson's sermons. Of course he learned the gospel while he was learning to read. Consider the power of the printed page for good!

One of the great bottlenecks to the continued growth of the church is the lack of qualified elders, preachers, and teachers of the Bible. There are some 15,000 churches of Christ in the United States alone, but only about 7,000 men who are preaching publicly. It takes time to grow up a generation of consecrated, well-grounded, loyal gospel preachers. The brethren have money to build buildings, money to support many more preachers, but the full-time laborers are few. How apt is Jesus' statement: "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Luke 10:2). Verily the harvest is plentiful today in these United States, in Japan, Germany, Italy, and dozens of other lands.

A well-prepared, effective gospel preacher can build a church of the Lord in any one of 10,000 communities in this country where there is no church of any kind. Often this can be done within a few years so that the church will be self-supporting. The bottleneck is in the lack of such men to go. Let us pray that the Lord will send us more laborers. Let us challenge our young men to give full-time service in preaching the gospel at home and abroad!

In the meantime the printed page offers one way in which brethren can multiply the effectiveness of the few preachers and teachers among us. Through gospel articles in newspapers (at reduced rates for churches), through attractive and brief tracts, through larger pamphlets for those already interested, and through books, we can sow the seed in thousands of homes. Who knows where another L. P. Bennett lives waiting for the gospel to be put into his hand in printed form. More people are reading and more people know how to read today than ever before in history. God has blessed his children with money more than ever before. The printing presses are able to produce beautiful and effective tracts that people will read. What hinders us using the printed page as powerfully as the Seventh Day Adventists are doing, or the Christian Scientists, or the Roman Catholics? Why not good gospel articles in every newspaper in the land just as we are putting the gospel on the radio in all the major cities?

1. First, we need to use the talent of Christians who are versed in printing and advertising. Our tracts need to be done by professionals who know how to set them up, how to illustrate them, how to print them. Then the pure word of the Lord will be read. No matter how true the message, it does not do any good in a tract if the tract isn't read.

2. Secondly, we need to persuade churches to put sizable amounts in their budgets for the production and purchase of good tracts, or gospel articles in the papers, or pamphlets. Often only 1 percent of the budget is so allocated. Why not 10 percent? Good, sound, appealing, attractive gospel articles do not cost, they actually pay in results.

3. Thirdly, we need to learn to properly distribute the literature which has been produced. It is not enough to hand it out after services. The tracts need to be mailed to homes, or personally given to friends, or put in newspapers and magazines that are read. Distribution spells success or failure. Tract racks can be put up in waiting rooms, doctor's offices, beauty and barber shops, and similar locations. Army camps offer an effective place for distribution. If we get the living word of God to enough people in a medium which assures their reading, then we may be sure that his word will not return unto him void. It will get the job done. Brethren, let us lift up our eyes and see the harvest, and multiply the effectiveness of the laborers by the use of the printed page.

ARE YOU USING GOSPEL LITERATURE?

Are you personally taking advantage of the gospel literature which is available? First, are you taking several good gospel papers in your home. Of course you are probably receiving the Firm Foundation weekly. If not, you will benefit by the news and practical articles it carries. But have you thought of taking the *Christian Woman* for the women in the family? It is a 34-page monthly written by women for women and edited by Winifred Showalter. Then are you subscribing to the *20th Century Christian* for the young people in the home? It is a 38-page monthly in attractive cover with brief, practical and inspirational articles and specializes in having about eight special issues on definite themes each year. Gospel papers will help your home. They cost so little compared with the daily paper and they stimulate interest in the spiritual values of life.

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Is the church where you worship using these attractive pamphlets to give to church members and visitors, to distribute to prospects prior to gospel meetings. Churches like Belmont Avenue in Nashville, Proctor Street in Port Arthur, Skillman Avenue in Dallas; Idalou; Sunset and Broadway in Lubbock; Borger; Hereford; Corpus Christi; San Angelo, and dozens of others are using these with good results. Here are the ones available: "Understanding the Bible," "The New Testament Church," "God's Way of Salvation," "The Alcohol Problem," "Making Christian Marriages Work," "Overcoming Sorrow," "One Christ for One World," "Worldliness." Each pamphlet is 38 pages with back printed in color with pictures. Cost 10 cents each. Order from Firm Foundation.

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CONDUCTING EFFECTIVE GOSPEL MEETINGS

Reuel Lemmons*

The age of gospel meetings is not over. It is not true that effective gospel meetings can no longer be held. It is true that times have changed until it takes an entirely different approach to the problem to provide the results we once had. Now we gather sheaves the year round rather than look for the entire year's harvest during the light moon in August. Now, the aftermath of a meeting may provide as many "results" as the actual campaign. But gospel meetings are here to stay. The effective gospel meeting can still be a most powerful means of spreading the gospel, interesting people, saving souls, and strengthening the saints.

Meetings that fail do so because they are not prepared for. Unfortunately, perhaps, a meeting can almost "happen." A preacher, a singer, and a crowd equal a meeting in the average mind. Most of the responsibility is on the preacher and singer, and they are usually strangers. Some sort of service will be carried on by them, and no local person feels the meeting will fail if he doesn't fly in and make it a success. Too many times the only preparation for a meeting is an announcement to the assembly of the church, a little ad in the local paper and somebody to open the door and turn on the lights. Sometimes the meeting is half over before it leaks out that one is being held.

A meeting is a success or a failure before it starts. The average evangelist has sized up the prospects for a good meeting before the congregation reaches the chorus of the first verse of the first song. If the church is ready for a meeting, nearly any preacher can hold a good one. If the church is not ready, no preacher, however talented, can make it a success. Meetings are usually foreordained and predestined before they are born to either a success or a failure.

A preacher cannot hold a meeting by himself. Don't ever hire a man to confidence that it leaves the entire meeting up to him to hold. Rather, hire a man that every member of the congregation is afraid cannot do the job. Then each member, rather than see the meeting fail, will get out and do something. When this happens anyone can hold a good meeting. Really, the preacher doesn't have as much to do with the success of a meeting as most folks give him credit for having. The success or failure of a meeting lies with the church—not the preacher.

A congregation should start well in advance to prepare for a meeting. First, the church itself must be prepared. The membership must be made to WANT to have a meeting. Defeatism must be eliminated. The, "We're going to have a meet-

ing, but there probably won't be any additions" complex must be banished. Enthusiasm must be generated. An air of expectancy must be made to hover over the group like that which permeates a community before the circus comes to town.

The plans for every individual member must be made to coincide with the plans for the meeting. Work must be shifted. Trips must be postponed. Personal pleasures must be sacrificed. We've got ten days' work to do that cannot be interfered with.

We must plan to see that the children hear this man. It will be an experience they will always cherish. We will have the Smith's home with us for dinner during that time. We'll take the Jones with us Tuesday night. We'll call the Browns and ask them to go. We'll write the folks and have them come. Every one of us will pray like this whole thing depended upon God, and work as if the whole thing depended upon us.

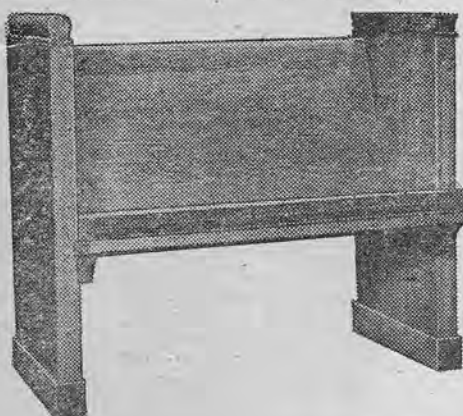
Gospel meetings are conducted in the interest of souls. You will be selling the gospel to people who will die lost without it. Keep in mind the prospects. Plan a meeting to reach, interest, and convert people. The lost souls—some of them are your kith and kin. The visiting evangelist does not bear all responsibility for the souls yet unsaved in your community.

Advertise the meeting! You don't have many meetings each year. Spend some money on it! Study effective methods of advertising used by others. Not all advertising is effective. Reach the community with more than an announcement. Make the advertising personal. Make it definite. See that it has pulling power. Make it ring with sincerity. Engineered advertising has a great advantage over a two-by-four box with the preacher's picture in it.

Pray for the meeting. God will hear the prayer of a saint for a sinner! Pray for those who do not pray for themselves. Pray for those who are laying the congregational plans for the meeting. Pray for the evangelist. Pray for yourself that you may have wisdom enough and zeal enough to be able to save some lost soul on your own initiative during the meeting. Pray without ceasing. Pray in faith. Pray with the Spirit. Pray publicly. Pray privately. Pray early. Pray late. I believe that our prayers, thus uttered, can and will bring to our aid powers and possibilities, and swing wide doors of opportunity, that our feeble hands could never have swung. A series of cottage prayer meetings in ten or fifteen homes a week in advance is very helpful.

Then, work for the meeting. It is your meeting. Its "results" will be your harvest. Be thoughtful, watchful, and cooperative at every service. Be friendly, be courteous, and considerate to those who come. Be unselfish, be enthusiastic, and be helpful during the whole meeting. Make the meeting something

*Reuel Lemmons has served as one of the local ministers of the Central church in Cleburne for the past eight years. He has preached to hundreds of thousands over the powerful Laurence Marques Station in East Africa.



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what it takes the soul of a man to produce. You cannot buy so much preaching for so much pay and expect an effective gospel meeting. The soul of a man and the soul of a church must also go into a meeting to make it a success, for after all, as Solomon said: "The spirit of man is the candle of the Lord."

Cleburne, Texas.

USE OF RADIO

James W. Nichols*

Radio is just one of several means of preaching the gospel. It is effective and economical, but not necessarily the most effective or most economical.

The first thing that we must realize, above all, in radio evangelism is that we must make our manner as simple as possible. I well remember a series of lectures by an outstanding authority in the radio field. Every lecture was started with these words: You must be simple! The average adult radio listener in the United States cannot define the word "adult."

The second thing that must be considered is that the majority of the listeners have no real interest in religion at all. Only approximately half of the people in the United States have any religious affiliation, and of course, many of these who are affiliated have no real interest. Therefore, to keep the listener from turning the dial, we must try to present the gospel in such a way that it will attract interest. This does not mean, however, that there needs to be any leaning toward sensationalism, for if the gospel is presented in an earnest, sincere, simple manner, it is as effective and interesting as any person would desire it to be.

Every scriptural style of teaching should be used for an effective program. We should teach in song, in sermon, and in the reading of God's word. This was God's plan, and it is still the most effective, whether the service is conducted in sight or by radio. The songs by radio will instruct and inspire and exhort as effectively as they do in our church buildings. By correct interpretation of the scripture we can lead men not only to believe the word of God, but to love it and to respect it.

In sermon, our appeals should be as forthright as they are from the pulpit, with a special exhortation to obedience that day. Many radio programs fall short of accomplishing the de-

sired results because of the failure of the speaker to recognize the need of trying to move the audience to action.

It should be kept in mind, however, that the average listener's attention cannot be maintained for longer than 15 minutes of steady speaking.

The results of radio work are hard to measure, as are the results of every other phase of preaching. There are very few cases in which we can attribute the conversion of a person solely to pulpit work, personal work, or Bible classes. Neither would it be right to say or to believe that thousands will be converted solely by radio evangelism. But it is a very effective and economical means of opening the door to the hearts of men. It is estimated that it costs two-tenths of one cent to reach one person with the nation-wide radio program known as the "Herald of Truth" for 30 minutes. The response that has been received to this program indicates the effectiveness of radio evangelism. On an average of 125 to 150 letters are received every day. Numerous instances could be cited of conversions in all sections of the nation, some as a result of radio teaching alone, others as a result of the program planting the seed first with pulpit work and personal work helping to bring about the conversion. At least two congregations have been established in a six-month period as a result of follow-up of contacts from the national radio program, "The Herald of Truth." Then, of course, the number of sermons that is requested by both members of the church and interested non-members, indicates the effectiveness of radio evangelism. There are about 8,000 to 10,000 sermons that are mailed each month—copies of sermons that are preached over the radio program known as "The Herald of Truth."

In closing, may it be said that this writer does not believe for one moment that a national radio program is the only way to carry on radio evangelism. Local radio programs should not be discontinued in the interest of a national program, but the two together can and should be effective working mates for the cause of Christ. Brethren, let us use every means that is right to preach the word, redeeming the world and our own souls.

Abilene, Texas.

*The author preaches four and one-half months each year on the "Herald of Truth" radio program over the American Broadcasting Company's network with more than 225 stations carrying the message. Remember this program in your prayers that its wonderful potentialities for good may be realized and that tens of thousands may be reached for Christ.

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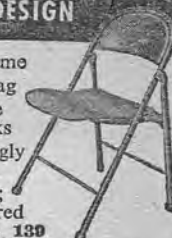
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THE LOCAL PREACHER AT WORK

Clifton Rogers*

A Preacher

"From that time Jesus began to preach, and to say, Repent ye: for the kingdom of heaven is at hand" (Matt. 4:17). "He opened his mouth and taught them" (Matt. 5:2)—preaching, teaching—this is the very heart and soul of the evangelist's activities. Provided a livelihood (1 Cor. 9:7-11) so that he can devote his entire time and talent to his Master's cause, his feeling of devotion and responsibility keeps him working (2 Tim. 4:5), with a keen sense of urgency. And although he has many calls for his time, although he earnestly helps in the planning of congregational activities and in pushing the work, although he gives of himself to charitable ends, he keeps in mind that primarily, fundamentally he is an evangelist—a proclaimer of the glad tidings. "Preach the word" (2 Tim. 4:2). "Give heed to reading, to exhortation, to teaching" (1 Tim. 4:13).

Preaching

Pulpit Preaching. A great opportunity affords itself in the proclamation of the gospel of Christ in a public way. The evangelist views this opportunity as a strong responsibility to preach Christ and his way to the very best of his ability upon every occasion. This is no time for theorizing or conjecturing—"Preach the word." This is no time to tickle the ears of men—preach the truth boldly, without fear and without any touch of compromise. This is no time for hesitancy and vagueness—preach the word precisely and pointedly. In this, of course, there is no place for crude sarcasm intended to insult and humiliate, no place for softly spoken words designed to provoke laughter at sincere people. The attitude of the apostle Paul can always be maintained: "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (2 Tim. 2:24, 25); consider also 1 Thess. 2:7, 11). Truth and personality are so closely related in a sermon that listeners can hardly separate the message from the attitude of the man proclaiming it. Thus, it is vital that the truth be preached in the right way, with the prayerful desire that it will reach into the inner man unto ultimate conversion. It is easy to tell, but hard to "make all see" (note Eph. 3:9).

"In Season, Out of Season." As a general rule, conversions will be in proportion to the preaching done in a given locality. Hence, additional opportunities are grasped or created for such work. Radio programs, whether daily or weekly, open many doors to the truth. Funerals, weddings, and other special occasions afford further opportunities for teaching the fullness of Christ's way. Prayerful consecration assures that the minister maintains a strong sense of urgency at all times (note 2 Tim. 4:2-5; Acts 20:18-20). This certainly does not insist that effort should be made to revolutionize a situation overnight. Time and patience will be required to do a thorough job of preparing the soil, sowing the seed, and cultivating that which has been sown.

Teaching

Bible Classes. Definite, systematized classes are arranged to meet the peculiar needs of the congregation. The evangelist has a prominent part in this teaching program, but an extensive field still awaits for personal teaching in homes, in the church study, etc. Whether one earnest soul or a group is involved, many such classes can be taught each week if serious effort is made toward that end. One conversion always leads to other opportunities.

The author has done an outstanding work in Humble Road, Texas, and at Port Arthur. The church where he works has a high average of per capita giving and attendance. More than 100 people work seven days a week.

Counselling. Many hours of the evangelist's time are devoted to quiet periods of counselling those with special problems. Teaching is provided the doubting and the inquiring, encouragement is given the troubled and the wavering, comfort is extended the sorrowing. Some of this may take place in the minister's study, but much of it will be in the homes of those to whom the compassionate man of God thoughtfully goes in his earnest desire to be a true servant of Christ.

Writing. Constructive teaching is done each week through the church bulletin, outlines and lessons for class work, articles for periodicals and newspapers, material for tracts and books. Moreover, scores of letters are written—some instructive, some encouraging, some comforting, some complimentary. This is additional work, but it is highly productive work.

A STUDENT

Learning the Bible

"Give diligence (study) to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15) requires that an evangelist never neglect his careful and continuing study of the word of God. Nothing can take the place of a ready knowledge of the Bible if he is to declare the whole counsel of God (Acts 20:27). Congregations which have been built by promotionalism—increasing in numbers while receiving a starvation diet from a preacher who is too busy to study—will soon be awakened to the lack of spiritual fervor among the members. So the minister maintains an established time for study as closely as possible—even though each day seems to have too few hours and each week too few days—and knowledge is built upon knowledge as the years quickly pass.

Living the Truth

"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:12). Here is a disciple, a learner, a follower. The teachings of his Master become part of every fiber of his being. On his knees in his closet or by his office desk he prays fervently every day that he may live what he teaches, that he may have the wisdom and strength to meet his personal problems and those imposed upon him in his work with his brethren (note James 1:5; 2 Cor. 11:28). Gradually and surely—through study, prayer, and experience—he grows in spirituality (note Eph. 3:20, 21). In his godliness of life people are able to see that he walks with an abiding sense of comradeship with God (2 Cor. 6:1). In true meekness he realizes that he is indeed but a humble servant of Christ (1 Cor. 3:5-7), having dedicated himself to building upon the only foundation (1 Cor. 3:10-15). More and more his life is characterized by lessening ambition for place and position—less of self and more of Christ—looking forward to the day when he shall lay it all aside to be with the Lord whom he served through the years.

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Fight of Faith

Paul said, "Fight the good fight of faith; lay hold on eternal life." Of himself Paul said, "I have fought a good fight; I have kept the faith." It is in the life of Paul more than in any other New Testament character, that we see the meaning of the "good fight of faith." Paul suffered much for the gospel of Christ. He constantly pressed the battle in Jesus' name. No hardships or obstruction could cause him to cower.

It is rather striking how ready Paul was for anything that might happen to him. He was ready to live and he was ready to die; ready for prosperity and ready for adversity; ready to be a free man and ready to be a prisoner of the Lord. Paul did not recognize emergencies; he was alert to all situations. When he got into trouble, he depended on the Lord to get him out. The thing that made him strong in the battles of life was his unremitting faith in Christ. By the help of the Lord he was master of all situations.

It is not easy to fight an invisible enemy. In the fight of faith, the enemy is often out of sight. Worldly-minded people wonder what we are doing when we struggle with an unseen foe. They think we are beside ourselves. They regard us as visionary and unrealistic. They think our faith is fantastic—not founded in reality. When these worldly people see one fighting a battle of faith, they regard it as a case of hallucination. Many think there is no battle if they cannot see the fire and smoke, and hear the rumble of cannons. In carnal warfare men walk by sight—in spiritual warfare they walk by faith. The conquest of our own hearts and adverse circumstances is regarded by many as only a sham battle.

When Paul knew his earthly life was done, three things made him ready to die. First, he had fought a good fight. I reckon Paul was one man who could say he had done his best. Not many can say that at the close of life. Paul had preached nothing but the truth. He had preached all the truth. He had not shuned to declare all the counsel of God. Second, Paul had finished his course. And this does not only mean that he was through with life on earth, but he had completed his work. Death finds many not half through with their work. Third, Paul had kept the faith. These things made him ready to die. By these three rules all men can prepare to die.

Sowing and Reaping

A great many people shrink from the interpretation of destiny in the light of the way they live. They do their best to ignore consideration of the connection between character and destiny.

But this is a law as fixed and inexorable as God himself.

Many things in the Bible teach it. Paul says, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." It does not require argument to prove this. It is a self-evident truth. All men, women and children know that whatever a man soweth, that shall he also reap. Anyone with a speck of knowledge knows that one can never raise oats by planting corn.

What are we sowing in the field of life? Why should anyone deliberately sow bad seed in his own life? That is exactly what many are doing. Those who have common sense know that they must reap what they sow. If they sow to the flesh, they must reap corruption. The only way to reap everlasting life is to sow to the Spirit. Life is the seed time, eternity is the harvest. Death, like a narrow sea, divides our present life from our future life. It does not change the truth for men to put far away from them these solemn thoughts. The clock of time is ticking fast; the day of life will soon be over, then what shall the harvest be?

5842 Monticello, Dallas, Texas.

Sunday, "The Lord's Day!"

J. Luther Dabney

I don't know that anyone in the church of Christ ever questioned the statement that the Lord's day in Revelation 1:10 refers to the first day, or the day on which Christ arose from the dead, until I read Brother Wilkinson's article in the Firm Foundation. I knew that Adventists contend that it is Saturday, or the Sabbath. It isn't difficult to see why they would hold this view since if they could prove it, then they could prove that John was in some way observing the sabbath, therefore we ought to do the same. It isn't difficult to see that there is some logic in their position. Since God gave man the Sabbath, and since he called Lord God, certainly it isn't difficult to see how one might logically speak of the Sabbath as Lord's day. The weakness of such reasoning, however, becomes evident when we remember that this is a New Testament statement, and was made after the law had been nailed to the cross and taken away, including the observance of the Sabbath. One would have to be hard pressed to take such a position, the statement being found where it is in the New Testament. He would have to use far more imagination than reasoning to prove such a claim.

Christ is Lord now, and since he arose from the dead on the first day of the week, and since it was upon this day that the disciples have from the beginning met together to worship him, is there any wonder members of the church gen-

erally conclude that "the Lord's day" is the first day? But, supposing a thing does not prove it. Here we have a missing link that we are attempting to mend by logic. The missing link according to Brother Wilkinson is found in such passages as Psalm 118:22 and John 8:56. In these passages "my day" and "this is the day" do not refer to any particular day of the week, but to this dispensation. Grant that they do, it does not follow that this is the meaning of Lord's day. Did David and Christ refer to the same day John does in Revelation? If so, John meant to say, "I was in the spirit in this dispensation." Let us substitute the definition for the words used and see: "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit (in this dispensation) and I heard behind me a great voice, as of a trumpet." Would that make sense to the churches in Asia when they read it. John was telling them how, where, why, and when he received the Revelation. If he meant to tell them that he received it during this dispensation, I am sure they knew less after reading what he said than before. They knew what year, month, and week he was there, but they did not know on what day of the week he received it.

But this is only inductive reasoning and is based upon that which seems most logical. A thing can seem very logical and still be wrong. Some think they know positively that Christ is coming back to earth to rule and reign in Jerusalem. How do they prove it? By inductive reasoning, and what to them evidently seems logical. The frailty of the human mind is such that it cannot always be relied on in the absence of positive statements. To Brother Wilkinson the state of reasoning he has built up may seem as certain as a statement of fact. And as for me, as I see it, I would go on believing that the "Lord's day" could be nothing else than the first day. I confess, that so far as the Bible is concerned, my views rest upon inductive reasoning, and does not enable me to supply the missing link except by logic. It stands therefore that the most logical view is the one most likely to be correct. The difficulty is: what is logical to one mind is not logical to the same degree to another. So what?

Brother Wilkinson's worst blunder is stated in these words: "The Lord's day, used by the apostle John in the tenth verse of the first chapter of the Revelation cannot, in the light of any recorded information, either secular or divine, refer to the first day of the week or any other day of the week." The statement, "Any recorded information, either secular or divine," is a rather broad one, all must admit. In fact it is too broad, for the meaning of "the Lord's day" in Revelation has challenged the research and thought of some of the greatest minds of this dispensation. The very absence of positive information in the New Testament has led men to search the ancient records of the past to ascertain the exact meaning. In the "New Archaeological Discoveries," by Cambden M. Cobern, page 36, I find this: "He (Deissmann) howed more fully also that the so-called 'Hebraisms' of the Bible could, in almost every instance, be paralleled in the secular non-Jewish

papyri, e.g., 'name' occurring with the meaning of 'person': 'Lord's day' finding its exact parallel in 'emperor's day.'" Since the emperor of Rome was worshipped, a day had been named on which to worship him. When Jesus became Lord of heaven and earth, what was more logical than that Christians should call the first day, the Lord's day, just as the pagans called the day on which they worshipped the emperor, the emperor's day?

Again, on page 128 Cobern says, "All of this, as Deissmann shows, throws a brilliant light upon the adjective, 'the Lord's,' that is, 'belonging to the Lord,' as used in the New Testament. So ordinarily used, the 'Lord's day' meant 'emperor's day.' So 'Christian' meant originally an imperial slave, or soldier belonging to the divine Christ, just as 'Caesarian' meant slave or soldier of the Caesar. In the same way 'freedman of the Lord' (1 Cor. 7:22) corresponds to 'freedman of the emperor, and the phrases so common with early Christians, 'friend of Christ' and the 'acquainted with God' correspond exactly to the words in the inscription 'friend of the emperor' and 'acquainted with the emperor.'"

We may conclude from the following quotation from the letter of Barnabas, that Christians during the second century, knowing that the time for observing the Sabbath had long since past, leaned a little backward in making sure that everyone understood that they worshipped the Lord on the first day instead of the Sabbath. Barnabas says, "Your new moons and Sabbath I cannot endure." "You see what he means: it is not the present Sabbaths that are acceptable to me, but the one that I have made, on which, having brought everything to rest, I will make the beginning of an eighth day, that is, the beginning of another world. This is why we also observe the eighth day with rejoicing, on which Jesus also rose from the dead, and having shown himself ascended to heaven" (The Apostolic Fathers, chap. 15, vs. 8, 9).

Now back to Cobern and a quotation directly to the point from the Didache, under the heading, "The Lord's Day and the Sacrifice" Cobern first comments saying: "It is noticeable that there is no commandment in this document to keep the Sabbath, and that already at the end of the first century Sunday is the sacred day of worship." He then quotes from the Didache as follows: 1. "And on the day of the Lord come together and break bread and give thanks, having before confessed your transgressions, that your sacrifice may be pure." 2. "Let no one who has a dispute with his fellow come together with you until they are reconciled, that your sacrifice may not be defiled." 3. "For this is that which is spoken by the Lord: In every place and time offer me a pure sacrifice, for I am a great King saith the Lord, and my name is wonderful among the Gentiles."

When one reads a statement like the above, "And on the day of the Lord come together and break bread and give thanks," from a document as ancient as the Didache has been proven to be, we know that Brother Wilkinson hadn't read enough before making the statement, "The Lord's day," used by the apostle John in the tenth verse of the first chapter of Revelation cannot, in the light of any recorded information, either secular or divine, refer to the first day of the week." It is easy for any of us to speak more than we know, and to know less than has been recorded.

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Austin, Texas

Ralph L. Stirman

Ralph L. Stirman departed this life Tuesday night, December 30, 1952, as the tragic effect of a polio attack. Interment was in Austin Memorial Park, January 1, 1953. His wife, Ruth, their two little daughters and his father and mother, Mr. and Mrs. E. C. Stirman of Wichita Falls, Texas, survive him.



Ralph L. Stirman

Ralph was 31 years of age but he had lived a full life. He grew up in Wichita Falls, where he finished high school. His undergraduate work was done in Harding College. From there he went into the service of his country, serving three years and a half in the Navy, but everywhere he was stationed he found the church, if one was in the community, and helped a number of small congregations in their singing and teaching.

His graduate work was in the University of Texas where he received a degree in architecture. After graduation he located in Abilene for a while, where he worked on the plans for the new church building at Abilene Christian College. He designed several other church buildings which stand as a memorial to his interest in the church and his ability as an architect. He was devoted to the church and always loyal, using his varied talents in the service of our Lord. He directed singing, both with small groups and large congregations. He was an unusually capable teacher of young people and worked with them untiringly, doing an extraordinary job with the young folk in the University Avenue church in Austin, where he was located at the time of his death.

In all his activities Ralph Stirman was a genuine Christian. He was a living demonstration of the principles of Chris-

tianity. His influence was felt in a number of congregations and in the lives of a great host of friends who mourn his untimely passing.

Funeral services were conducted from the University Avenue church at Austin, Texas, where Brother R. B. Sweet spoke comforting words from the Holy Scriptures to the friends, brethren, and loved ones of our departed brother, so suddenly called from our fellowship, and brotherly association to depart and be with Christ which is very far better. Our grief is the more intensified when we think of one so well educated, specially in the Scriptures, so young in years and so active and capable, and so interested in church work, being called in the very morning of life from our association; yet we realize that we will soon follow him. To his loved ones we extend our love and sympathy, and commend them to the grace of God whose exceeding great and precious promises are revealed in the Bible.

G. H. P. SHOWALTER

"FILL OUT LONG FORM 1040—IT'S ONLY ONE MORE PAGE

Wayne Hargrove

March 15 is just around the corner. It is not too early for us to be working on that important Income Tax Return for 1952. In the interest of the Lord's cause, this article is written to remind us that filling out Long Form 1040 instead of shorter forms, most of us can save considerable income tax—possibly several hundred dollars.

Saving on your income tax is not "beating the government." The official instruction pamphlet which your government mailed you recently states on page 3:

"The law expects you to pay your correct tax—no more—no less. It will pay you to think for a moment which of these three types of returns is the best . . . in your case."

Many of us live in homes for which we are paying via an F.H.A. or similar loan. Most of this loan payment (in most instances) each month goes for interest and taxes, which are deductible in figuring income tax. The figures used below are for a somewhat typical member of the congregation where I preach in Houston, Texas—a man with a wife and two children and a 1952 income of \$4200, or \$350 per month. According to the tax table, this man already has paid \$311 tax; this amount was taken from his paycheck before he received it.

But this man can receive a sizeable refund if he will fill out one more page of his Income Tax Form 1040. Assuming that this man is buying a car and is buying a home on which he has a mortgage of approximately \$8000, he has the following approximate deductions:

Interest on house mortgage	\$350
Interest on car loan, fence loan, and interest figured into the insurance on house (if insurance is paid monthly)	110
City, school, state and county taxes paid in house payment	120
Poll taxes and car license	20
State gasoline tax (4c per gallon on 500 gals.)	20
Deductions	\$620

If the above is all he has to deduct (assuming he gave not one penny to the church), and if he had no other deductible expenses (which is unlikely), his tax figures \$261.96, and he could receive a refund of \$49.04.

If he contributed ten per cent (\$420) to the church, his tax would be \$168.72, and his refund would be \$142.28.

If he contributed twenty per cent (\$840) to the church (which the government by law last summer encouraged us to do), his tax would be only \$75.48, and his refund \$235.52.

The above case does not include other interest, casualty loss-

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es, thefts, business deductions, or miscellaneous deductions such as dues to union or professional societies, safety equipment, certain tools, etc., which may be deducted. Neither does it include any medical or dental expenses; all such expenses in excess of five per cent of income (in this case, all over \$210.00) are deductible in figuring tax.

Your situation will vary with the locality where you live. This is only one example. If your income taxes already have been deducted from your salary or wages, or if you still owe for your 1952 tax, check and see how much you can save or have refunded. Whatever your income was for 1952, if you are the average member, it is likely that you do not really owe as much tax as the standard tax table shows.

It is your duty to look into your tax situation, even if your income tax already has been withheld from wages. Every penny we have is the Lord's money; we are merely stewards (1 Cor. 10:26; Psalm 89:11). "As every man hath received the gift, even so minister the same . . . as good stewards . . ." (1 Peter 4:10). "Moreover, it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

Figuring and claiming tax deductions requires a little pencil figuring with the hands. It is even possible that Ephesians 4:28 might apply: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

By saving income tax, we will have more to contribute to the Lord's work; and the more we contribute to the Lord's work, the less income tax we will be required to pay. This is assuming that most church members give less than twenty per cent—and I think that's a safe assumption.

Brethren, think on these things!

ACC PLANNING HUGE LECTURE PROGRAM FEBRUARY 22-26, 1953

J. D. Thomas

The 1953 Lectureship at Abilene Christian College on "The Church at Work" is planned to be the greatest in size and scope of any that we have ever had.

Whereas we used two auditoriums last year for dual-

programs with much success, this year for the evening lectures we are planning to use three auditoriums with simultaneous programs.

Arrangements are being made to enlarge seating arrangements in Bennett gymnasium, and it, together with Sewell auditorium and the auditorium of the College Church of Christ, will be used to take care of an unexpected 6,000 to 7,000 people. Over 4,000 were in attendance at the 1952 lectureship.

There will be six different speakers for the evening week-day lectures, and each man will speak twice so that the audience will have a choice and an opportunity to hear the address that interests them most. There will be missionaries from the various mission fields with up-to-date reports of the activities in their field. This has always been one of the main features of the ACC Lectureship.

A new feature to be incorporated this year will be a series of panel discussions in Sewell auditorium each afternoon where various phases of the theme, "The Church at Work," will be discussed. There will be an exchange of views at these meetings and an opportunity given for questions from the floor.

As in previous years, the "Opportunities in New Fields," meeting under the direction of Paul Southern, will be continued each day at 11 a.m.

What we believe will be one of our most useful features in a series of classes considering the practical aspects of the work of the church which will be conducted each day at the same hour by instructors who are especially competent in these fields. These classes will include:

Teaching the Pre-School Age, Teaching the Primary Grades, Teaching the Juniors, Teaching the Intermediate Group, Teaching Children to Sing, Teaching Women's Classes, Personal Work for Women, Handling the Church's Business Affairs, Problems of the Preacher, Elders and Their Work, Modernism and Archaeology, Building the Sermon, Directing Congregational Singing, The Restoration Movement, Sound Doctrine, Establishing New Congregations, Organizing and Supervising the Bible School, Visual Aids for Use in the Bible School Work, The Church and Young People.

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Each person will select the class that he feels will profit him most and attend that same class each day for the four days in order to get the most benefit from it. It is expected that these classes, or similar ones, will be repeated from year to year so that in the course of time each person can have an opportunity to have specific training in several areas.

The largest preachers-elders dinner ever held is planned for Tuesday evening of Lectureship Week and will be held in the gymnasium at 5 p.m. A short program will be given. Last year over 800 elders and preachers from throughout the United States attended the dinner.

Several choruses and musical organizations will be used at various times during the week, and another new feature will be found at one of the afternoon hours when four student-preachers of Abilene Christian College will deliver especially prepared sermons.

There will be an alumni luncheon during the week and special features for the ladies who are visiting on the campus.

Any inquiries, suggestions, or other correspondence concerning the 1953 lectureship may be addressed to J. D. Thomas, Lectureship Director, Abilene Christian College, Abilene, Texas.

Studies In Galatians (No. 2)

R. C. Bell

Since the Galatians had been led to doubt Paul's apostolic authority, and as everything depended on it, he confidently affirmed in the first verse that his apostleship, independently of all human intermediaries, derived personally and directly from, "Jesus Christ, and God the Father, who raised him from the dead." As if to ask, "Can Peter, James, and John have better authority than that?" He deemed this point so important that he made, as we shall see, three arguments, covering about a third of Galatians, to establish it.

The salutary sentence, consisting of five verses, full of elementary Christian doctrine, continues: "Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and Father." This scripture teaches that the grace and will of God, as executed in Christ, "Who gave himself (the ultimate in giving) a ransom for all," procure for all men who will accept it as God's free gift the threefold blessing of redemption from sin, deliverance for this evil world, and, "The peace of God, which passeth all understanding." What a blessing! Where are our tears of gratitude?

God's Two Governments

God's government for humanity from the beginning has always been a theocracy—that is, a monarchy over which God himself is sole and absolute Monarch. However when men rebel against this government, God suffers them, under the leadership of the archrebel Satan, to set up a provisional, secondary government, as he suffered the Jews for a time because of their "hardness of heart" to put away their wives; but from the beginning it hath not been so" (Matt. 19:8). Under Moses, God permitted, as expedients, both divorce and secondary government. Though he has long since abolished the former, he still permits and uses the latter, according to his sovereign will.

This primary spiritual government is, "The kingdom of heaven"; these secondary, worldly governments are "the kingdoms of the world." In saying to Pilate, "My kingdom is not of this world . . ." (John 18:36), Christ made a sharp distinction between the two, and made them incompatible. It was these "kingdoms of the world" (Matt. 4:8), in the aggregate that the devil, "the deceiver of the whole world" (Rev. 12:9), and "the god of this world" (2 Cor. 4:4), offered Christ. These same kingdoms Paul here calls "this present evil world." Founded in rebellion to God, they all con-

tain the seeds of decay and death within themselves, and, as the Bible teaches, God will destroy them as such, after they have served his purpose. "That God may be all in all," this will leave only God's eternal, spiritual kingdom in its solitary grandeur and perfection.

Deliverance "from this present evil world" means much more than remission of sins, or justification, which to us Christians is always a glorious, motivating, past event. Christ tells when and how justification comes: "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment (with the world), but hath passed out of death into life" (John 5:24). "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). We are called out of the world, and are separate from worldlings in life, in death, in resurrection, in judgment, and in eternal destiny. We are in this world, but as strangers in a land occupied by the enemy. We "are not of this world" even as Christ is "not of this world" (John 17:14). During our sojourn on earth as colonists of heaven, "Our citizenship is in heaven; whence we also wait for a Savior" (Phil. 3:20). Father Abraham, as a pilgrim of earth seeking "a better country; that is, a heavenly," could have but little interest and part in the God-doomed Canaanitish civilization amidst which he lived a century in tents. Even so are we delivered from unequal yokings with their frustrations, from strivings after wind with their emptiness, from the waste, the brutality, and the desolation which so largely make up "this present evil world." All this gain and freedom on earth, with "new heavens and a new earth wherein dwelleth righteousness" to come. Who would not be a Christian pilgrim?

A Perverted Gospel

In the first two chapters of Galatians (the personal part), Paul's concern is to restore the Galatians' confidence in him as an authentic apostle, chosen, qualified, and sent by God. As we have already seen, Judaizers had persuaded them that Paul did not preach "the whole counsel of God."

After the salutation, Paul, without defining it, refers to a deadly perversion of gospel doctrine in their midst. Since the heresy strikes at the wisdom and throne of God, the gravity of the situation justifies his strong language: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema (accursed)." Then in the next verse as if to assure them that what he was saying, instead of being the hasty, explosive words of an angry man, were the sober, measured words of a most earnest man, he deliberately spells out the curse again. The Galatians and all men since, therefore, may know that if Gabriel from heaven, or Paul back to earth, should come to preach, they would have nothing to add to what Paul had already preached unto them. How the impressible Galatians must have solemnly read on to learn the nature of their error which Paul took so seriously.

Evidently Paul's enemies had said that he was an unprincipled, popularity-seeking opportunist. Evil men by misrepresentations, twisted meanings, and half truths can always make out a case, even when their victim is Christ or Paul. We judge from Paul's reply, "If I were still pleasing men, I could not be a servant of Christ" (v. 10), that his traducers probably said they could sustain their indictment by the fact that he circumcised Timothy, but refused to circumcise Titus, in conformity to policy instead of conscience. For simplicity, compression, and completeness, this answer is an incomparable statement of the immutable, fundamental Christian truth that the interests of men-pleasers and of Christians cannot be reconciled. May we not be thankful that since Christians unto the end of time must suffer similarly, this extreme case of such vile slander and persecution occurred long ago while Paul was still living to make his stabilizing and comforting answer?

Financing The Church (No. 7)

Jack Meyer

In coming to the final essay in this series of "Financing the Church," space is too limited to warrant a lengthy paragraph in summarizing the arguments here presented. You who care to, may consult the previous numbers for that information. Hence, let us move at once to a study of 2 Cor. 9:7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

People have abused the "as God hath prospered him" of 1 Cor. 16:2 to wrest the Scriptures into encouraging a haphazard contributing, having no certain plan as to either percentage or amount. But the passage just quoted ruins that twisting of scripture, and demands a definite amount—either in precise figures, or particular percentage. The Spirit has Paul to specify that our contributing must be according to purpose. Contributing according to purpose will demand a plan. For a person to say that "I purpose to give as I am prospered," is not to fulfill the scriptural demand. If that is all that the apostle meant by specifying giving according to purpose, there would have been no point to saying that. He had already given the instruction about giving as prospered. The addition of according to purpose is to show that they were to purpose the amount. The scholarship of the world will unite in showing that this is the point of the passage. If you have ever been mixed up and duped into saying that you are satisfying the scriptural demand by saying that you purpose to give as prospered, ask God to forgive you and resolve never to be guilty of that again.

Again that always-occurring quibble sticks up its selfish head, saying: "But I can't purpose a definite amount. I don't know exactly what my income will be." Two facts ruin that argument, and place a question over the one making it. First, the fact that an income is changeable does NOT prevent a definite purpose, because the contributor can purpose a definite percentage. That will take care of the amount. (The man in business would, of course, figure his cost of business, and then figure his personal income. Or, if his salary is set as a part of the cost of his business, he still has a personal income). Second, the United States government through its income tax laws has proved that all people can compute a definite amount as a tax on income, even when the income is variable. If a man can figure his definite obligations to the government, he can to the Lord. And the government even has us figuring estimates in advance. The man who can do this for the government, and denies he can do it for the Lord through his church, just simply can't convince anyone that he is playing honest with his Lord.

If one absorbs the spirit of the remainder of 2 Cor. 9:7, one will have no trouble purposing, planning, deciding a definite amount or percentage. Paul says that the contributing is to be cheerfully done, not grudgingly or of necessity. He who contributes only through fear or duty needs to see how selfish, narrow, and shrunk he is. He needs to see something of the sacrifice and love of Christ, to learn the meaning of gratitude, and then he will cheerfully give. 1 Cor. 13:1-3 shows that Christian service without love is neither Christian nor profitable. The church will be amply financed when members contribute regularly, into the church treasury, purposing to give more than the Jews under the law, according to ability, definite amounts of percentages, out of a sense of gratitude and love, not forgetting to do so with self-denial.

Birmingham, Alabama.

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TV Opportunities In Maine

J. Harold Thomas

The church in Bangor, Maine, has been assured the opportunity to purchase broadcasting time on the first television station to operate in the state of Maine. This station began televising February 1st. The time purchased by the church will be available not later than March 1st.

This station will be the only TV station in the state of Maine for two years according to announcements from the FCC. The area it serves includes sixty percent of Maine's nearly one million population. This means that the church through this program can reach thousands of homes with which it has no contact through any other channel at the present time. The TV program will have no competition for TV hearers. Our radio programs, which are accomplishing much good, have to compete with other radio stations in Bangor and in Houlton, Rockland, Waterville, Augusta, Lewiston and Portland.

The cost of the fifteen-minute telecast on a one-year contract basis is to be \$54.00 per week. The church in Shacklett, Tennessee, has already sent funds for the initial program. The church in Pegram, Tennessee, has sent a contribution nearly sufficient for the second telecast and has promised \$10.00 monthly for one year. Some individuals in Washington, D.C., have promised \$25.00 per month for a year. The total monthly cost will be \$215.00.

A television audience is a quiet and attentive audience. The opportunity to be seen and heard in these thousands of homes is second only to that of entering those homes personally to discuss religion with these people. Our small number of workers could not enter these homes—so many of them—for years. It is a wonderful opportunity for us—and a wonderful opportunity for you. Won't you help us? And beyond any financial help you may give—pray for us that we shall wisely and fruitfully use this great new open door.

THE CATASTROPHE IN HOLLAND

Answering inquiries from many, we are advised there is no need of clothing for the destitute; there is sore need on the part of the Government and of individuals for money, of course. Brother Harry Payne's fine article detailing important matter of interest reached us just a little too late to appear in this issue; look for it next week. None of the Paynes or their helpers have suffered loss, nor were either the church buildings at Haarlam, or Amsterdam, damaged. Brother Payne reports that their obligations and opportunities have been greatly increased as a result of the great national disaster.—G. H. P. SHOWALTER.

ASSOCIATE EDITORIALS...

M. Norvel Young

One Way To Show Our Gratitude To God

Let us notice one way we can show our gratitude for God and for his spiritual blessings in Christ. We cannot give God anything directly that would repay him for his gift to us of his only begotten Son. But we can show our appreciation for Christ and the church which Jesus bought with his own precious blood by sharing the blessings with others. We can carry the "good news" of the way of salvation to those who have not yet heard of it.

Last week we saw Paul and Silas begin an evangelistic tour of Asia Minor. Today let us take up this study in the 16th chapter of Acts. I hope you are reading the book of Acts as we study these lessons in it. Paul had a vision and saw a man of Macedonia (the northern section of Greece) standing "beseeching him, and saying, Come over into Macedonia and help us" (Tcts 16:9).

Paul concluded that it was his duty to take ship at Troas and go to Macedonia and preach the wonderful news of Christ to them. He did without delay and found some very sincere women just waiting to obey the gospel.

The lesson for all who are new-born creatures in Christ is that we must share our blessings with others. New Testament Christianity is intensely evangelistic and missionary in its spirit. A Christian who has been baptized into Christ for the remission of his sins (Acts 2:38) cannot afford to be content to go to worship each Lord's day, study his Bible, pray and enjoy the peach of Christ by himself. He must heed Christ's command to "go . . . teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I command you" (Matt. 28:19, 20).

That is why churches of Christ in America are constantly seeking to preach simply New Testament Christianity to more and more people in every corner of this land, and to preach the same gospel in Germany, Italy, Japan, Africa, Canada, South America, India, and around the world. The same New Testament that tells us that God loves us and graciously prepared salvation for us through the death of his Son on the cross, tells us that he loves all men. If we want to show our appreciation to God for giving us an abundant life here in Christ and eternal life in heaven, we must sacrifice to share this message with others.

"Come over into Macedonia and help us." This is the cry of millions of sincere people in the world today who are in darkness spiritually and earnestly desire to know God. Men like Otis Gatewood in Germany, and Harry Robert Fox in Japan, and Cline Paden in Italy, tell us of thousands who eagerly study the Bible when they are introduced to it. Through the efforts of Christians in Texas alone, thousands have come in contact with the simple plea for a return to New Testament Christianity with no creed but Christ, no rule of faith but the Bible. Other tens of thousands are waiting to hear the gospel. Will you not trust the Lord Jesus Christ today and confess him before men as the Son of God, repent of your sins, and be buried with your Lord in baptism to rise and walk a new life sacrificing your time and ability and money that little children now in pagan homes may grow up to become Christian men and women. The call still rings out: "Come over and help us."

SPECIAL PAMPHLET ON "THE ALCOHOL PROBLEM"

Mont Whitson

The January issue of the 20th Century Christian is devoted entirely to the subject of alcoholism. The editor and staff have presented an unbiased, objective study of the al-

coholic problem for the purpose of helping to combat this evil of our modern age.

Men like Timothy O'Shanahan, director of the Southwest Clinic Hospital in Lubbock, Texas; Paul Southern, a director of the Texas Committee on Alcoholism; and Frank Pack, Professor of Bible at Abilene Christian College, have collaborated together in order to make this issue a reality.

Every member of the church should get one or more copies of this pamphlet. Elders, ministers, and church workers can help in widely circulating this issue by distributing copies to high schools, colleges, welfare workers, and to the general public. Order from Firm Foundation, Box 77, Austin 61, Texas. Send \$1.00 for one dozen copies.

Lubbock, Texas.

SISTER COLLINS DONATES SITE FOR HOME



Ida S. Collins

Sister Ida S. Collins in a late picture. She has set a wonderful example in giving this land worth some \$200,000 for this home to be built while she lived to see it.



The above picture shows Sister Ida S. Collins (above center) with her parents, Brother and Sister W. G. Nairn, pioneer residents in Lubbock, Texas. The picture was made in 1909. The administration building of the new home will be named for the parents who are now deceased.

The Passing of Brother M. O. Daley

Marshall Olla Daley was born February 25, 1869, in Union county, Kentucky. He moved with his parents in 1877 when he was about eight years old, to Florence, Texas, and maintained the old family homestead until about five years ago, which was about seventy years.

He and his wife were baptized during a meeting held in Florence by Brother J. D. Tant in August of 1888. He preached his first sermon in Florence in February of 1891, and afterward preached for the church in Florence for more than twenty years. Following this, he preached for churches in San Antonio; Little Rock, Arkansas; Comanche and Hollis, Oklahoma; Brownfield and Mission, Texas, and the last eight years of his ministry was at Rock Springs, Texas, from which place he retired from regular preaching at the age of seventy-six.

He has held meetings in Kentucky, Tennessee, Alabama, Mississippi, and of course, many in Texas.

He died in San Antonio, Monday evening, November 10, at about 7:30. Survivors include a son, V. F. Daley, Boerne; four daughters, Mrs. R. E. Kirk, El Campo; Mrs. W. M. Blakey, San Antonio; Mrs. Ken Wallace, Monroe, La., and Mrs. L. P. Kleinoeder, Washington, D.C.; two grandsons and two granddaughters and two great granddaughters.

Funeral services were conducted at Florence, Texas, by A. Hugh Clark and G. H. P. Showalter.

The following address was delivered by Brother Daley at the Abilene Christian College Lectureship of 1951, and at the request of the family was read in its entirety to the large crowd assembled for the funeral. It was impressive in its content and solemnity. Brother Daley was one of our greatest gospel preachers, and one of my most devoted personal friends.—G. H. P. SHOWALTER.

MY BODY—ITS VICTORY

Brethren and friends: With genuine appreciation I grasp this opportunity so generously afforded me, to talk heart to heart with you about a matter that grows dearer to me as life's shadows rapidly lengthen. That matter is MY BODY'S VICTORY.

BORN—DIED. Little words are they—just four letters each! Yet, in the vocabularies of men there are none bigger. None bigger, because of the wonderful human possibilities, and the far-reaching consequences they suggest. They represent the "Alpha" and the "Omega" of life—of your life, and mine. They record the beginning and the ending of a series of victories and defeats of which life is made up, beginning with possible victory, and ending with seeming defeat. So closely associated are we with our bodies in all the epochs of life, that, naturally, we attribute to them an all-important part in life's warfare. In so doing, we may have erred at some point—more than likely have. But let us hope the error is pardonable, since we are all guilty! We have a feeling within, that without them, ultimate victory cannot come. The feeling is well-nigh universal, as is also the question: Is it based on fiction, or upon truth?

I love my body. Even though it be a mystery to me, I love it. I saw it grow and develop, as it did day by day, 'til it reached manhood's mountaintop, where it proudly lingered for a time. In sadness, I saw it turn, slowly at first, then with increasing speed, down life's sunny slope. Its growth was a matter of pride, because every gain made less probable the defeats I detested, and gave increased promise of the victories I craved. Its decline, sharpened the desire to turn back the lengthening shadows—if possible. If not that,

then, for someone to lift the curtain before me, and let me have just a glimpse into the beyond. What shall I do? Shall I rush in search of the fabled Fountain of Youth, so eagerly sought, but never found, by the countless millions before me? History, both ancient and modern, says Nay. Shall I muster all the reserve forces at my command, set them in battle array, steeled for one mighty and decisive charge, and turn defeat into victory? Something in me says, "Do it." "Bring up the reserves" is on my lips, but the command dies ere it is born, just as it did in all those gone before me. Everywhere I turn, there's a crepe on the door!

But what did they do? Just what you and I are doing. In sheer desperation we repeat the question so often asked by them—"Is there no escape for me?" I've escaped thus far! But where are my co-laborers of yesterday, my boyhood friends and schoolmates, the parents that gave me a being in the world? Where are those who taught and encouraged me, and showed me the road they had traveled, when I was young? A sympathizing poet, with a fellow-feeling, has tried to help, thus—

"Just what we are we cannot tell,
Our time is short on earth to dwell,
A bubble on the wave today,
A shadow soon to pass away.
But where it goes no human knows,
Except in earth must decompose,
And there return to mother dust,
As God, its maker said it must."—(Dennis)

—and trailing back, as his voice dies away, comes, "As God, its maker said it must," in whispered sadness. No escape for you—or for me! "Tomorrow," there'll be a new-made mound on the hillside, and some friend or loved one will place a block or stone at its head, and inscribe thereon, "Born—Died"—died, because, "My maker said I must." "In Adam all die." "By one man sin entered into the world, and death by sin, and so death passed upon all men." Back yonder in time's first war, upon grounds of Adam's choosing, the battle was lost, and man's defeat was fated—we must die. Is man's defeat God's defeat, too? If so, the title of this discourse is false—there'll be no victory. And down to defeat I go with every atom of my being rebelling, and crying out: "There'll be another day."

Will there really be another day—another day for me? "Yes" you tell me, "The spirit returns to God who gave it." Is that all? The spirit is only a part of me, and such a victory would be a victory only in part, which would be no victory at all. Nothing in me is satisfied with the answer. Must I go "to dust" depending upon a God who, if he too, accepts the defeat, is as weak as I? Did the God that made me so exhaust himself that he has no power left by which he could overrule the consequences of one sin? If so, what must it be when he is confronted with the sum total of earth's millions? I know that God, himself, inflicted the penalty of sinful man's defeat, and that he is enforcing it with unerring precision. I know that he could have rung down the curtain of finality upon the awful scene by casting sin and everything it had touched, its author, and its children, into Tophet and walled it up, and arched it over, and let it rankle in its own corruption in eternal isolation. But he didn't, and our living presence is the proof. Instead of eternal silence, I hear him say: "So in Christ shall all be made alive," and, "He that raised up Christ from the dead shall also quicken your mortal bodies." And again, "Thy dead men shall live, together with my body shall they arise." Desire buds into hope; and hope sees a star!

Just here, the favored sons of those who scoffed at Paul's Mars Hill mention of the resurrection of the dead, and those

whom Paul warns Timothy against—philosophers and scientists, so called, with affected pity, attempt to correct my ignorance by deluging me with theories—and plunging me into deeper despair! From whence came this gloating arrogance of science, that it should with complacency, ravish all the finer instincts of a human being, and rob it of faith? No science is as yet perfect. It is still in its swaddling clothes. It has been the business of one age to modify and improve the science of the past age. The future age will but expose the learned follies of this. Must this old Book, the Bible, hoary with the age of centuries, written by the "finger of God," born at Sinai and completed amid the splendors of the Apocalypse, whose footprints are seen in the crumbling dust of earth's wrecked and ruined greatness, fly the stage before the gorgeous diction of a philosophy, whose foundation is as shifting as the desert sands? One distinguished for his learning has modestly affirmed that, "None of the highest, the essentially spiritual facts of man's knowledge and experience fall within the scope of what is known as scientific proof. Hence, when one demands scientific proof of immortality, it is as if he demanded the linear measurement of a principle, the troy weight of an atom, or the color of an affection."

"The wisdom of this world is foolishness with God," declares Paul in warning against basing faith upon the wisdom of man. The resurrection of the dead being peculiar to Christianity, and having nothing analogous in nature, has been a favorite object of attack by every school of skeptics since its announcement. They denounce it as false because it involves a mystery. And a mystery with them is an absurdity. Yet I know of no class of critics who revel with greater satisfaction in mystery than do they. Is every mystery an absurdity? If so, there is nothing true in Christianity, since about every truth dear to the Christian there clusters some of the mysterious. As the profound technicians they would have us believe they are, they, nevertheless, convict themselves of confounding mystery as to fact, and mystery as to mode—two essentially different things. A thing may be very clear as to fact, yet mysterious as to mode. To the Sadducees Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Of Agrippa, Paul asked, "Why should you think it an incredible thing that God should raise the dead?" In both passages, the resurrection of the dead is declared to be a fact, but the mode is not mentioned. Then again, a matter may be a profound mystery in one age, and made perfectly plain in another, as is affirmed by Paul of the facts of the gospel.

From Calvary, Christ journeyed to the hades world, and while there, broke the bars of death, and came forth a conqueror, bringing, "Life and immortality to light." But, if through the work of Christ, the soul only is immortalized, then the shout of victory, supposedly from the other shore, is but the swan song of disembodied spirits from the sunless vales of despair. In New Testament times the controversy was about the body, not the spirit. "How are the dead raised up?" is a ready question with those who would delve into the musty past, and join hands with the heathen philosophers of Paul's day, whose mission was to confuse rather than enlighten. They admitted the immortality of the soul, but denied it to the body. Yet, they complained of an inequality of things, saying, "The sun went down at night, and rose again in the morning, but their friends go down into the gloomy darkness of death and rise no more." They saw upon the face of every mysterious providence which swept the earth in bold and living colors, the pencillings of immortality; they felt the truth attested within by instinctive shrinking back from annihilation. Still, the tomb was invested with an eternal darkness, and the body surrendered to a perpetual sleep. With them the night of death was starless. There was no anticipated morning whose auroral splendors

would break upon the darkness of the grave, and hang the rainbow of hope over the dust of the dead.

A victory like that would be but a tantalizing phantom. Offer it to the widowed wife as she pillows against a heaving bosom, the lifeless form of a husband just gone, as she vainly tries to coax him into speaking to her "just one more time." That body not be raised? Tell this sordid story to the sister, as she gazes upon the shattered form and obliterated features of a brother beloved, that that form and face will never be restored to happy recognition again. Tell the mother, who baptized her boy with blessings and sent him to war's bloody front, where he fell and was buried, uncoffined, in some unknown grave, with no block, stone, or vine to mark his resting place, that he will never come to her arms again. Tell the bereaved of earth—fathers, mothers, and orphans—that there will be no resurrection of the dead, and a universal shriek will rend the air and crack the vaulted heavens, till God in heaven hears and feels, and angels weep in pity. Such a victory would shatter the dreams, and blast the hopes of earth's sorrowing children, whose weeping would elicit far more sympathy than "Rachael weeping for her children," who refused to be comforted.

Go stand by Bethany's new-made grave of the long ago, and hear the quivering voice of Jesus, which will one day pour its trumpet thunders through the vast carnal house of the dead, and bid its sleepers awake, as he did that day. Hear the shout of joy springing from the sorrowing, bleeding hearts of Martha and Mary as they clasp to their bosoms the sheeted, but now living form of Lazarus. Draw near, and peer over the garden wall, in the early dawn, while the dew drop glistens in the morning light, and hear the shout of gladness, as Mary rushes to clasp in fond embrace the newly risen Lord, and learn a lesson that will remove forever the canker of doubt from the soul, and exact the gloom of despair from a sorrowing heart, and plant instead, the ever-blooming rose of joy. These are both a pledge and a tithe of the "good things God has in store for those who love him."

Again, and again, it is asked, "How are the dead raised?" Let Paul answer: "Who shall change our vile bodies, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself" (Phil. 3). "He that raised up Christ from the dead, shall also quicken your mortal bodies" (Rom. 8). The resurrection of the body is here promised. The combined power of the God-head is pledged to its performance. That power that confounded chaos with order, and laid the foundation deep down on nothing, and sent its towering columns into empty space, crowned with constellations of worlds, propped against the throne of God; that power which carpeted creation's temple with emerald, roofed it with azure, and lighted it with ten thousand suns; that power which drives the planets along their orbits, and hurls the erratic comet to kindle its fires on the dark altars of night where suns never shine; that power which shakes the earth, shivers its granite, ruptures its strata, overturning mountains and upheaving its valleys—that power is pledged to raise me from the dead. Can it do it?

Ah! my friends, the key to the grave is in high and powerful hands. Yet, you tell me of powers great and terrible, other than these just mentioned! Are you doubting still? See the triumphant son of Mary standing in the dazzling splendor of day's new-born light, holding aloft the "keys of death," and hear him proclaimed, "The first fruits of them that sleep." It's God's pledge to a trembling world that victory will come. Suspense is ended. Christ has conquered, and the battle is won. Victory over all that was lost. It is not a you-take-the-body-and-I'll-take-the-spirit compromise. It is victory. Do not tell me I am wrong in this. You talk about wonderful power! You may tell me of a power that

can still the raging storm and soothe out the rolling billows of an angry sea. You may tell me of a power that can reach out and pluck the stars from their withering vaults of night, and I'm an interested listener. But I grow weary when you tell me that that victory, for which all sigh, is complete while my body lies mouldering in a grave lost to man and forgotten of God.

God's pledged power will one day be exercised. The last day will come. The sun will refuse to shine, and the stars will hide their faces. The moon will roll up to heaven turned to blood, and hang her crimson livery upon the wings of night. The earth will reel as doth a drunken man, and mountains of woe will lodge upon her heart, the trump of God shall sound. Old Time, the father of centuries, and the tomb builder of generations, will drop his scythe and break his glass, careen and fall, a giant in ruins. The dingy king will drop his scepter in ringing fragments on the damp pavements of the grave. The antiquated dead will start into life from their ashy urns and funeral pyres. Pyramids of granite and crypts of marble will be rent in twain to let the rising bodies come. Mummies will fling off the trappings of centuries and

pour from their vaulted chambers. Inquisitions will rock upon their foundations, while the dead stream from their dungeons. Wanderers will shake off their winding sheets of sand and rise from the desert, while Old Ocean will heave and swell with its teeming millions.

Our village churchyards and family burial grounds will be deserted. Leveled and long forgotten graves will be opened. Abraham will shake off the dust of Machpelah and rise with Sarah by his side. Patriarchs, prophets, Jews and Gentiles, saints and sinners, bond and free, rich and poor, fathers, mothers, children, all—all from Adam down will come forth. God's pledge has been redeemed. And all the saved, all around the world all together will hail this: redemption's grand consummation, with one proud anthem, whose choral thunders rolling along the paths of space, will shake the universe with its bursting chorus—"O death, where is thy sting? O grave, where is thy victory?" Victory! My body has risen! Victorious body of mine! Hallelujah, we shall rise.

(Prepared specially, and delivered at Abilene Christian College Lectureship, February 24, 1951. Corrected by Mrs. Ed. Molloy. M. O. Daley).

FROM THE HARVEST FIELD

O. K. Alexander, 2612 Mission Street, Fort Worth 9, Texas: I have some time for gospel meetings this spring and summer.

John W. Pligg, Gunter, Texas, February 2: Being with the splendid people in Kingston, Oklahoma, yesterday was indeed a delight.

James R. Burns of Fort Worth has accepted the work at Burkett, succeeding Clifford Wilson, who recently moved to Munday, Texas.

Albert A. Gonce, Jr., 1010 S. Pugh, State College, Pennsylvania, February 2: In the last fifteen days we have had two additions; one baptism and one restoration.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, January 31: This past week, two have been baptized and two identified here. Our work continues with good interest.

Howard Casada, Great Bend, Kansas, January 26: Three came for baptism at the evening service here yesterday. All of them were married people. Prospects are good for the work here this new year.

Doyle Banta, Box 205, West Helena, Arkansas, January 31: We are off to a fine start in every way for this year. This month we had one baptized, two restored, and four by membership.

B. E. Bawcom, 926 North C. Street, Arkansas City, Kansas, January 25: Four were baptized, one was restored, and one placed membership during January. The work moves forward.

Cleon Lyles, Little Rock, Arkansas, February 2: Eight were baptized, four placed membership and one was restored at the Downtown church (6th at Izard) the past month.

Granville Jones, Box 364, Stinnett, Texas, January 31: The last two Sundays in January there were eight baptisms, three restorations, and one to place membership. The future is bright for the church in this place. When coming this way, stop and worship with us.

Joe H. Morris, 2407 Ky Avenue, Paducah, Kentucky, January 26: In spite of much illness attendance at Clements Street was good yesterday. One was baptized at the morning hour.

J. T. Marlin, Fourth and Elm Streets, Sweetwater, Texas, January 19: Three were baptized and two placed membership at 4th and Elm Sunday. Our work is progressing nicely. One for baptism today.

Frank J. Dunn, Dallas, Texas, January 30: Nineteen responded to the invitation at Peak and East Side during January, including two baptisms. Kenneth Boyd, our co-worker, preached two Sundays at Shadyvale, where ten responded with two baptisms.

J. Odes Forshey, 1308 E. Jefferson, Boise, Idaho, January 26: Attendance here has been hindered some by sickness the past two Lord's days. Three came by transfer yesterday. A remodeling program will soon be under way to give us more class rooms and added seating space to the auditorium.

O. O. O. Newton, Rochester, Texas, January 30: We moved to Rochester, Texas, January 22 to begin work with the church here. It promises to be pleasant. The church at Royse City is in need of a preacher. If you are interested, write Curtis Ratcliff, Royse City.

Ben West, Lampasas, Texas, January 30: The editorial in the February 3 issue of the Firm Foundation, "Religious Images and Pictures" is an impressive thought. I believe we should be guarded in the use of any pictures. It is a thought-provoking editorial and I am glad to read it. Thank you for it.

Wm. J. Whaley, Box 228, Bedford, Indiana, February 2: We begin a six weeks training course in singing, Tuesday night, with two sessions per week. Four have been baptized during January; also one restored and one by membership. Thirty-five were added from all sources during 1952. We enter the New Year with encouragement for continued growth. Much sickness has reduced our audiences lately.

H. C. Welch, Belton, Texas, February 10: For the benefit of individuals who correspond with me, my address has been changed from 206 So. 22nd St., Temple, Texas, to Star Route, Belton, Texas.

Edward J. Craddock, Gadsden, Alabama, January 24: The December meeting in this city closed with 12 baptisms and 34 restorations. Levoyn Bivens is doing a grand work. In 1952 I preached 365 sermons, conducted 22 special courses and 40 family forums. There were 450 baptisms and restorations. I begin January 25th in Foley, Alabama.

John W. Hedge, Jacksonville, Texas, January 28: My work with the church at Rush continues to be pleasant. Since last report, ten have taken membership and two have been restored. Our young men are rapidly developing into teachers in the work. I will speak in the lectureship at Lufkin next week.

Brooks Terry, 2314 Overton Road, Dallas, January 29: During 1952 at the church on Overton Road, ninety people answered the invitation. Of this number 15 were baptized, 42 placed membership, 13 were restored and placed membership, and 20 were restored. In the month of January four placed membership.

O. C. Lambert, 1309—9th Avenue S. E., Decatur, Alabama: I will begin a series of five lectures on Catholicism tonight with Eastside church in Sheffield, Alabama. I will also deliver a similar series with the East Point, Georgia, church March 9-13. There were two baptisms and one restoration at our morning service yesterday.

W. M. Grooms, Keller, Texas, January 30: Reuel Lemmons of Cleburne will be with us five nights, February 9-13, in a meeting arranged for special lessons to the church member. Subjects will be along the line of Finances, Organization, etc. These lessons will be worth driving miles to hear. We invite brethren to share this feast with us.

Claude A. Guild, 2701 E. Belknap St., Ft. Worth 11, Texas, January 30: January was a good month at the church of Christ in Riverside, Fort Worth. There were twenty-four responses to the invitation: 13 restorations, 5 baptisms, and 6 placed membership. My first meeting this year will be with Thomas Campbell at the church in Anson, Texas.

Oliver C. Cunningham, 1224 East Main Street, Shawnee, Oklahoma, January 26: East Main had an average Bible School attendance in January of 198 per week, in spite of the flu epidemic. The average per week in January of last year was 160 per week. My address after February 25th will be 406 Chestnut Street, Cookeville, Tenn.

A. W. Chism, 415 Highland Park, Lebanon, Tennessee, January 30: We are thankful again to report eight additions to the Highland congregation during the month of January, four baptized and four identified. Also an increase beyond expectation in attendance and contribution. The work here is pleasant and most rewarding, and we shall not stand idle until every person in this city knows that we are interested in them, and that we care for their souls.

Oscar Smith, Sr., 6447 Pinehurst Drive, Houston 3, Texas, January 30: We moved into our new church building in Oak Forest in November, and since that time our Bible school attendance has grown, and our crowds are much larger than they were. The new church building is located at 1333 Old Wakefield Road, and is near the Oak Forest addition. We are anxious for our friends in Oak Forest to visit us. About ten have taken membership with us recently.

Joseph Sherman, 709 East Third Street, Kinsley, Kansas, January 19: I preached January 4 at El Monte, California, and baptized one there that day. I also preached in South Tucson, Arizona on the trip. I broadcast from station KVGB, Great Bend. The broadcast began more than two years ago, and is now sponsored by the Kinsley congregation. A number of congregations and individual Christians, have made this program possible, Saturdays, 8:15-8:30 A.M. 1590 kcs. KVGB. The work here is pleasant.

Horace N. Mann, Hohenwald, Tennessee, Route 1: I preached among the small congregations in 1952, as follows: Rush, Seiber Chapel, Little Swan, Branch and Riverside, in Lewis County; Topsy, Mt. Hope and Morrow Valley, in Wayne County, Tennessee; one service with Old Salem, Franklin County, Tennessee, near Beanscreek, Tennessee. Younger preachers hold meetings for these places each year with some additions to the church. Most all are small congregations.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, January 26: Lord's day was a great day with the church here. Brother Allison preached a wonderful sermon on "Unity." It is great when we can have Bible unity. At 2:30 in the afternoon, the monthly Stephens County church of Christ singing met here. We had wonderful singing. Singers from different places had an opportunity to lead. Our new church is large and was well filled. Brother Allison is doing great work. Love to the Firm Foundation.

Wilburn Whittington, Mt. Pleasant, Texas, January 19: We had a fine day at the North Jefferson congregation yesterday, despite much illness. Three adults obeyed the gospel in the evening services. This makes a total of nineteen additions since I moved here the first of last June. Conditions here in the church are improving steadily and the work is pleasant and encouraging. Listen in on our Sunday morning radio program at 8 o'clock, 960 on your dial. Bill Thompson of Lufkin will be with us in our spring meeting April 20-29.

H. L. Matheny, Goldsmith, Texas, January 19: We moved here the first week in January, 1953. The church here is very strong and active. They have much work planned for this year. We are happy to be here and work with these good people. One man obeyed the gospel last Sunday evening.

Lynn Cook, Third and Bennett Streets, Booneville, Arkansas, January 19: Beginning the first of March I will begin work with the church in Harrisburg, Illinois. The church in Booneville is one of the best in the state in many respects. Perfect unity, excellent elders and working members. In the past year better than thirty-five have answered the invitation. They will need a preacher to take my place. If anyone is interested you may contact Brother L. R. Johnston (Elder).

Harold Truex, P. O. Box 183, Piggott, Arkansas, February 2: I baptized two young ladies not long ago. In September, 1952 I led singing for my father, Milton E. Truex, in a meeting. I have completed one year of college work at Freed-Hardeman College. I have also completed one half year of college work at Harding College at Searcy, Arkansas. When school is out in June of this year, I would like to hold some meetings or I would consider working with some congregation until school starts in the fall. I have been preaching about five years.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California, January 31: Wednesday evening, at our mid-week Bible study, two, husband and wife, were baptized. These were very fine young folks and have a promising future. A week ago on Lord's day another husband and wife recently from Tahlequah, Oklahoma, made a confession of wrongs and asked for membership with us. Plans for a new auditorium here are finding much favor and we are hopeful will soon be well underway. We are happy in our work with these fine Christians on the West coast.

John W. Hedge, Jacksonville, Texas, January 28: To the many churches of Christ which have patronized S-K Fixtures and Church Furniture Company, in their purchase of their church furniture through my solicitation, I want to say Thank You, and to Brother Showalter, who carries the ad for this fine reputable company, regularly in the Firm Foundation, we want to say Thank You for helping us to make ourselves known to the brotherhood in this way. Our increasing sales of church furniture to the churches of Christ, as well as to other religious groups, is the evidence of the material and workmanship which goes into our products.

George T. Jones, 2401 Pease Street, Vernon, Texas, February 4: The Houston and Pease church is sending a preacher to Opelousas, Louisiana. Bill Crews of Lake Charles, Louisiana will move there March 15, fully supported by this church. He will be the second preacher in Louisiana supported by this church. J. R. Colvin is in his second year at Ringgold, Louisiana, and doing an excellent work. Opelousas is a city of 25,000. The congregation there is a little over a year old and composed of about twenty-five members, mostly women. Since the presentation of a budget, our contributions here have increased about forty per cent. Our enlarged program includes a daily radio program over our local station. Lately, there have been three additions by restoration and membership. Horace W. Busby will be here in a meeting February 15-22.

Clifford S. Owens, 309-Tamworth, Drive, Nashville, Tennessee, January 28: Last week I was called to the home of my paternal grandfather where he made the good confession and was baptized into Christ. He is 84 years old and now seriously ill. Pray for him.

Clifton Trimble, 108 West Pawley Road, Oak Ridge, Tenn., February 3: On January 28, 1953, I completed 13 months of work with the Joseph Avenue congregation in Nashville. During 1952 there were sixty-two responses to the invitation. A new record of 288 was set in Bible Study. During January, 1953, three were restored and one placed membership. Brother Paul C. Mills, Jr., will succeed me at Joseph Avenue. On February 1, I began work with the New York Avenue congregation in Oak Ridge, Tennessee. The prospects for future growth here are good. Please visit us when passing through.

J. P. Thornton, 700 Allison Avenue, Canon City, Colorado, February 3: We had 30 responses in the local work during 1952. Of this number twelve were baptized, five restored, and thirteen identified. Eight have been baptized thus far this year. The outlook for the work is encouraging. The elders would like to have correspondence with faithful gospel preachers who plan to pass through Canon City this year and would be willing to speak on a Lord's Day or a Wednesday evening. Tourists will find a friendly welcome and simple New Testament worship near the Royal Gorge. The church meets at 320 N. 5th Street.

Max T. Neel, 2700 Pine Avenue, January 27: We had another good day here at Herring Avenue last Lord's day, with four being restored. Sickness has about subsided, and we look forward to renewed interest. The Parent-Teacher Training Course sponsored by most of the churches in Waco, got under way last night in a splendid manner. Brother Wilburn C. Hill of Wichita, Kansas, is the director. There were as many as ten different towns represented substantially, the very first service. The Lord willing, I am to be with the church in Ennis, March 23-29 inclusive, in a gospel meeting. Pray for us!

P. D. Wilmeth, 808 Hamvas Lane, Tyler, Texas, January 31: Two placed membership and one was baptized last Lord's Day. Our budget was presented to the congregation and a fine spirit prevails. 1953 bids fair to be a great year. My first meeting is at Henderson, Texas March 23rd. April 19th-26th will find me at Magnolia, Arkansas, and May 4th-10th at Hearne. Our Spring Lectureship is scheduled for March 8-13. A program will appear elsewhere in the Firm Foundation. Brother Antonio Ochoa will speak here on Sunday afternoon February 15th at 3 o'clock. We anticipate a full house.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California: We are happy to report some favorable progress being made in the church here in Del Paso Heights. Three adults made a confession of wrongs yesterday stating a neglect of duty for their action. A number of new congregations have had their beginning on the West Coast recently. There remains a great lot of work to be done, but the church of Christ in this area is definitely on a move forward. Meetings are being conducted in several congregations near here, by visiting preachers now. Let us go forward with more courage and determination. Souls must be garnered for the master.

LECTURESHP

Bluff Dale Church of Christ—7:15 Nightly Singing—Sunday, Feb. 22 at 2:30 P.M.

T. E. Campbell

- Feb. 23—J. P. Williams—"The Love of God."
 Feb. 24—Claude McClung—"Joy of Serving the Lord."
 Feb. 25—Glenn Collins—"Responsibilities of Elders to the Church And the Church to the Elders."
 Feb. 26—Joe Malone—"The Responsibilities of Parents and Children."
 Feb. 27—Roy Devers—"A Shameless World."
 Feb. 28—Ralph Starling—"A Lost Pocket-book."
 Mar. 1—James Scott (Morn.)—"That Beautiful Home"; (Evening) — "Effectual Doors."
 Mar. 2—Reuel Lemmons—"A Way Which Seemeth Right."
 Mar. 3—Lewis Hogue—"Bread of Life."
 Mar. 4—Claude Guild—"A Sad Funeral."

Please come and bring someone with you and hear these great lessons.

HINES-TOTTY DEBATES

J. Lee Hines

Paden City, West Virginia, February 5 and 6.

Garfield Heights church house, Indianapolis, Indiana, March 12th and 13th.

Subject: Institutionalism. I affirm at Paden City and Brother Totty at Indianapolis.

J. Emmett Wainwright, 1330 South Third Street, Las Vegas, Nevada, January 31: One baptism on the sixth Lord's day with this fine group, largest audience since the ministry of Brother B. L. Bedwell more than a year ago. He will be speaking during February. I will be assisting two fine groups, Oldale and Exeter in the San Joaquin Valley of California. The trustees have the property in Las Vegas in excellent condition according to authorities at the abstract office, the court house, and bank. The congregation authorized them to enlarge the building by doubling capacity of auditorium, making special preparation for mothers and babies, and a two-story annex providing class rooms on the ground floor and living quarters upstairs. I have postponed my planned work for British Isles and will return to Las Vegas March 1st to assist the excellent servants of the Lord extend the work of righteousness according to the New Testament pattern. Brother V. M. (Bud) Watson of San Diego pioneered here; he is encouraging us in every possible manner.

Orlan Miller, 302 S. Denver Street, Jackson 9, Mississippi, January 30: January 7th brought to a close my labors with the Robinson and Faulkner church, Conway, Arkansas. In the closing days of the work there, six were baptized into the kingdom. It was a pleasure to labor for the congregation in the town where I was born and to work among "home folks." Conway is in position to do much for the Lord in that community in the years to come. I trust that they will. On January 18th, I began work with the West Capitol congregation in Jackson, at which time there were two baptisms and one to place membership. The brethren here have an aggressive program of work outlined for 1953; we are anticipating a good work among them.

David O. Sprague, 401 N. 6th, Lawton, Oklahoma, February 4: Last week I received news that my application to the Chaplaincy in the Army has been accepted and that I am to report to active duty beginning February 8, 1953. About March 20, I shall (Lord willing) be located at Camp Polk, Louisiana. It is my wish that those who have loved ones or know of friends that are members of the church of Christ Jesus and are stationed at Camp Polk, would write to me their names that I might contact them. Otherwise, I may not be able to contact all whom I should. At this time, mail should be addressed to 401 N. 6th, Lawton, Oklahoma. It is my desire to thank all brethren for the confidence you may have in me and I pray earnestly that I may fulfill this confidence in a good ministry for Christ and in help to brethren in the Armed Forces.

A. R. Holton, 145 Fifth Avenue, North Nashville-3, Tennessee, February 4: We are glad to announce to the brotherhood that Bill Davis of Dallas, Texas will be the song leader at the camp meeting and that he will teach a course on Hymn Appreciation. He will also be able to give valuable help to song leaders. We would like to hear from young men over the nation who would like to prepare for song leading under one of the best in the nation. Let us hear from you if you can arrange your time to be with us for an intensive study at Blue Ridge. There will also be Bible Classes. There will be classes in Teacher Training for teachers of all ages and groups. There will be an opportunity to learn of the great open doors of the church in North and South Carolina. Brethren who are preaching in these two states will give us first-hand information about the needs and opportunities in these two states. Reservations for the Blue Ridge, North Carolina, Camp Meeting, July 18-24, are being accepted now.

D. D. Woody, 127 Oakwood Dr., Baton Rouge 9, Louisiana, January 30: Interest in the Lord's work in Baton Rouge is growing. New faces are seen in our audiences most every Sunday. People are coming to see and hear for themselves. Our local radio broadcast on Sunday morning at eight-thirty and the Herald of Truth on Sunday afternoon at one o'clock are getting our message to the people. During the eight days, January 18-25, five were added to our membership, three by baptism and two by transfer. The church is working and growing.

Theron N. Bohannon, 6429 Orion Avenue, Van Nuys, California, January 31: The Lord's work has now passed its third anniversary in this locality. We have, during this time, been meeting in the rented Women's Club building of the community. In spite of obstacles that were thrown in the path of ever marching truth we have grown tremendously. These human obstacles have been hurtled and from a small group of faithful Christians of about thirty we have grown to about one hundred and twenty-five or thirty since August, 1951. Under the plain and powerful preaching of the gospel by Brother Robert E. Byrd we have witnessed many baptisms and restorations. The congregation has appointed elders and next week, the Lord willing, will see us pouring concrete in the foundations of our new church building. Our new building will have a legal seating capacity in the auditorium of two hundred and fifty-two persons, plus six class rooms. Much of the labor on the building is being donated by the brethren of the congregation and the interest and good feeling is running high on the part of all. The Lord has been so very good to us all and to him be all the glory.

Chicago CHURCH OF CHRIST DOWNTOWN

Central YMCA Auditorium
19 S. LA SALLE ST.

Bible Classes, 10:00 A.M.
 Worship, 11:00 A.M. and 2:00 P.M.
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JACKSONVILLE, TEXAS

Jesse Lewis, 306 Southeast Monroe, Idabel, Oklahoma, Phone 182R: Having finished two of the most fruitful years of my ministry, I feel that it is time to move on. I am leaving one of the best churches it has been my pleasure to work with. Since coming here we have baptized about thirty, appointed elders and deacons and built a new brick building with a seating capacity of 340. Any church interested in my services may write or call me here. Any preacher desiring a change would certainly be wise to contact the elders here. The right man can do a real work here.

W. Dale Pearson, Grand and Palm, Ponca City, Oklahoma, February 4: Last Lord's Day, February 1, was my first day with the fine brethren here at Ponca City, Oklahoma. The services were most enjoyable and impressive. The church here has a nice new building with adequate classroom space for the teaching program, a fine group of elders with ability and vision to carry on a good program of work. I succeed M. W. Chaffin. Brother Chaffin has done a good work, and is well thought of among the brethren. We are anticipating a very pleasant work. We left Amarillo with many regrets, for we

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had never had a more enjoyable work than this. The Pleasant Valley congregation is a good one filled with fine people. Brother Paul Lusby is following me there. He is a good preacher and will help them much. Our association with the other preachers, Curtis Camp, Russell Ingalls, Hoyt Houchen, Arthur Golden, Jack Mackey, and D. Glover (colored), was enjoyed to the fullest. The seven congregations of the Lord's church in Amarillo are strong, loyal churches. Their elders are good men. The work there has a very bright future. I shall always remember my brethren there. Address all future mailing in care of the church, Grand and Palm, Ponca City, Oklahoma.

Walter Nichols, 709 Adams Street, Portsmouth, Ohio, January 20: I concluded two years work with the Grant and Summit Street church here November 16. Since that time I have been selected by the churches in this area to do full time mission work in the vicinity of the Atomic Energy Plant. The Plant site is sixteen miles north of Portsmouth, but our work will take place in a part of four counties. We want to begin a Bible study class in Piketon and Waverly, just as soon as we can find a place to meet. The churches in this area can see a wonderful opportunity with thirty thousand workers moving into this section, therefore, they are supporting me to work full time in that vicinity. We are interested in the souls of those moving into this section and we want to help them. Therefore, if you have relatives or friends moving here, please contact me at the above address, or phone me at Portsmouth, 4-0734. I closed a good meeting at Crum, West Virginia, January 14. The interest and attendance were good throughout the meeting. Brother W. G. Corns has done a fine work there, and it was a pleasure to work with him through the meeting.

A. Chester Grimes, 1548 Heights Boulevard, Houston, Texas: Thirteen have been added to the Heights congregation in the past five weeks of the new year. Two were baptized last Sunday and four by membership. Our Bible School attendance for the new year has averaged 325 per Sunday, with an all-time high of 344 on the 11th of January. Our balcony was used for the first time in regular services last Sunday. Next Sunday marks the beginning of my fourth year with this splendid congregation. Brother Anthony Emmons, of Sheffield, Alabama, will be with us in a meeting the first two Sundays in March. Brother Emmons once labored with this congregation and is loved and admired by all its members.

Bill Kinney, Box 252, Forsan, Texas, January 19: This is to report to the Firm Foundation that as of February 2, 1953, my work with the church here in Forsan, Texas, will be terminated. Our work has been pleasant; ties have been made that are precious, encouraging, and lasting. But we leave, feeling also that our new work will be challenging and profitable in the Lord. I next begin laboring with the church in Itasca, Texas. We trust that we may combine our efforts with those of the saints there, with the result that all may glorify the Master. May we ever pray that his will be done. We welcome you to visit with us and with the church in Itasca when you come our way. My mailing address will be: Box 295, Itasca, Texas. At the present time no definite arrangements have been made with another to come for the work. Inquiries should be addressed to one of the following elders: O. W. Fletcher, Sterling City Route, Big Spring, Texas; V. L. Bennett, Box 184, Forsan, Texas; Erda Lewis, Sterling City Route, Big Spring, Texas. P. S. One lady was baptized at services last evening. This unites the family in Christ Jesus.

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CONFESSION AND RESTORATION OF FELLOWSHIP

Speaking in behalf of the San Pablo congregation—we, the elders, confess that in regard to our difficulties with the Richmond church we have sinned against God and the Richmond church. We therefore repent and ask God and the Richmond church to forgive us.

We, the elders of the Richmond church, confess that we have sinned in the handling of the trouble between the two groups of Christians, San Pablo and Richmond. We repent and ask the forgiveness of God as well as the forgiveness of Christians everywhere.

We are happy to announce that all disagreements between the congregations of the church, San Pablo and Richmond, California, have been settled. Both sides have confessed their sins one to the other; and satisfactory agreement has been reached, and fellowship has been established between the two groups.

We, the undersigned elders of the congregations, San Pablo and Richmond, California, agree to the above statements.

Elders of the San Pablo congregation

W. F. Corley
Joe E. Davis
Barney Nichols

Elders of the Richmond congregation

Clyde B. Holly
J. C. Ramsey
L. J. Parr

Mack Lyon, 501 West 16th, Ada, Oklahoma, January 29: Sunday, February 1, will mark the beginning of our second year with the Southwest Church in Ada. During our first year there were sixty-one responses to the Lord's Invitation. Twenty-eight of these were baptized, twelve restored and twenty-one placed membership here. Attendance and contributions have greatly increased and we anticipate a profitable year ahead of us. When you are in this area, worship with us.

TO WHOM IT MAY CONCERN:

The Church of Christ at 4th & K Streets, Grants Pass, Oregon is happy to recommend Brother Charles Degenhart, Jr. as a sound gospel preacher. He and his good wife have labored with us since June 1, 1952. He is leaving us to labor elsewhere because of our inability to adequately support them. They both live the gospel he preaches. Since beginning with us, we have had nine responses to the gospel invitation.

If some strong congregation would help support a man here, we can furnish house, utilities and \$16.00 per week. Any preacher interested, write Brother H. A. Beltz, Rt. 2, Box 677, Grants Pass, Oregon. Please give references.

Authorized by the church at January business meeting.

4th & K Church of Christ

Signed by

Otis V. Medart
H. A. Beltz
A. M. Carter

Dean Rhodes, Box 344, Eden, Texas, January 19: Attendance and contribution has increased some here, but not as much as the zealous ones would like. A man and his wife gladly received the word and were baptized here yesterday. They begin with much zeal which we pray will continue. If so many did not lose the "zeal of their first love," there would be no limit to the growth of the church. Visit us, you will find a welcome here.

Ebb Randol, West First and Avenue F, Muleshoe, Texas: I appreciated so very much your letter addressed to the preachers of the gospel. It is words of encouragement like these that makes life worth living. I want to express to you my personal appreciation for the work that you have done and are doing. I have been reading the Firm Foundation ever since I have been old enough to read, which dates back to the early days of this century. May God's blessings continue to be upon you.

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, February 2: Attendance continues to grow at every service. One baptized and three by transfer of membership at Clements Street yesterday.

Fred Peeler, Lampasas, Texas, January 13: I wish to report the cause of Christ, located at Copperas Cove, Texas. This town is located between Lampasas and Temple, in the edge of the large Fort Hood Army Camp. The camp covers about 200,000 acres and has over 6,000 Army buildings, also joins the Gray Air Base. Many thousand boys are here from all over the United States. The church at Copperas Cove is composed of some 35 members, but others are moving into Copperas Cove and are helping with the church. The church at this time is trying to build and have started a nice small building, will seat some 150 people. But the members need \$2,000 to help complete the work—If strong churches will send \$5.00 to \$10.00 or more if able it will help the local members to complete the building and strengthen the cause very much. My wife and I met with the church January 4. Brother and Sister R. L. McPherson went with us. They have been living in Houston and were members of the church at Lawndale Ave. He has a grocery store here now. Mr. and Mrs. Karah L. Hutton and children from the Arlington Heights church of Christ have just moved to Copperas Cove from Fort Worth. We also found Brother and Sister L. G. Pole there. He is teaching Bible for the church. His home is Sinton, Texas. A young Brother Curtis Hayes is preaching for the church. Anyone able and willing to help in this work can send their donations to the following men members, who have charge of the Building Funds: M. A. Hooten, L. A. Whitt, and James Hall. We are all backing this work.

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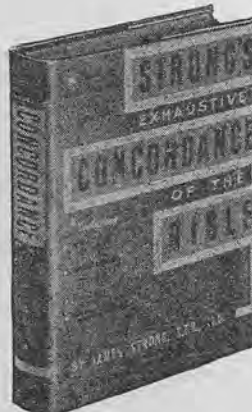
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H. McDonald, Rising Star, Texas, January 12: The church here has enjoyed a very good year in 1952. Due to the work of the Elders, who are God-fearing men, and who move cautiously endeavoring to keep peace and harmony, yet looking ahead and using all means to the upbuilding of the kingdom, and to glorify God, the church has been able to grow. There have been several improvements to the building, and to the lots. We have enjoyed a continual growth in Bible study attendance. Our Ladies' class has a 31 average per meeting for the year. There have been twenty-three baptized, seven restored and five by membership. We have had three successful meetings by Brother Mack Kercheville, Brother O. M. Reynolds, Brother A. F. Waller. Even though we have lost several families due to the drouth, we have gained in many ways over 1951. Our contribution was \$1,141.67 or an average of \$96.00 per month more than 1951. We have had two added this month, and one to confess faults. Our program for 1953—besides our home work is \$50.00 per month to the support of Brother Varela in Mexico, \$30.00 to Orphan homes, and \$10.00 to The Herald of Truth. "All praise and glory to God." When passing our way worship with us.

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THE OTHELLO LECTURESHIP

Chester L. Hewitt

Beginning December 25, 1952, the congregation at Othello, Washington, held a three day Lectureship, which was well attended. Twelve speeches on the general theme of attitudes were given and well received. Fourteen preachers were present at some time during the Lectureship and delivered some fine speeches. They were Omar Bixler, Moses Lake, Washington; H. W. Prior, Spokane, Washington; Morris May, Sunnyside, Washington; Hal Hougey, Omak, Washington; Seth E. Rehkop, Wenatchee, Washington; J. C. Bunn, Port Orchard, Washington; Charles Andrews, Vancouver, Washington; J. O. Golphenece, Wenatchee, Washington; Kenneth Shrabie, Moses Lake, Washington; Virgil W. Jackson, Moses Lake, Washington; Fred A. Talley, Kingman, Arizona; Durwood Biggerstaff, Coeur D'Alene, Idaho; Sam May, Othello, Washington; and Chester L. Hewitt, Othello, Washington. Members from several other congregations were in attendance. We feel much good was done. Plans were started to make this a yearly lectureship.

In connection with the Lectureship, a week's meeting was held. The preaching was done in a fine way by Durwood Biggerstaff of Coeur D'Alene, Idaho. Several non-members were in attendance and seemed to appreciate the good lessons.

James D. Willeford, 48 South Marquette, Madison 4, Wisconsin, February 2: I have just received word from Sister Virgil Wartick of Amberg, Wisconsin that a good high school teacher-preacher is needed in her town. This would be a wonderful opportunity for a strong Christian man to earn his living and help up a promising congregation. The Amberg congregation is about ready to buy a nice church building and this will increase the possibilities for growth. Several people are interested in obeying the gospel, but the church must have a good leader if it is to make progress. If any man is interested he should write Sister Wartick, Amberg, Wisconsin.

LECTURESHIP

H. I. Taylor, Evangelist

The Northside church of Christ, Austin, Texas, announces a Lecture Program, Monday, February 16, through Friday, February 20, 1953.

Monday—February 16—Roy E. Stephens, Burnet, Texas—"Prayer."

Tuesday—February 17—Cecil Hill, San Antonio, Texas—"Giving."

Wednesday—February 18—Leathel Roberts, Austin, Texas—"Worship."

Thursday—February 19—T. J. Ruble, Belton, Texas—"Personal Evangelism."

Friday—February 20—A. Hugh Clark, San Antonio, Texas—"Love, The Solution of Our Ills."

The services will begin at 7:30 P.M. and every one is cordially invited to attend.

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James Baird

At the present time Brother Darling is making an effort to raise his own support in order to begin work with the church in Coffeyville, Kansas. He is planning on moving to Coffeyville within the next few weeks. The letter below reflects the belief of the Hale Center congregation in Brother Darling's ability to do a needed work in a needy field.

"Dear Brother Baird,

"We of the church of Christ in Hale Center, Texas are writing the following information concerning George Darling that brethren elsewhere might be of assistance to him in his missionary work in Kansas.

"The Hale Center congregation has consented to help Brother Darling in the Kansas endeavor with partial support of \$125.00 a month. Brother Darling has faithfully worked with this congregation for two years and the members are fully acquainted with his zeal, his pulpit power and his constant interest in the saving of souls. We wholeheartedly recommend this man to the congregations wishing to furnish support to a very worthy cause. In Christian love, HERB SWINNEY—for the church."

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Vol. 70, No. 8]

Austin, Texas, Tuesday, February 24, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

Instrumental Music

Since the church of Christ has a nation-wide radio program there is a revival of certain issues in our distinctive plea. People now want to know about some things the church of Christ teaches. There was a period of very little inquiry concerning our position respecting instrumental music in the worship, but again there are many people asking why we do not use instrumental music in church services. They are not asking this for the sake of controversy, but because they want to know the truth. Many who are listening to "The Herald of Truth" program are honestly seeking for the true way. Using instruments of music is such a popular practice among the denominations that many who are not informed on the subject have come to think that we have a valid reason for not using it, and they want to know what it is.

The church of Christ is not made up of a group of members who do not like to hear instrumental music. Many who are members of the church are professional musicians. This subject has been an issue of controversy, for centuries, not only in the church of Christ, but in nearly all the denominations. The Greek Catholic church does not use instrumental music in its worship. Orthodox Jewish Synagogues do not use it. One branch of the Presbyterian church does not use it. If you ask a well informed Roman Catholic on what ground they justify the use of instrumental music in the worship, he will tell you it was made valid by an edict of the pope. He will not claim that there is New Testament authority for it. In the Roman church the pope has the right to change the laws of God or to make new laws. If their claims for his infallibility and his relationship to God are correct, he does have the right to change laws or make laws.

The majority of people, including the preachers of denominations, are not informed on this subject. They try to find authority for this practice in the New Testament when it is not there. Then some people think that a religious practice is not wrong, unless it is specifically condemned in the Bible. Instead of this, any religious practice that has no authority in the New Testament is a sin.

Excess Weight

A fat man cannot reduce his weight by reading books on the subject. I have seen people who were trying to reduce their weight, but kept on eating foods the doctor had forbidden. If one is to reduce, he must abstain from foods that make him fat. Some people try to be Christians by continuing in sin. Paul says, "What shall we say then, shall we continue in sin that grace may abound? God forbid" (Rom. 6:1). Evidently

some of the Romans thought they could not be saved by grace if they quit their sins. Some people now try to be Christians by repenting of some of their sins, not all of them. If a man does not repent of all his sins, he does not repent.

Paul told the Hebrews to "lay aside every weight." Those who ran in races kept weights on their feet while they were training. It would be impossible for them to win the race if they kept the weights on the race course. So they took them off before the race started. Many Christians fail in the race of life because they carry weights. They do not lay aside all sin when they start in the divine life. Because they do not give up the things that hold them back, they fail in the race. Christians should search their hearts for lurking evils that retard their progress in the Christian life.

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Confessing and Following Christ

Hoyt Bailey

Coming into the coasts of Caesarea Philippi, Jesus "asked his disciples, saying, whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets" (Mt. 16:13-14). It should be observed in this connection that Jesus was not pleased with their explanation of who he is. Inasmuch as Jesus is not John the Baptist, Elias, Jeremiah or some of the other prophets, he was not satisfied with their answer. But modern religious thinking would approve all their mis-judgment of who Jesus is. For present day teaching is that one belief is as good as another belief, that one faith is as good as another faith, that believing one church to be right is as good as believing that another church is the right church, and modern day thinking is that one has a right to his own choice. Jesus Christ, the Son of God, would not permit such thinking to go un-challenged while he was upon the earth. Christ did not approve the answer, or explanation of who he is. "He saith unto them, but who say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God" (Mt. 16:15-16). Jesus Christ did not accept anything less than the confession that he is the Son of God. Who has the right to declare that there is nothing in a name? Had there been nothing in a name during the days of Jesus' personal ministry, why didn't Christ accept either of the names suggested for him by the various individuals? Why didn't he go along with the idea that anything and any name is agreeable in the realm of religion? Did Christ approve the idea

that he should be thought of as John the Baptist, or Elijah, or Jeremiah, or one of the other prophets? Do you find in the text indication of Jesus wishing to be called by any name and thought of as wearing different names?

Jesus demands a confession of him as God's Son. He says: "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven" (Mt. 10:32-33). The apostle Paul said: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). These and many other passages emphasize that Christ must be confessed by individuals upon this earth if those individuals expect to be confessed by Christ in heaven. For one to confess some human creed, to confess some ordinance, or some method of accomplishing things, or to confess a certain form of church government is not confessing Jesus Christ. When the life of the apostle Peter was hanging in the balance, he said to the court assembled: "If we this day be examined of the good deed done to this impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:9-12).

When Jesus sought to teach his followers concerning the bread of life, "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (Jn. 6:66-69). It was after Peter confessed, "Thou art the Christ, the Son of the living God" that "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:17-18). Jesus Christ nowhere commanded Peter to get a group of people to cast a vote either in favor or against him respecting the confession that he had made.

Confessing Christ one confesses him who exercised power over nature, power over disease, power over demons, and power over death. He confesses him who has all authority in heaven and earth. For "he taught them as one having authority, and not as the scribes" (Mt. 7:29). After his resurrection, "Jesus came and spake unto his disciples, saying, all authority is given unto me in heaven and in earth" (Mt. 28:18). The one who confesses Jesus Christ confesses the head of the New Testament church. It is Jesus Christ who said: "I will build my church" (Mt. 16:18). God "gave Christ to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23). The one confessing Jesus Christ as God's Son confesses the Savior of the soul. The angel said: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Mt. 1:21). Confessing the Saviour of men one also confesses the Saviour of the church. "Christ is the head of the church: and he is the Saviour of the body" (Eph. 5:23). Confessing Jesus Christ as God's Son means confessing him as the foundation of the church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). The person confessing Christ confesses the one builder of the church. Christ said: "I will build my church" (Mt. 16:18). Individuals confess the author and finisher of their faith in confessing Jesus Christ (Heb. 12:2). It is confess Christ willingly or be forced to confess

him at the judgment. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Again in Rom. 14:11 "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God."

Acceptable confession of Jesus Christ must be coupled with obedience to him. The eunuch not only confessed Christ with the mouth, but he obeyed him in baptism. One truly confesses Christ by obeying him. For Christ is the author of eternal salvation unto all who obey him (Heb. 5:9).

Those confessing and following Christ during the first century of Christianity entered the church or were added to the church by obeying Christ. After the sermon preached in the name of Christ by Peter, the hearers "were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls . . . And the Lord added to the church daily such as should be saved" (Acts 2:37-47).

The apostle Peter misunderstood the sacrifices included in following after Christ. When "Jesus began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Mt. 16:21-23). It is of interest to note that an apostle made a serious mistake here. The Lord authorized such be put in the background. Christ said to Peter, "Get thee behind me, Satan: thou art an offence unto me." Peter had just confessed that Jesus Christ is the Son of the living God, and Christ pronounced a blessing upon that confession. This incident here should be such as to remind followers of Christ that there is a serious danger of falling from one's steadfastness in Christ Jesus. The apostle Paul warned: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). The Simon who bewitched the people of Samaria heard the preaching of the evangelist Philip. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done" (Acts 8:13). Surely Simon became a Christian if anyone in Samaria did. The Bible plainly says that he "believed also: and when he was baptized, he continued with Philip." Men who believe the doctrine of eternal security, once in grace always in grace, or once saved always saved cannot harmonize their belief with New Testament teaching. Simon desired to obtain the power of imparting the Holy Spirit through the laying on of hands, but such a thought was a wicked thought. The apostle said: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity. Then

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answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8:22-24). This man had an evil thought after he was baptized. His evil or wicked thought needed to be forgiven, or the punishment was to come upon him. This man was not commanded to be baptized anew or baptized a second time in order to obtain forgiveness because he had been baptized before this occurred. He was to repent and pray for forgiveness. Every erring child of God is taught to repent and pray for the forgiveness of his mistakes along the way of life (Jas. 5:16).

It is Jesus who says: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24). In confessing and following Christ, we are taught "Be ye all likeminded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: And let him turn away from evil, and do good; Let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: But the face of the Lord is upon them that do evil" (1 Pet. 3:8-12).

The apostle asked, "For what glory is it, if when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth" (1 Pet. 2:20-22). This passage affirms that one is not to glory in being buffeted for sin. It shows that suffering for wrong doing or for sinning is of no value in the sight of God. The passage goes on to say, "But if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." Following Christ in living a Christ like life is the thing that pleases God. Christ lived in such a way as to be pleasing unto to God and by so doing left us an example, "that we should follow his steps." Everyone seeking to follow Christ should keep in mind that "Christ did no sin, neither was guile found in his mouth."

Paul said to Titus: "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, and young men are in all things to shew themselves a pattern of good works" (Titus 2:1-8).

News From Holland

Men Against the Sea

A terrible catastrophe of which you have all heard has shaken the Netherlands. Heartbreakingly, the story of the magnificent struggle of the Dutch people against the sea is not always a story of victory. Sometimes the sea gets the upper hand, and when it does, the story that follows is always one of untold sorrow.

Tragedy in the Province Zeeland

In the province Zeeland (made up of a number of small islands in Southwest Holland in the vicinity of Rotterdam), many people went to their beds on Saturday night, January 31, never to rise again. A wind that had begun softly to sway the tree tops on the previous Tuesday, gradually increased in might until by Saturday night it had reached its peak, a hurricane force. Most of the little islands with their

scores of villages and many thousands of people were protected by three dikes. These dikes were trustingly named by the Hollanders, "Wakker" (meaning awake). This dike stood against the sea as first protection; the second they named "Dromer" (meaning dreamer). This was in case the first dike should break; the third, as sure protection, was named "Slaper" (sleeper). The safety of the people depended upon those three dikes, the Watcher, the Dreamer, and the Sleeper.

But that night what was considered as a "one-in-a-million" chance happened. Just as the North Sea moved into what the Hollanders call the "Springtij" (spring flood stage), the water, already lying high against the dikes, was lashed to a raging fury by the winds of hurricane force. The dikes, taking a terrible pounding from this double menace of high tide and storm, began to crumple! First, the Watcher, then the Dreamer, and finally the Sleeper, gave way. In some villages walls of water eighteen feet high swept down upon the now helpless people. In other villages, it crept slowly, but agonizingly higher and higher, until the people were forced first to attics, then to housetops, others to the tree tops, where many of them stayed for three days or more. Within just a very few hours, tens of thousands of people were completely cut off from escape to higher ground, isolated in places where their very lives were in danger, not only from the rising water, but from the freezing weather that followed immediately after the storm.

Sunday, February 1, National Emergency!

By Sunday morning, February 1, the news of the disaster had spread over all The Netherlands, and a state of national emergency was declared by the government. The thoughts of the people undoubtedly followed the history of the country back to 1421 when the dikes broke and 100,000 lives were lost. The courage now, with which the Hollanders have gone about relieving the suffering of their fellowmen and the repairing of dikes, during the last eight days, typifies the courage that has enabled them and their forefathers to fight off the sea for centuries. Their courage is now much strengthened, because working side by side with them are friends from France, Belgium, America, Germany, and many other countries.

Who Can Estimate the Damage?

It is hardly possible to estimate the material damage that the flood has caused. Land won from the sea by hard work over many years, land that had at last been made productive, that had finally been stocked with all kinds of livestock—has now in a 24-hour period—been reclaimed by the sea! And with it, it took the productivity of the soil, the livestock, and many of the people who had worked to build the land. One-sixth of the total area of this little country has been inundated by salt water. Even after the dikes have been rebuilt, it will take years to recondition the land for good farming. And then, there is the greatest loss of all—some 1400 men, women, and children have lost their lives!

Members of the Church Safe

The Payne and Richardson families live in Haarlem. My wife and I live in Bilthoven, two miles from Utrecht. The damaged and flooded areas is some 60 or 70 miles from both places. None of the other members of the church live in the danger area.

Yes, You Can Help!

Financial help is by far the most appropriate. More than enough used clothing, so badly needed the first few days, was given by the Hollanders themselves, and also by people of other countries. But the sufferers have lost everything! They must start from "scratch" now. But remember, brethren, in Holland your dollars is f3.80 (Dutch guilders). Every single thing that these unfortunates must have can be bought

in Holland, and with the advantage of exchange it can be bought cheaper than you can buy it there. Is that true of clothing? Yes! Furniture? Yes! Food? Yes! And what they buy here will be more suitable for this country and climate, and it will be what they actually must have!

You brethren will understand that explanation, we know, and therefore, if you wish to help directly in this time of crisis among these people, we suggest that you make it financial help. Contributions may be sent to Brother Payne or Richardson, Spruitenboschstr. 9, Haarlem, and to me, Prins Hendriklaan 72, Bilthoven. Mark your contributions for this purpose as "emergency funds for disaster." We will see that your money helps some individual, or individual family, and perhaps in this way, through your generosity, some soul may be led to Christ.

There Are Other Broken Dikes

Now let me tell you of some other dikes that need working on here in Holland. These are the dikes of Faith and Obedience, concerning God's word. These dikes have grown very weak and have broken before the winds and waves of indifference, skepticism, worldliness, modernism, and denominationalism. Because of these broken dikes, millions of souls have been swept out into eternity—lost, without hope.

Those dikes are still broken and just one thing can rebuild them: the pure and simple gospel of Jesus Christ. We hope to do a lot of rebuilding this year, 1953. We are going to need your help to do it, your help in prayers and finances! But we believe that we can count on you.

Evacuees in Services

Last Sunday, February 8, we were happy to have six adults and three children, evacuees from the flooded area, in our services. This made the total attendance 24, a new record. The previous record was 23 on December 14, 1952. Our average attendance for the Sunday morning service since our beginning of full-time work is 18.9, and with the coming of spring we hope to see this average increase. Pray with us, brethren, that the church may spread here in Holland.

Notice: This message is from the elders of the Central Church of Christ in Victoria, Texas.

The church here is making a financial contribution to the "emergency fund for disaster." If you desire, you may send your contributions to the Central Church of Christ, located at 907 N. Cameron Street, Victoria, Texas, and they will be forwarded to Holland.—The elders, N. W. CRISP, D. W. PONTON.

The Work At Arcadia, California



Above you have a very good view of the house of worship at Arcadia. When we came here the first of November, 1950, they had been worshipping in this building for only a short time—the pews had not been fastened down, no carpet strips for the aisles, classrooms not provided for, the grounds not well kept, and a general cleaning up around the building sorely needed. What they sometimes call the dedication day came a Lord's day or two after we got here, at which time Joe W. White and Claude Lauraine, two who had much to do in getting this work started, were present, with their wives. Brother White delivered the address, and a very fine sermon it was, suggesting that we had just entered the land and it now remains to be taken. Today, January 21, 1953, with a few more things that have to be done, we feel that we are making some progress, but the carpeting has to be put down yet, and several other unfinished things to be attended to. The collections and attendance have almost doubled. We thank God and have our hearts set on going onward and upward.

Why We Are Here

The exact date I cannot now give, more than saying that years ago two of what I shall call my "Atlanta boys," with

their wives, came here and joined my old friend, Esty Turner and his wife with a few other faithful souls in launching out for Christ and the salvation of souls. Brother White for three years helped me during the summer with the Atlanta work while he was in the Nashville Bible School, during the days of the lamented H. Leo Boles; and he found him a wife in the person of Dura Bell Stroud, niece of one of our elders. They were united by me in holy wedlock in Brother Stroud's home and lived for a while in Georgia. Claude Lauraine, a Georgia boy, was married to Lucile Harwell in the Harwell home. They came to this state and were together in this work. In addition to this, Brother and Sister Harwell spent a winter or two here and helped with the work. The Harwells were charter members of the work in Atlanta, and Brother Harwell was not only an elder but treasurer until failing health demanded that he turn the treasury into other hands. While Sister Harwell was here she started what they called, "The Friendship Club," which club continues here in her memory. Such a club had its beginning among the women of the West End church in Atlanta. All who were here when this club was started remember this good woman with deep appreciation for her love for the cause

of Christ. James Harwell, another one I love to speak of as, "One of my boys" spent some time here as minister. We would love to name every preacher, every soul who has contributed to this work, but space forbids this. I am here because my boys preceded me, and came with the distinct understanding that I was coming just to preach on Lord's days, etc., and not get tied up again in local church work. I had spent fourteen years with the West End Avenue congregation in Atlanta, starting with only twenty-five members and left Atlanta with three going congregations and ten others established at other places. Then some two years at Sichel Street church in Los Angeles, from which the Central church was established and the Japanese congregation, too. Then to Russell Street where we lived for twenty-eight years and seven months. I stayed with that work until it sent me to the hospital to die, but God brought me out of it all. But know this: These people are good to me, restraining me from doing anything except the few things that I can do better than others. They even furnished a driver to take me places. But the work was so much needed that I lost my head and dived into it and had to go back to the hospital, which undoubtedly was providential; for certain it is, I have come to know how to eat to live—really not eat for any other purpose, and I now believe I will see my one hundredth birthday. For I have never felt better in all my life. The only work I now do is to preach Sunday morning and night, if I feel like it, and take care of my Bible classes, along with Sister Ralph Chase, one of the best teachers I have ever known. Just a few words about this work, and I close this bit of history.

An Interesting Story

One who claims to be a "free lancer"; that is, he represents no organized religious group, found a vacant lot and undertook to construct a small building on it and get together the children of the community in a Sunday school. Only a few of the people in the immediate vicinity fell in with it at first, but it had some growth. Two families, who are now with us, fell in and did a great deal in helping financially and with real hard work. But some scruples came to their minds about some of the things this minister did, so they pulled out. One of these families organized a Bible class in their home, and, fortunately, called our Sister Chase to teach it. One night after attending prayer meeting, I was called out of bed to meet Sister Chase with six members of the class to be baptized. This I did, having there two of our elders and their wives. Brother Chase did the baptizing. While he was baptizing the women, one of the husbands who came with them said to me: "Brother Hall, I was baptized when quite young in the Christian church and I want to be baptized." I at once asked him the question: "Do you believe with your whole heart that Christ is God's Son?" His answer was: "I most assuredly do." Then I said: "Please go to the men's dressing room and prepare for baptism." We keep our dressing rooms with a supply of changes, both for men and women for most any number that want to be baptized. Brother Chase was almost through with the women by the time he made the necessary changes, and baptized him. There are other things that should be told in connection with this baptizing, but space forbids. Suffice it to say that the influence of this class had so permeated the members of this little church—a number baptized being teachers—that some seven or eight others wanted to be immersed, so the preacher hurried them off to Pasadena and there immersed them. But a number of these have come to us—all with but one or two exceptions—and they were baptized "for the remission of their sins." For certain it is that anyone who is converted under the teaching of Sister Chase is baptized "for the remission of sins." The husbands of these women were turned over to me and we have baptized practically all of them. The two good people who organized the

class for the women got busy and organized a class of men for me to teach on Tuesday nights. As stated, a number of these men have been baptized, and just last Lord's day, January 18th, I baptized one of the men, with his wife, into Christ.

But there is another interesting story. One Lord's day, I did my best to drive home that any wife whose husband is not a member or husband whose wife is not a member, and does not prayerfully work and pray for their conversion is not just what Christ wants them to be. I drove it home to fathers and mothers who strive so hard to educate and prepare their sons and daughters to go out and make money and fail to make just as earnest effort—which effort should be greater—to prepare their sons and daughters for eternity, could not be called a true father and mother. The next Lord's day, the head of the second family to which reference has already been made, came to me and said: "Brother Hall, your sermon last Lord's day so stirred me that my wife and I have gotten all of our relatives to join us in a Bible class in our home and we have called on Sister Chase to teach it." Think of the joy that came to my heart when, while unable to go to the baptizing, they informed me that they were assembling at the church house to baptize seven from this class and one other from a class Sister Chase was teaching in her own home, and five of the number baptized were son and wife, sister and husband, etc., relatives of these two godly souls.

Nothing has so electrified our work as this. I have about thirty in one of my classes and fifteen fine men in another class in the home where this class work began. Sister Chase teaches from four to five classes each week—one of which is about 25 miles from Arcadia, and other classes are called for. Another brother and his wife took Scripture Studies, Volume 1, and went to a home and studied it through, and all of that family were baptized—father, mother, and daughter, and they have another family about ready for baptism.

Perhaps it should be said that when we came to California, we rented a house just across the street from Pepperdine College and I was with Brother Nagai and Ishiguro on Wednesday nights with the Japanese brethren and drove out to Arcadia for the Lord's day morning and evening services. But this seemed to be a little too heavy for me, so we moved to Arcadia in the fall of 1951. I taught for two hours each week there until the Lord knocked me down again and, in this way said slow up. So that work had been dropped and my time is devoted now to preaching twice on Lord's days and helping with the class work. This work reminds me so much of the way I got the Atlanta work to growing so well as the work at Sichel Street, about which work I will give, in more detail in the "Story Of A Life or Compound Interest in Religion," the manuscript for which book Brother John Allen Hudson has been waiting more than two years. I began the story on New Year's Day and shortly after observing my seventy-fifth birthday. I am hoping to have it completed before this year ends, the Lord willing.

In closing, may I ask our friends, everywhere this is read, to pray for continued strength that I may accomplish what is so dear to my heart. To say that I have a joy that is unspeakable (1 Peter 1:8), and a peace that goes beyond understanding, expresses it mildly.—S. H. HALL.

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Studies In Galatians (No. 3)

R. C. Bell

After at least one return visit to the congregations he had founded in Galatia during his first visit to that district, Paul, busily evangelizing other places, heard that Judaizing wolves, piously alleging that they were better informed than Paul, were working havoc in the Galatian churches.

These designing, false men, "wiser for their own generation than the sons of light," could make out a reasonable case against Paul before the facile Galatians. There is ample evidence in Galatians and the Corinthian letters to show that their chief line of attack was that Paul was only an upstart, inferior apostle, independent of and out of fellowship with the real, original apostles; and that he kept his disciples subordinate to other Christians by withholding from them truth essential to their full development. (Imagine how the proud, hot-headed Galatians would boil at that!)

The diabolic cleverness of these "deceitful workers" is better understood when it is remembered that ministers of the old Serpent, who "beguiled Eve in his craftiness" (2 Cor. 11:3) by persuading her that God was withholding good from her, "also fashion themselves as ministers of righteousness" (2 Cor. 11:14) in Corinth, Galatia, Moscow, Rome or Washington to serve the fiendish ends of their demonic master. To overthrow the souls of men, the ministers of the Devil have never needed better strategy than the Father of lies used in Eden.

Paul Explains

The small amount of truth in the lying accusations of Paul's detractors made these slanders all the more formidable. By giving the truth that Paul was independent of the real apostles a fatal twist, they had something so plausible, and yet so false, that it could be used against him with deadly effect. At the same time, however it furnished skillful Paul a good occasion to set all fairminded men right on a vital matter.

Paul's explanation is the boldest and fullest statement of his apostolic commission. He concedes, as charged, that he saw none of the apostles before he began preaching, and tells why: "For I made known to you, brethren, as touching the gospel which was preached by me, that it was not after men, nor was I taught it, but it came to me through revelation of Jesus Christ." Paul here reminds the Galatians that the gospel which they heard from him was not of human origin; nor did he acquire it by the customary educational methods of men; but it came to him directly from the risen, living, reigning Lord in heaven. Hence, the conclusion that in apostolic knowledge and authority, he, at least, could not be "a whit behind the very chiefest apostles" (2 Cor. 11:5) follows inevitably.

In the next five verses, to support this affirmation of divine instruction and ordination, Paul shows that he could not have learned of Christ, either before or after his conversion, in an ordinary way. Before, with characteristic energy and zeal he so persecuted "beyond measure . . . the church of God" that no Christian could have even thought of trying to win him. After, instead of going "up to Jerusalem to them that were apostles before" him to confer with "flesh and blood," he "went away into Arabia."

Paul in Arabia

Christ said to Paul: "For to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee" (Acts 26:16). Thus, did Christ pledge himself to be Paul's future teacher. Following this initial appearance, five more appearances, selecting fields of labor, encouraging in prison, sustaining in shipwreck, and revealing the future, are recorded in the books of Acts. Furthermore, Paul to prove to the Corinthians that his apostleship was bona fides speaks of "visions and revelations of the Lord,"

and mentions one very special occasion when he was "caught up into Paradise, and heard unspeakable words" (2 Cor. 12:1-4). Now, we know how Paul learned "the deep things of God" which caused Peter to write: Paul also, according to the wisdom given to him, wrote . . . some things hard to be understood" (2 Peter 3:15, 16).

According to Galatians, part of the three years that elapsed between Paul's conversion and his seeing Peter, Paul spent in Damascus, and the remainder in Arabia. His reason for going to Arabia may be ascertained, I think, with reasonable certainty from the first chapter of Galatians.

Probably the life of no man has ever been so wrecked and so rebuilt as Paul's. Skeptics have always failed as miserably to account for his revolutionized life as for Christ's resurrection. No horizontal line of natural cause and effect can explain it, for it was caused by an original act of supernatural grace, coming down from God. Much vital Christian truth flashed into Paul's mind at the time of his conversion: the despised Nazarene was the Messiah; he had arisen from the dead, and was even now speaking to him from heaven. Dying Stephen had talked with him. Consequently, Paul's life, which he had so laboriously built up to lofty eminence, lay in ashes. Crushing guilt and terror fell upon his soul as he recalled his contempt for Christ and the innocent men and women he had tortured. To learned, successful, proud Paul, Damascus was the loss of everything. All he had prized in life suddenly became mere refuse.

But Paul had more to learn and to suffer. God's schooling for his "chosen vessels" includes solitude as attested by Moses in Midian, the Baptist in the wilderness, and John on Patmos. Even so, Paul needed time and quiet for soul work. "The nurse of full-grown souls is solitude." Could there be a fitter place than lonely Arabia and Sinai where fasting Moses received the law and despairing Elijah heard "a still small voice" that made him feel still smaller? Surely, some of Paul's "visions and revelations" came to him in Arabia. To help him understand the Old Testament, the letter of which he had mastered without getting a taste of its spirit, would not the Lord from heaven commune with him and aid him, as he on earth before his death communed with and aided the other apostles? The Bible would soon become to Paul another book. From every page new meanings would leap out at him. Must it not have amazed him exceedingly to realize that he so grossly, and for so long, had missed it all?

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M. Norvel Young

What Does The Bible Say?

A Declaration of Independence 1900 Years Ago!

We are all familiar with the declaration of independence of 1776, but many are unaware that 1900 years ago the apostles declared the independence of every Christian from the law of Moses!

Continuing our study of the history of the early church in Acts, chapter 15, we find that some of the Jews wanted to force the Gentile converts to be circumcised "after the manner of Moses." Actually this rite was a symbol of the whole law of Moses which these Jewish Christians wanted to bind upon all Christians. Peter expressed the will of the apostles when he rose and said: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10). James agreed with this and ordered a letter written to the Gentiles in Antioch commanding them to abstain from "pollutions of idols, and from fornication, and from things strangled, and from blood." These were all practices of the pagans around them. This meant that the Christians were no longer to be troubled about keeping the law of Moses concerning the sabbath, or circumcision or any other provisions of it, but were to keep the law of Christ.

It is easy to understand how the devout Jews had a hard time giving up the law of Moses. Paul devotes many paragraphs to answering the arguments of the Judaizing teachers who would make Christianity just an appendix to the Jewish faith. The strange thing is that even today many sincere believers in Christ want to bind the yoke of Moses upon Christians in the keeping of the Sabbath, tithing as a legal requirement, and other ordinances. Paul clearly taught that Jesus nailed the law to the cross, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross . . ." (Col. 2:14). The law was our schoolmaster, or tutor, to bring us to Christ our Teacher, but "after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24).

But some other sincere believers have gone to the other extreme and have taken the position that followers of Christ are under no law at all. The Scriptures plainly teach that although we are not under the law of Moses, we are under the law of Christ! "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Jesus' law is light compared with the law of Moses, but it must be obeyed. He said: "If ye love me ye will keep my commandments." The best in the moral principles of Moses' law are included in Jesus' law. James said: "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work (doer that worketh), this man shall be blessed in his deed." So let us have "faith which works by love" in Christ!

I VISITED TURLEY

Hugh McCord

Some five years ago I first visited the Turley Children's Home, and I have since told others of it publicly and privately, and I have thanked God for giving such unselfish principles into the hearts of Tulsa Christians as to cause this work of faith and labor of love to be built. And God is not unrighteous to forget this noble endeavor which saints have shown toward his name, in that they have ministered to little ones, and do minister. Neither have the brethren forgotten, for gifts from near and far have come to bless and to encourage. And outsiders, on whom some Christianity has "run," have helped helpless ones.

The elders of the Main Street church in Tulsa have the oversight of Turley. Other congregations and individuals send money to the Main Street elders. It takes much to feed and clothe 22 boys and 15 girls. It is not that Main Street elders have a work too big for themselves and then "saddle" it off on the churches, saying, "It's your baby." Neither do the other contributing congregations and individuals surrender their independence, nor say they have done their duty, when they send checks. It is only that the Main Street church is doing what it can, and if others want to cooperate they are welcome, and more good is done.

I wish I could say I have always taught only the truth, but I cannot. I have been wrong and I covet the help of the brethren in keeping me straight. As I re-study private organizations (whether Bible colleges or orphanages) I do not find precept or example or necessary inference for their support from the church treasury. That they have a right to exist I affirm, but let their support be from private sources. Of course Bible colleges cannot be put under elderships, since their field of work goes beyond the pattern laid down for God's churches. But the work of remembering the poor is within the divine pattern, and thus may scripturally be pursued by the churches. Why then cannot all the orphanages be placed under elderships and let the local elders be the trustees for each home? Such certainly cannot be questioned, and would bring harmony.

PEPPERDINE COLLEGE LECTURESHIP ANNOUNCED FOR MARCH 16-20

Joseph Welles White

The 11th annual lectureship of George Pepperdine College will be held on the college campus March 16-20. The theme of the lectureship is "Christianity and the Ethical Foundations of Our Society."

After a careful consideration, the date of the lectureship for 1953 will be several weeks later than formerly. We have made this change for two reasons:

First it will come at a more advantageous time for the faculty and the students of the college. The new date will not be near either the beginning of the term, as formerly, or near any examination period. The second reason is that most of the college lectureships are very close to one another in time, which makes it difficult for brethren at a distance to attend two or more lectureships if they desire to do so.

Our chief speaker for this year will be Brother Burton Coffman, Washington, D. C. As has been our custom, he will speak at the five night sessions. His specific subjects will be: "Christianity and Democracy," "Christianity and Human Brotherhood," "Christianity and Capitalism," "Christianity and Peace," and "Christianity and the Church." He will also teach a class at afternoon sessions. This course may be taken for college credit, if desired.

This year our daily sessions will feature a practical workshop which will deal with methods and techniques useful in local church activities. Such matters of interest as the use of recorders, church bulletins, educational materials and the like will be treated. The discussions will be led by brethren who have done an outstanding work in the respective areas. Not the least interesting features will consist of demonstrations of recorders, mimeograph machines, etc.

As in previous years, we will provide lodging for those who come from a distance. Those who desire a printed program or further information may address me at George Pepperdine College, 1121 W. 79th Street, Los Angeles 44, California. We extend a cordial invitation to all to be with us during the week of March 16-20.

EDITORIAL

G. H. P. SHOWALTER, Editor

A NEW CHURCH HYMNAL

The Firm Foundation Publishing House is bringing out in the near future a new hymn book which is an answer to a strong demand for a book that will not only continue the publication of a careful selection of the great songs that will never die, but include a large number of recent compositions by late writers and present writers. We are going to have quite a number of songs that have never before been printed and plates are being made already. These new songs will represent the work of several of our young singers who have become noticeable not only as song leaders but as composers. And here is a special request: We are asking that all of our song leaders write us giving a few of their choices of songs that they think should go in the book. This applies also to any others who would like to see in the new book their favorite hymns. But please write us early; the work of compilation is going right forward and we are hoping to be able in a short time to announce actual date of publication. The committee having the work in charge will welcome mention of your favorite song, and you will be glad to see it in your book.

HOPEFUL PROSPECTS IN SOUTH AMERICA

Many of our readers are under the impression that not only Mexico and all of Central America, but all of the vast expanse of South America is wholly given to Catholicism. It is true that in most of these states the Catholic religion predominates, and has control of political affairs to such an extent that little and sometimes no progress is being made to restore the teaching of the New Testament, and even the protestant denominations are making little headway toward establishing their churches and schools. Brother D. H. Hadwin is now getting settled down to his work in Uruguay and gives a good report of conditions and of the prospects for the future. There is little doubt that the cause of Christ will go forward in a good way if several families will be found willing to go to that field to join Brother Hadwin and his group in a persistent effort to preach the gospel and establish the church. Our readers will be interested in the following report just received from Brother Hadwin. We shall endeavor to keep our friends posted as to the needs and the progress of this work in a new and promising field. It offers opportunity for young preachers and for churches that are in position to do more than they are now doing in the work of the Lord.

Casilla de Correo 185
Montevideo, Uruguay
Feb. 11, 1953

FIRM FOUNDATION

Box 77

Austin 61, Texas, U.S.A.

Dear Brethren: We arrived here December 13 after being 30 days on the water—a very pleasant and interesting trip. We should have let you know through the paper about our arrival here long before this, but there has been too much to do in getting settled in a strange land. We did not get our typewriters out of customs for nearly six weeks, so that put a damper on the writing business. We do not have our portable radio yet.

After staying in a hotel, we were able to find a suitable house (it is really a ground floor apartment) in a good location, and move into it January 3. It is practically impossible to rent furnished houses or apartments here, so we have had to buy furniture. We have a six-room house. The dining room and living room have a large opening between them, and are big enough to accommodate a small group for services. We are within two blocks of bus lines to all parts of the city. Bus fare is only three cents, and the service is good.

We are very well pleased with Montevideo. It is a beautiful, very modern city, all buildings of fire-proof construction. The people here look very much like the people in a large city in the U.S.A. In fact, Uruguay is a melting pot of the world, very much like our own country. The people are friendly, and they have a warm feeling for the U.S.A. Perhaps our biggest problem will be their general indifference toward religion. Catholicism is not much of a problem here, compared to other South American countries. We were just reading after a Catholic writer, and he was bemoaning the fact that the Catholics are in the minority and are diminishing. A Methodist preacher who has been here 30 years tells us that perhaps 60 percent of the people have been "baptized" as Catholics, half of these may attend church once or twice a year, and only about 10 percent are faithful.

Floyd Decker's brother and family have been very friendly and helpful to us. Mr. Decker has lived here for some 30 years, and is well known and respected throughout the city. He is a rancher, and has served in the American Embassy.

We have recently placed advertisements with the English language newspapers to see if we can contact any members of the church who may be living here, but as yet we have received no replies. We will try the Spanish papers later. If you know of any members of the church living here in Montevideo, please write us, giving us their names and addresses. We live at Charrua 2636, but please mail your letters to our post office box as follows: Casilla de Correo 185, Montevideo, Uruguay. Please send all letters by air mail, which is ten cents from the U.S.A.

Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you.—Faithfully yours, D. H. HADWIN.

Help In Time of Need

Harry E. Payne

The Christians in Holland have had opportunity to demonstrate their faith by their works this week-end (January 31 through February 2). As you have in all probability already read in the newspapers, there has been a state of distress and dire emergency along the coasts of Western Europe and of England, due to terrific westerly and north-westerly winds. The seas have been unusually high and the tides at a record for this century. Much of the island province of Zeeland (southernmost coastal province of the Netherlands) is covered with water . . . and, of course, many thousands of people are stranded and homeless. The death toll, at present count, numbers around 400. (Now it numbers almost 1500 —J. W.)

With the cries of distress and the pressing need for help to rescue stranded and unfortunate, every possible agency has been called on to assist in the evacuation and care of these homeless people. In the midst of it all the church of our Lord here, though small in number and severely restricted in means, has been able to lend a hand. We had some clothing left over, in the storeroom at our building in Amsterdam. This was immediately given (on Sunday, February 1) after the flood emergency on Saturday night. Some quilts, which had been donated by various ladies' classes of churches in the U.S.A., are being given to the needy. Food packages will be offered as needed. Also we at Haarlem and Amsterdam are making it known to the city authorities in our respective cities that our church buildings will be available to care for some of the evacuees. And with this work of our hands and hearts go also our fervent prayers that the many others who yet remain in danger may be rescued and helped.

We cannot now tell just what will be the outcome of this tragic situation. But we hope that the Lord will also use us all to his glory in our preferred help. We are deeply thankful that God has preserved all of us (the Richardson, Adams, Payne, and Bakvis families . . . and, as far as we know, all members of our three congregations) from harm, and that we are in a state to help in this time of need. We are thankful too, to you brethren there in the states who regularly help us in this mission field, through your monetary contributions and through your prayers and other means of assistance. Our quilt supply and stock of warm clothing is exhausted. Also our funds for benevolent work are far too short. We shall appreciate any assistance you can lend to help out in this time of need.

(Note: The above was written by Brother Payne on February 2, and naturally doesn't tell the whole story. Since it was written there have been additional storms, and many thousands more have been made homeless. The death toll now stands at about 1500 and is expected to rise above the 2,000 mark. Let us as Christians come to the aid of these stricken people, and hold up the hands of these our brethren in the work they are trying to do. The more we contribute now, the more opportunity they will have to preach the gospel to these people after the catastrophe is over. Surely if these our brethren are willing to make the sacrifices that they will have to make to care for these people in their own homes, then we ought to be willing to give them the financial assistance that they so desperately need to carry on. Please urge the congregation where you worship to make a special contribution to this work.—JIMMY WOOD)

Contributions may be sent to the Northside Church of Christ, Box 443, Odessa, Texas, and will be forwarded immediately to our brethren in Holland.

Spruitboschstraat 9, Haarlem, Netherlands.

Montgomery Bible College—Adieu

(The following is a copy of a speech which was delivered by Vice-President Johnson at a special ceremony at which time the name of Montgomery Bible College was changed to Alabama Christian College.—Rex A. Turner).

Mr. Turner, distinguished guests, and students.

This is the last time I shall ever address you concerning the history of Montgomery Bible College as a living entity. Within the hour the name Montgomery Bible College shall begin to fade from the memories of men and shall take its place among the names and things which have served well their purpose, but which time and circumstances forced to give way to the march of progress.

The history of Montgomery Bible College has been that of constant struggle, hard work, and steady growth. Nothing spectacular or phenomenal has been accomplished. We are a small school and have but little that strikes the eye, but we have been smaller and have had less. What has been achieved is the result of the labors of a sacrificing corps of teachers, a faithful board of trustees, a loyal group of students, and the kind providence of our gracious God.

Montgomery Bible College is the partial fulfillment of a dream—a dream I first mentioned to John L. McDonald, who has from the beginning been a member of our board—a dream which has taken shape in the form of grounds and buildings and equipment and hearts and consciences of young men and women—a dream which can find its remotest realization only in the aeons of eternity.

Montgomery Bible College was first publically announced with assets of less than \$250. A conservative estimate of the value of the 27 acres of land and the property upon it today would exceed \$200,000.

Ten and one-half years ago, we had one building—our present home economics building—where were, and this will astound you, our classrooms, auditorium, offices, and boys' dormitory! Nine buildings have been added to the original one—three small teachers' homes, a library building, a boys' dormitory, a girls' dormitory, a dining hall and the building where we are now. Most of the work on these buildings has been done by student labor. Every hour of work put into this particular building was put here by students. This building is now being used for classrooms, but was planned for and will later be converted into a married students' dormitory.

In September, 1942, our students numbered 23. We have enrolled over 350 students this year from 13 states, from California to South Carolina and from Florida to Iowa. Through our decade of history no college student has been turned away from our door because of the lack of money.

Our offerings for the first year were senior high school and one year of college work. By popular demand we have continued to increase our offerings until now our program includes the six years of accredited junior college work, and a four-year program of college Bible instruction.

Our greatest asset and our chief pride and joy are our students who have gone out into the various vocations and professions of life and have made good, who have established Christian homes, and who are living examples of the spirit of Montgomery Bible College.

With the change of name and through the vicissitudes of its future existence may this school never lose the spirit and purpose which prompted its beginning and to which it was originally dedicated.

Johnson's People's New Testament, 2 vols.	6.00
The same in lots of six sets	30.00
Outlines of Bible History by B. S. Dean	3.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

FROM THE HARVEST FIELD

G. H. P. Showalter reports two baptisms at Bastrop, Texas.

Ben West, Lampasas, Texas, February 11: One baptized last Lord's day. The house was filled at both hours. 238 in classes. 206 present Wednesday night.

TELEGRAM—Junction, Texas, February 2: Marshal Davis will conduct meetings at Tenth Street Church of Christ, Junction, Texas, February 15 through 22—**WALTER W. LEAMONS**.

Gilbert Allan, Brownwood, Texas, February 15: The work goes along in a very fine way here at West Baker. One was restored and one placed membership today. When in Brownwood, come and visit with us.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, January 27: One was baptized and two placed membership with us during the past week. The West Avenue church continues to grow.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, January 31: One baptized and four added by transfer of membership during January. We were greatly hindered by sickness in the city.

Ralph R. Givens, 555—12th St., Yuma, Arizona, February 4: Attendance at all services is good. Many outsiders are listening to our radio program. A man and his wife were baptized Sunday morning.

Jesse Lewis, 306 Southeast Monroe, Idabel, Phone 182R: I have finished two years' work here and desire to make a change. I am thirty-five, have a wife, and three children. I have been preaching about eight years.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, February 12: Four responded to the invitation at West Avenue Sunday. I am to assist the South Side church in Brownwood in a meeting March 20-29.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, February 4: Two were baptized at the West Avenue church Sunday. We have made definite plans to conduct two Sunday morning services, beginning March 1. The congregation is growing much faster than we expected.

Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, February 10: In the past three weeks three more have been baptized, one has been restored, and five have placed their membership with us. In the congregation her new records continue to be set.

Paul T. Dunn, 35 Piedmont Avenue, Charleston, South Carolina, February 4: Another answered the invitation and was buried with her Lord in the same hour of the night at last Sunday's evening service. This makes a total of three baptisms since coming here in October. Truly the Lord is blessing our efforts.

Barton Davis, 447 West Ross, Farmington, New Mexico, February 4: Five placed membership here at Northside last Sunday. Two others have placed membership and one has been baptized since last report. We lost one of our fine elders last week. Those who know E. M. Knox realize our loss with his moving back to Fort Worth.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas: The work here continues to prosper. We had another baptism last Sunday.

James E. Cooper, Route 1, Box 46-B, Valley Station, Kentucky, February 11: There have been two baptized, two restored, and one to place membership with the Valley Station church since my last report. We are still meeting in the Valley High School, but hope to get our building this summer.

Oliver C. Cunningham, 1331 E. 11th St., Shawnee, Oklahoma, February 13: "Lately two, have been baptized and one restored at East Main. The Lord willing, my work with the Willow Street congregation, in Cookeville, Tennessee, will begin March 1. At this writing, my successor has not been selected.

A. E. Wiekham, 210 Hill Street, Roscoe, Ohio, February 9: The congregation at East Main Street in Coshocton is moving along well with good interest. Yesterday I spoke to two splendid audiences and was greeted by more new faces. Lots of sickness. Let us all work and pray while it is day.

C. W. Scott, 301 N. W. 52nd St., Miami, Florida, January 13: N. B. Hardeman begins with us at 7th Avenue for ten nights March 1st. We look forward to a good meeting and all congregations of this area attending. A man and his wife were baptized Sunday night. Another young man was restored and his mother placed membership at the morning service.

W. H. Price, 235 South H Street, Exeter, California, February 11: Brother J. E. Wainwright began the preaching in a meeting with the church in Exeter the 9th to continue through the 22nd. We are having large crowds with interest running high. The meeting in Selma in which I will do the preaching begins the 16th and continues to February 25.

Robert A. Bolton, Lometa, Texas, February 6: With Jay W. Channell planting, yours truly watering, and God giving the increase, two obeyed the gospel and two were restored in a recent meeting with the 4th and Blackburn church in Brady. Plan to stop and worship with the Lometa church when traveling through Central Texas.

C. E. McGaughey, 2407 Lincoln, Springfield, Missouri, February 12: Just closed a good meeting at Phoenix, Arizona, Eastside congregation. Twelve were baptized, five were restored and one placed membership. J. D. Rothwell is doing a good work with that congregation. The cooperation from other congregations was good. My next meeting is at Lamesa, Texas, and then I go to Beacon Hill, San Antonio.

Ben West, Lampasas, Texas, February 16: Two baptized and one identified. 206 at prayer meeting Wednesday night. 238 in Bible classes Lord's day, offering near \$600. Our Lord's day services are held in the high school gymnasium. Workers are building our new and enlarged church house of Austin cut stone. It will seat near 600 when finished. It is the second building in three years.

Quentin A. Dunn, Box 273, Eldorado, Texas, February 10: Some work on the floors in the church building has recently been completed. We will have a gospel meeting March 16-22, with Raymond DeSpain of Blanco, Texas, doing the preaching. We are anticipating a great meeting.

C. B. Thomas, Corpus Christi, Texas, January 30: We have in the congregation here a young man who is a splendid song director. He would like to spend the time this summer in that work, either with one congregation or in meetings. Anyone interested in contacting this young man may write to me and I will put him in touch with them.

Texas H. Stevens, 1815 Melbourne, Dallas, Texas, January 30: The Lord blesses the church in the Elmwood section of Dallas with some increase all along. Three were baptized into Christ here this month, though the epidemic of sickness reduced crowds and contributions. We thank God for his blessings and invite all to visit us when in Dallas.

Mrs. U. G. Wilkinson, Box 192, Comanche, Oklahoma, February 15: The church here seems to be gaining in interest and moving along in a splendid way. Brother G. W. Allison is a wonderful teacher. Many old timers and Bible scholars call him one of our best preachers. He does a splendid work among the people of the town and community. Love and best wishes to the Firm Foundation and its readers.

M. R. Phillips, Victoria, Texas, February 11: The work of the Lord in Victoria is still progressing. We are having responses at almost every service. The two congregations here are growing and the work of the Lord here is in the best shape that I have ever known it to be in. When in Victoria, visit us at 907 North Cameron Street, just off the Houston highway, two blocks south on North Cameron Street.

Robert Goodman, Box 308, Overton, Texas, January 28: Since last report two have been baptized here. Brother Paul Wallace Gladewater, was with us in a meeting, November 24-December 3. Despite sickness and daily inclement weather, we had good crowds. The lessons were rich in scriptural truths and application. There were two acknowledgments. Brother Robert Turner, Prescott, Arizona, will be with us April 15-26 in our next meeting.

Durward Boggs, 7825 Hillard, Dallas, Texas, February 3: Seven were added to our congregation during January by membership and restoration. Our attendance during the month was a little below average due to excessive amount of illness. We have a meeting March 8-15 with Brother Morris Moore preaching. The future looks very promising for the church in this community. When in Dallas we would like to have you with us at Pleasant Grove Church of Christ.

H. I. Taylor, Austin, Texas, February 4: The work at Northside progresses in a good way. During January six were baptized and seven identified themselves with us. Last Lord's day three placed membership. We expect to begin construction of a new auditorium to seat 900 in the very near future. The church here supports the daily preaching of the gospel on KTBC—590 KC—6:45 A.M. We have been on the air daily for nearly two years. The location of the building is West 43rd Street and Avenue B. When in Austin visit with us.

R. P. Drennon, Fort Sumner, New Mexico, February 6: I am home again after being in the hospital one month. While I am not entirely recovered, there is a possibility that I will pull through. I want to thank the brethren and friends for their many cards, letters, telegrams, flowers, and cash. May God bless each of you for remembering me.

Preston Cotham, 2000 Oakland Blvd., Fort Worth, Texas, February 12: One was baptized and three restored and placed membership at mid-week service last evening. Our Bible school is now averaging better than 300 and our contribution about \$650. We now have about 375 members. Hulen Jackson of Dallas will do the preaching in our spring meeting in June. I am to be at McCamey, Texas, the latter part of March.

Dick Biggs, Cyril, Oklahoma, February 9: The work at Fletcher is coming along in a very fine way. Since my last report three have been baptized into the Lord. Interest and attendance in the work are good. We are planning an extensive program of personal work, in which we plan to visit every house in the town by the time our meeting begins March 16 with Brother Floyd Spivey of Colorado City, Texas, doing the preaching.

Bill Thompson, Lufkin, Texas, February 9: Friday evening we concluded the best meeting that has been conducted in Lufkin in more than four years that I have been here. Enthusiasm and attendance were at an all time high as we heard Merle Bryant, Roy L. Foutz, John W. Hedge, H. E. Johnston, and Cled E. Wallace preach. Six additions at Fourth and Groesbeck yesterday, three baptized, two by membership, and one reclaimed.

Robert P. Cooper, 2201 Gordon Street, Hopewell, Virginia, February 4: A sixty year old man was baptized here Sunday night. He was formerly a member of the "Pilgrim Holiness" sect. He had been hearing our daily radio program. This program is now over a year old. We are receiving encouraging reports from it. Attendance is holding up well here in spite of a severe epidemic of flu and other sickness. When in this vicinity visit with us. The church meets at 300 West Cawson Street.

V. C. Turner, 209 S. W. 3rd, Bethany, Oklahoma, February 5: The growth of the Bethany congregation is very encouraging. One hundred and thirty have responded to the invitation during the past twenty-five months. Our attendance and contributions are on an increase. Everything points to a continued good work. Our spring meeting will be April 6-15 with Brother Sterl A. Watson of St. Louis, Missouri, doing the preaching. Visit with us when you are in the Oklahoma City area.

Rufus R. Clifford, Lawrenceburg, Tennessee, February 9: H. A. Dixon, President of Freed-Hardeman College, and Alvand Dunkelberger, Editor of the Nashville Banner, preached here while I was in a meeting with the Timberland Drive church of Lufkin, Texas. Three were baptized and one placed membership. I had invitations for meetings this year from both congregations in Lufkin, and I offered to hold both meetings on the same trip, preaching first for the old church, but it was not satisfactory. All of the services of the meetings, except two, were broadcast, and many visitors attended as a result. One was baptized here while I was away. A. Hugh Clark, of San Antonio, Texas, will hold our meeting here April 5-12.

NOTICE TO PREACHERS

The elders of the church in Crosbyton, Texas, wish to advise that they have already selected a local preacher for the work there. Cline B. Drake, formerly of Lorenzo, Texas, moved to Crosbyton January 21 to take up the work there. The elders appreciate the interest being shown by the various preachers who have written regarding the work.

MINISTER URGENTLY NEEDED

L. P. Pitts, Asst. Treasurer

A relatively young congregation in the Carolinas is in immediate need of a gospel minister. This congregation is not large, however, prospects for growth are very good. A man interested in rendering a service in this mission field will find an energetic, zealous, congregation with which to labor, a new, fully equipped church building, and a modern minister's home adjacent to the church. Write Central Church of Christ, Box 131, Spartanburg, S. C.

Basil C. Doran, Ferris, Texas, February 7: The Ferris church begins a radio broadcast next Sunday morning, February 15, over Station KGKO, at 8:15 o'clock, from Dallas. This station is a new radio voice for this area. It operates on an assigned frequency of 1480 kcs, with a power of 1,000 watts, and may be heard throughout this area. This program will be known as "The Gospel in Song." We would appreciate it if you will announce this broadcast. Let us have a word as to its reception.

Paul D. Murphy, Box 645, Bastrop, Louisiana, February 14: Another good day here Sunday. Two Baptists were baptized, one confessed sins, and one was restored. Last Wednesday night a lady renounced the errors of the Christian Church and became identified with the true church. That brings to a total of 124 responses to the invitation here during the past ten months. We feel greatly encouraged. V. E. Howard will be with us for a meeting the last two weeks of April.

K. M. Kelly, Box 436, Alice, Texas, February 2: Yesterday was a good day for the church here in Alice. Our attendance and contribution were at an all time high despite the loss of seventy who have moved to other fields. Two have been baptized several have confessed sins and seven placed membership since our last report. The church has a good program for the mid-week Bible study, there were 141 present last week. Brother Guy N. Woods will begin his part of our spring meeting March 26th. We invite all who are in this section to attend this gospel meeting.

Mack Stirman, Box 346, Duncan, Oklahoma: In five consecutive services, beginning Sunday morning, February 8, there have been three restored and ten baptized at the Eastside congregation in Duncan. One of the number was a man eighty-one years of age, an invalid who was immersed while sitting in a chair, and was lifted from the baptism. The entire John Sanner family of five (the younges, age 15) were baptized last Sunday morning, February 15. Nothing recently has brought such joy and encouragement to this congregation. The Eastside congregation has volunteered to contribute \$50 per month to the support of Brother L. E. O'Neal, who is returning to the Philippines. The Westside congregation has assumed the support of the O'Neals, and we are happy and proud to have a part in this most promising work.

Tom E. Wallace, P. O. Box 7, Hobbs, New Mexico, February 12: This Lord's day we move into our fifteen new classrooms. We are justifiably proud of them. We have composed a new church roster and have nearly five hundred active members in the congregation. Brother Wesley Mickey of Fort Worth will conduct our meeting in April. In the past six weeks there have been eighteen baptisms and ten restorations.

L. E. Garner, 508 Green Hill Drive, Benton, Kentucky, February 13: The last Sunday in January brought to a close over two years of pleasant labor with the church in Vinita, Oklahoma. The last night I preached there three were baptized. We began our labor with the church in Benton the first Lord's day in February. One was baptized last Lord's day. Three of the last four persons that I have baptized have come from the denominations. When visiting in or near Benton, worship with us.

C. B. Glasgow, Box 206, San Felipe, Texas, February 12: I have preached three Sundays at Sealy, Texas, with one middle-aged man confessing his sins and restored to fellowship. We had good crowds and the finest attention. Brother E. L. Stern, a good gospel preacher, has been preaching for these good people over five years and they love him and his good wife very much. If a congregation within a hundred miles of Sealy needs and desires Brother Stern's services, write or phone him at Sealy, Texas, as he is now thinking of making a change.

J. O. Jones, 1014 Berch Street, Little Rock, Arkansas: I have begun work with the Pulaski Heights church in Little Rock after more than eight years with Normal church in Memphis. February 8th completed my work this very wonderful church. This wonderful congregation will always be near and dear to me. Their future is truly bright. The elders have asked me to return for a meeting. One was baptized, two restored, and one placed membership on February 8. The opportunity here is very great, and everything seems to be in readiness for a good work. Eldon Dilbeck did a good work here and is loved much by every one.

R. V. Wood, Box 673, Crane, Texas, February 9: The work of the Lord moves along in a very fine way here in Crane, Texas. Attendance at all services are at an all-time high. The 250 new opera chairs installed last fall are now just about all filled for both of the Lord's day services. The midweek service averages about 135, and part of the Wednesday evening service is devoted to singing. We have a fine group of young people, and some twenty boys lead singing each Wednesday evening. Brother Guy N. Wood will be with us in a meeting beginning February 27. Any one in driving distance is cordially invited to attend this meeting.

W. H. Hale, 1601 East 19th St., Cheyenne, Wyoming, February 4: The work in Cheyenne is going fine. We had an overflowing crowd last Lord's day morning, and a nice crowd Lord's day evening, and our Wednesday evening crowds are increasing. We are very proud of the progress that the good brethren are striving to make, but of course as every one knows the church is not as strong in the west as it is in some other locations. The brethren here are trying to build a minister's home, but it is going to be mighty hard financially. If any one who reads this is able to send help, please send it to the elders of the Church of Christ, Cheyenne, Wyoming.

W. S. Wiley, 503 E. Huisache St., Kingsville, Texas: The congregation in Grapeland, Texas, is badly in need of a preacher. They are not asking that some other congregation support a preacher for them, but that some brother who is able to partially support himself for a while come and work with them. Grapeland has, with the exception of about three years out of the twenty-two years that I have known the church there, been of more service to the preachers working there than they have been able to be to the church. This is true for the reason that nine of the eleven preachers who have done any appreciable amount of work there during those twenty-two years, were just beginning their work as preachers. The writer began his preaching life there twenty-two years ago, being also the first man to locate and work with the congregation. I know that the brethren there were a far greater blessing to me than I was to them. Hulen Masters, now preaching the gospel in Vermont, grew up there and made his first talks in the services there. Guy Caskey, now preaching in Africa, was there and at the nearby Midway congregation, encouraged to become a gospel preacher. The Denman brothers were given much strength and encouragement by the Grapeland church as they began to develop as preachers of

the Word. Others who began there, after having been reared elsewhere are John Teel, Avis McCloud, Earl Miller, and Barney Thompson. The church has remained small through the years, but there is no way to fully estimate the great good coming from their willingness to serve young preachers by helping them get started in life as preachers. The church has a nice, well located building and a small, though nearly new preacher's home. These are both paid for. They need a mature man who can supply about one-third of his support for a little while. I pray that such a man will get in touch with them. Alfred Caskey, the father of Guy Caskey, and Henry Lewis Masters, brother of Hulen Masters, are the elders. Having remained in constant touch with the church there through the years I feel able to commend, without reservations, the group there as a deserving people.

Arthur U. Johnson, 1414 Briggs Avenue, Parsons, Kansas, January 26: Brother U. R. Forrest is working hard here. I believe he is getting the two congregations closer together. Love, fellowship, cooperation and zeal accomplish great things if given a chance. Distribution of free tracts by Brother Brewer's new magazine can become a wonderful work if brethren will get behind it and make a few sacrifices to support it. There are a lot of things we can do without in order to support this movement for saving souls. Others put out millions of free tracts; why should not churches of Christ do the same when surely they have the truth? I hope these free tracts will not only oppose error but also preach a saving gospel to millions. Let's make good use of the many wonderful things the Lord has blessed us with by preaching the gospel to others. It will give happiness throughout life here and hereafter.

Joe Preston, Box 96, Duke Oklahoma, February 2: After a little over a year's labor with the congregation here at Duke. I have terminated my work here and will begin with the church at Wheeler, Texas next Sunday February 8th. During our stay here there have been seventeen baptisms and 3 confessions of wrongs. We are leaving many friends near and dear to us here but we know that we shall have the same kind of friends in the church at Wheeler. We anticipate a great work with the church at Wheeler. On March 1st through the 8th the writer will conduct a gospel meeting there. It is also our plan to conduct one or two meetings for some congregation not too far away who is not able to support a meeting for themselves. My successor has not been named here at Duke. If there are any who are interested in the work here, contact Elders of the church of Christ in care of Woodrow Reeves at Duke.

Wyndal H. Hudson, Box 130, New Deal, Texas, January 29: During the past three weeks we have had four responses to the gospel call. Three were restorations and one baptism. Last Lord's day we engaged Brethren Jack Hardcastle and Joe R. Chisholm in a Round Table Discussion concerning Elders and Their Appointment. The discussion was well attended and proved to be of great value. Another such program has been planned for this coming Lord's day with Brethren Cline Drake and C. B. Holmes as directors of the discussion. This method of inviting a preacher and an elder is very effective.

Neil R. Lightfoot, Lakeview Church of Christ, Waco, Texas, January 31: Last Wednesday night we enjoyed an excellent sermon preached by Brother Jerry C. Mathews. For forty-nine years Brother Mathews had been an ordained Baptist preacher. We at Lakeview rejoice that he is now one with us in Christ. His, indeed, is an unusual story. Brother Mathews, when a young man, was baptized "for the remission of sins." After he became a Baptist preacher, he baptized others "in the name of the Father, the Son, and the Holy Ghost for the remission of sins." On one occasion he affirmed in public debate against another Baptist minister that baptism was essential to salvation. During the course of his life as a Baptist minister, Brother Mathews wrote numerous articles for religious periodicals of his brethren, and even published several books. After years of constant study of the Scriptures, Brother Mathews gradually came to realize that human denominations, being governed by human creeds and wearing human names, were antithetical to God's purpose on earth. About ten years ago, he renounced his communion and severed his association from the Baptists, and became in his own words, a "free-lance preacher." When I came in contact with him several weeks ago I endeavored to show him that the Scriptures teach that the individual must do his work through the local congregation—that the Father is glorified through the church. When Brother Mathews fully realized this, he publicly denounced the error of his way. Notwithstanding his past denominational ties, the elders of the Lakeview congregation pronounce this man sound in faith and doctrine; his sermon Wednesday night was almost entirely composed of Scripture quotations. At the ripe age of sixty-seven, Brother Mathews is yet strong in body and mind. He has a burning desire to preach the gospel in its ancient purity and simplicity, and is praying that the Lord will open to him "doors of utterance." Let it be known to the brotherhood that Jerry C. Mathews now "preacheth the gospel which he once destroyed!"

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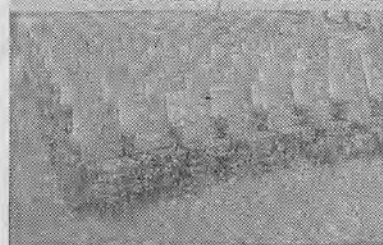
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Ben West, Lampasas, Texas, February 3: One baptised and one restored from non-class group Lord's Day. The house was filled at both hours. 232 in Bible classes, 190 at mid-week service. Ground is being cleared this week in preparation to start our new church building in enlarging our recently built auditorium to seat near 600. Interest is good in all our work. The whole group works harmoniously as they have done through the years. The writer is finishing his fifth year of ministry with the growing group. A substantial increase in salary as of February 1 is appreciated. I hope only that I can deserve such expressed confidence and proved worthy before God. We are not void of mistakes and if God were not merciful we would lose hope.

Fred W. McClung, P. O. Box 84, Fayetteville, Arkansas, February 2: Since my last report we lost in death one of our elders, Brother D. B. Hebbard. Three have been baptized, seven restored and four have placed membership. Wednesday I am to preach the funeral of Sister S. D. Bryant at Anson, Texas. I have never known a woman to try harder to be a faithful Christian since I converted her from the Baptist Church about two years ago. Make your plans to attend the "Young Peoples Camp" and "Old Fashioned Camp Meeting" on top of Mt. Sequoyah, here at Fayetteville, in the beautiful Ozark Mountains July 11-19. Send in your reservations not later than June 15th to Church of Christ, Box 84, Fayetteville, Arkansas. If you can teach or preach during this meeting then notify us at once.

Charles M. Adams, Box 285, Cleveland, Oklahoma, January 26: I have in the months that have passed visited different congregations in the interest of using the newspaper of their cities and communities, along with other means such as the radio, etc., to preach to the untold thousands that will never attend church services where the truth is preached. We write a short article for our own paper. The cost is not very much when we consider the great number

of people who read the paper. The interest is further evidenced by the great number of letters and telephone calls that come to us. Also our attendance and interest is much increased. We are happy to report that the church in our city is growing in every good way. One baptism here yesterday. May I urge all who read these lines to investigate the wonderful opportunity that is offered through the newspaper of your own city to preach the gospel to the masses. The Roman Catholic Church is gaining many followers daily as a result of the printed page. Are you concerned? Your reaction will determine your interest in preaching the gospel to this vast audience.

Walter E. Bankes, 2 South Tasmania, Pontiac, Michigan, January 30: Pontiac, Michigan, had a good year in 1952: Eighty responses, with 40 baptisms. Our house (seating 300) overflows, with peace and harmony. Plans call for a larger and more satisfactory church home in the near future as class rooms are bulging and facilities are inadequate. A lectureship of one week precedes our meeting with Allen Killom, of Springfield, Tennessee. Preachers C. C. Burns, Hobart Ashby, Harold Hawley, Ken Maynard, O. D. McKendree, and Roy Wilson, in order named, preach in our lecture series beginning February 2nd. The church at Rochester, Michigan, was established last year by Pontiac, and we will be happy to contact your friends in the Rochester Area, as well as Pontiac.

Arley E. Moore, Box 984, Astoria, Oregon: Nearly three years ago we moved to Coos Bay to establish a congregation. During this time the church grew from five to forty members. Twenty-one were baptized, eight were restored, and forty-two placed membership. The church began meeting in my home, but now has a nice building, with complete facilities that will be adequate for some time. This building is almost paid for. When this and another small debt is paid, the church will be self-supporting.

One was baptized and two were restored recently. My work with the church at Coos Bay came to a close last week, and we moved to Astoria to build the church. Our work began today with one man making the confession and being baptized at the morning service. He had formerly been a Baptist. Thus we got off to a good start. We have a good nucleus consisting of a few faithful brethren who started meeting regularly last summer. The church meets in the Hughes-Ranson Funeral Chapel. We are much encouraged over the prospects. It will be necessary for me to do secular work to support my family in this work. My work here is under the direction of the elders at Eugene, but the church there is not able to help me financially. If any who read this know of members here or at Tongue Point Naval Base near here, please give me their names and addresses. We ask your prayers in the work here.

Urban Cox, 409 West Elm Street, Tyler, Texas, January 28: I attended a fine singing for first time at North Jefferson Street congregation at Mt. Pleasant, Texas, last Sunday afternoon. The house was full of singers and listeners. Visitors came from Pittsburg, Mt. Vernon, Hughes Springs, Sulphur Springs, Talco, Paris, Cookeville, Daingerfield, Rocky Branch, Bethel, Winfield, Blodgett, and possibly other congregations. We hope and pray that this will open up the way for more singing schools. Bethel was for years the leader in song services and fine meetings and has sent out several preachers and singers from Titus County. The singers will meet there Sunday evening. More training in song work is needed in the church. The harvest is white and grain ready for singing teachers and singers in the vineyard.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, February 3: During the first five weeks of 1953 we have baptized four, three have been restored and two have been identified. Our building is now finished and already is quite an asset to the work.

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Don Nelson, 867 East Center, Provo, Utah, February 5: Brother Onis F. Case was with us in a gospel meeting beginning January 25th and continuing through February 1st. Brother Case is the regular evangelist for the church in Cortez, Colorado. His lessons from God's Word were a source of strength and encouragement to Christians, as well as instructive in the way of salvation to our many visitors. This was the best-attended meeting we have had in Provo, which can be accredited to extensive advertising and personal evangelism on the part of the members. On the last day of the meeting one young lady accepted the Lord's invitation and was buried with him in baptism. We are praying that several more will soon be ready to follow her example. One highlight to get the meeting off to a good start was a singing held here the first Sunday of the meeting. Almost equal numbers were present from Salt Lake City, Ogden, and Provo.

Plans are being made to have a singing every month at one of the congregations in order to build up fellowship and to promote the Lord's cause in Utah. Our building fund has grown to \$1303. With the aid of fellow Christians in other places we were able to add \$245 to this fund last month. We are hoping to have enough in the near future to be able to formulate some definite building plans. We now have twenty members and all are pulling together, but your help is vitally needed. At your earliest convenience, please send your contribution to the church of Christ, 867 East Center, Provo, Utah. The Broadway church, Lubbock, Texas, continues to support my wife and me in this work. The elders of that congregation are to be commended for their great program of evangelism.

Monroe Tharp, El Paso, Texas, February 6: Fourteen people were added by transfer and one by baptism to the Montana Street church during January. Preliminary drawings have been made of a planned extension to our educational building which will add three classrooms and two rest rooms. At present we have only eleven classrooms, but we are using the office for a class, and with the auditorium class we have a total of thirteen Sunday morning classes. Quite a number of service men who are stationed at Fort Bliss and at Biggs Air Force Base are worshipping with us here. We are happy to have the names of all whom we should contact while they are here. All who wish us to contact men in the services here may write us, giving names and addresses of the men.

J. D. Pinkerton, 7306 Marcell, Austin, Texas, February 9: On January 27th I moved to Austin to labor with the church that meets at 31 San Marcos Street of this city. This work is beginning in a very pleasant and encouraging manner. Both services yesterday showed an increase in attendance. At the morning service, three were restored to their first love and were added to our number. Two of these, a husband and wife, were at one time identified with the Anti-Bible class brethren. When visiting in the capital city, we shall be glad to have you worship with us.

Dillard Thurman, 1200 E. Richmond, Fort Worth, Texas, February 8: I have accepted the work with the Highland Park congregation in Fort Worth and look forward to a pleasant and profitable ministry with these people. I shall continue the publication of Gospel Minutes. The circulation is growing steadily and we are gratified with the reports of good accomplished.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, January 20: M/Sgt. Edward A. Nash, a former member of the West Avenue church in San Antonio, Texas, is now stationed at Itazuke Air Base in Japan. No church of Christ services were conducted at Itazuke Air Base when he arrived; hence, he became very interested in finding other young men who wanted to worship as the New Testament teaches. He located several church members who had no place to worship, and now they are meeting for worship at Strip Chapel on Itazuke Air Base. Anyone knowing of other church members at the same location should write them and urge them to attend the services. Brother Nash may be reached by telephone. His number is Itazuke-66164.

Granville Jones, Box 364, Stinnett, Texas, January 19: Three baptisms last night, making a total of 30 responses to the invitation since August 1, 1952, when we moved here from Laverne, Oklahoma. Thirteen of these have been for baptism, ten identifying as Christians, and seven restorations. This congregation has a mind to work, and God has been good to us in giving the increase to our working forces. Attendance has increased to the extent that our seating capacity is taxed to the limit. A building fund has been included in the new budget for this year. Also included in the budget is a program of mission work. This congregation will send me for two mission meetings this year; so if we can assist you in this way, contact either Arthur Johnson or W. O. Blakeney, elders, or myself. It is a pleasure to work with this congregation.

R. C. Copeland, Jr., Clarendon, Texas, January 20: I continue to enjoy reading the Firm Foundation. We are now in our third year with the congregation here. The budget and plans for 1953 are better and bigger than before, and there is a bright future for this congregation. I have some time open for summer meetings. Congregations interested, please contact me early so a schedule can be completely arranged. Two books that should be in every Christian home are C. R. Nichol's Preacher of Righteousness and Preachers of Today. The book about Brother Nichol is an inspiration to all young preachers and the book about preachers will help all of us to be better acquainted with the great work preachers are doing. Brother Tillit S. Teddlie is scheduled to be with us again in the summer meeting. He did a wonderful job here last summer. May we press onward and actually travail for souls.

Trine Starnes, Box 602, Waco, Texas, February 3: We are in our fifth year of pleasant work with the Columbus Avenue congregation here. A highly successful Parent-Teacher training course was concluded last Friday night. Four Waco churches cooperated. They are: Columbus Avenue, Herring Avenue, Lakeview and South Waco. An average of 315 attended each evening session. Teachers participating were: Wilburn C. Hill, director, Reuel Lemmons, Adults; Sister E. A. Sowders, Pre-School; Sister Frank Pack, Primary; Sister Luther Roberts, Juniors; Sister C. A. Buchanan, Intermediates. Our gratitude is hereby publicly expressed to all these capable and inspirational teachers.

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The church at Stigler, Oklahoma, desires the services of a gospel preacher immediately. Please send references. Contact Mr. Joshua Fisher, Stigler, Okla.

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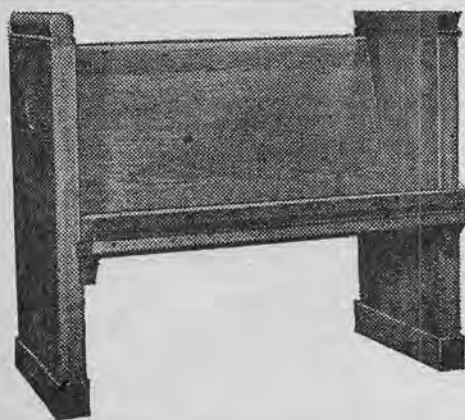
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BEESON—Johnny Beeson was born January 21, 1900, at El Reno, Oklahoma. He lived in Grady County, Oklahoma, most of his life. Mr. Beeson was a member of the 16th & Florida Streets Church of Christ at Chickasha, Oklahoma, and died in Vallejo, California, of a heart attack April 9, 1952. Services were held in Chickasha.

WHITT—On Tuesday afternoon, September 30, Brother L. V. Nobles and I conducted funeral services for a fellow preacher. Brother Charles Elmore Whitt died suddenly of a heart attack at his home in Olney on Monday. Funeral services were conducted at the church house in Cherokee, Texas. Burial was in the Hannah Cemetery near Cherokee. Brother Whitt became a member of the church at the age of sixteen at San Benito, Texas, under the preaching of Brother Foy Wallace, Sr. For the last nine years, Brother Whitt had been very active in preaching. He served as minister for congregations at Kirbyville, Sweetwater, Crane, Laird Hill and Olney, Texas; and at Waldo, Arkansas. He was married to Miss Neva Elipse Beasley of Chase, Louisiana, on February 12, 1942. He leaves his widow and three small children, Eugene, Ann, and Sue; also his mother, Mrs. Belle Whitt of Cherokee; one brother, John Whitt of Tyler; two sisters, Mrs. Mary Christian of Port Arthur, and Mrs. Jessie Beasley of Llano. Brother Whitt was a Christian gentleman and a splendid preacher of the gospel. I think I knew him and his work well, having been very closely associated with him both in Arkansas and in Texas.

Agua Dulce, Texas.

LAIRD—Article Lee Laird, 2nd Lt., USAF, was born to Mr. and Mrs. Otis Lee Laird on August 27, 1929, in Huffsmith, Texas. His father preceded him in death. Article was educated in the public school at Tomball, Texas, and at Sam Houston State Teachers College, where he majored in Journalism. His ambition for the future was to be a publisher. After finishing the Officer Training School of the United States Air Force, Lt. Laird was married to Miss Patricia Ann Cloud, daughter of Colonel and Mrs. Howard H. Cloud. Their wedding was solemnized in the Base Chapel at Ft. Sam Houston on December 27, 1951. They departed shortly thereafter for their first assignment—Larson Air Force Base, Moses Lake, Washington. It was there that death came suddenly to our beloved Brother in Arms, and also in Christ. With happy plans for reunion with his beloved wife and loving family, he boarded the ill-fated plane for his last flight—the last flight for 87 other men also. On December 20, his spirit winged its way to our God and Creator, and the reunion with his loved ones has been postponed awhile. We believe that reunion will take place some day as surely as we believe God's beautiful promises. Article was a Christian, having been baptized in July, 1944, by Brother M. Roy Stevens. As a Christian, he was a good Airman, a good husband, and we believe he would have been a good father to the baby he had known was to arrive at his home soon. Article did not go to our Maker empty-handed. Through his good influence his wife has embraced the faith, and has found the peace that passes all understanding. Though he lived only 23 years, the world is better for his life, and having done right by his country, his family, and

his God, it must not have been hard for him to say, "Goodbye." Surviving Article in addition to his wife are his mother, Mrs. Otis Lee Laird, and sisters, Mrs. John Henschel, and Miss Patricia Ann Laird. It was my privilege to conduct Military and Christian rites in the Ft. Sam Houston National Cemetery, San Antonio, Texas, on December 29, 1952. Assisting with lovely hymns was a quartet from the Harlandale church. The big congregation of relatives, classmates, friends, and at least one former minister bespeak the esteem in which he was held by those who knew him best.

"The flight of another airman is over, his battles are all fought, his victories all won, and as in other days he lies down to rest awhile under the arching sky awaiting the bugle's call."

FRANK TRAYLER
Chaplain (Major), USAF

HUKEL—Brother D. Lee Hukel departed this life at Dallas, Texas, December 17, 1952, and was buried there on the following day. Funeral services were conducted at the Preston Roads church of Christ in Dallas by the writer, assisted by Brother Melvin Wise who read the scripture and Brother Hulen Jackson who lead in prayer. Brother Hukel is survived by his wife, Mrs. Charlsy Hukel, and four daughters: Mrs. Frank Heath, Amarillo; Mrs. Cecil Boyd, Petersburg; Mrs. Wilma Aday, Dallas; and Miss Mary Hukel, Dallas. Brother Hukel was a son of J. S. Hukel, one of our pioneer preachers. He was born in Missouri, in November, 1882, and came to Erath County, Texas, while very young. We grew up on our father's farms adjoining, and it was his request that I conduct his funeral. He was always interested in the study of the Bible and activities of the church. He began local work in 1923, making many sacrifices for the cause of Christ. He worked at Slaton, Clarendon, Crosbyton, Stamford, Coleman, and other places. I think he was most successful in evangelistic work, baptizing thousands in central Texas. He possessed a brilliant mind. He was a successful business man, and a teacher in public schools. These talents he sacrificed for Christ. In his life I saw Christianity at work. In his passing a rich heritage has been left behind. Some day, by the grace of our Lord we shall meet again.

STANLEY GIESECKE

Hico, Texas.

Agustin G. Figueroa L., Apdo. 24818, Admon. 59, Mexico, D. F., Mexico, February 6: Anyone coming to Mexico, please make sure you have the right address where you can find the brethren and meet with them for

worship. Since there is not any church building, so far, the services have to be carried on in my home. So, when you come, please be sure not to ask for the church, for more than likely you will fail to get any accurate information. Beginning February 1, my address was changed to: Ave. Insurgentes 1657-101, Mexico, D. F. There is a drug store in the same building, and you can dial their phone number and ask them to call me. The number is 24-56-98. Also, you may write to me, addressing your letters to Apdo. 24818, Admon. 59, Mexico, D. F. The work here continues to prosper some. Though we have met with a few bad breaks and hard times, as ever, we have put our trust in God and he has been merciful and kind to us, granting us more prospects for better results in our efforts. We keep receiving lists of names of people who have been baptized elsewhere and this, of course, is a great help. Also, some have moved to the Capital from other cities throughout the States. We ask you to continue to remember us in your good prayers, that our Lord may see fit to bless our humble efforts and grant us the great blessing of seeing a nice strong congregation of his church established in this great capital. May his grace and love be with you.

Neall Marshall, Fort Worth, Texas, February 4: The year 1952 was another record year, in every respect, for the church here at Diamond Hill. There were 24 baptisms, 26 restorations, and 28 identified themselves. The average Bible study attendance, per Sunday, rose from 135 in 1951 to 183 in 1952. The average contribution, per Sunday rose from \$181.35 to \$291.24. Our budget for 1953 calls for an average of \$300.00 per Sunday. Not only have we met this but gone beyond. The average contribution since the beginning of the year has been \$319.98. Several have been baptized since my last report, including one Catholic man in his fifties, and a couple from the Baptist church. In a business meeting of all the elders and deacons, it was agreed that greater unity and harmony prevail here than has ever been known. For all this we bow humbly before God, expressing our thanks.

Levi Gentry, Box 369, Huntsville, Texas, January 30: During the last month of the year four were baptized here. This brought to twenty the number of baptisms during the year, and twenty others were either restored or identified with the local congregation. Our first meeting for this year will come in April. Brother Tex Williams, of Boles Home, Quinlan, is to be with us April 12th through 19th.

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P. D. Wilmeth

NOT A SPARROW FALLS, and Other Sermons. By Paul Quillian. Abingdon-Cokesbury Press. Nashville, Tenn. pp. 156. 1952. \$2.00.

Here is a book of sermons from a highly gifted Methodist preacher, Dr. Paul Quillian. He was the preacher for the First Methodist church in Houston, Texas, the largest church in Methodism. At the time of his death, he was scheduled to become associated with Southern Methodist University in the Perkins School of Theology. These fourteen sermons came from the heart of the man, as he preached them to a large congregation. The sermons were recorded at the time of their delivery.

There is a movement and a fervor in each message that grips the reader as he reads the printed message. This is Methodist preaching at its best. There is the touch of the human appeal in these sermons. Each sermon has a dynamic to it that commends it. No preacher will read this volume without finding a seed-thought for his own sermonic preparation. There is the sense of counsel of guidance in each message, for the many areas of life. Some of the chapter headings will intrigue our readers: Not a Sparrow Falls. The Worth of the Individual. Take Care of Your Heart. A Healthy Humility. To Restore, Not Condemn. Achieving

True Peace of Mind. The Preachers in the Pew. God's Service Station, and others.

THE PRESIDENTS, Men of Faith. By Bliss Isely. W. A. Wilde, 131 Clarendon St., Boston, Mass. pp. 284. 1953. \$3.75.

Here is a volume that took years to produce. It is the result of twenty-two years of research, and now here it is. The author confesses that had he realized the magnitude of his task before beginning, he would never have begun. Force of circumstances for other articles, books and periodicals, caused him to side-step the final production of this book. But he always came back to his first love and here is the fascinating stories of the presidents. The thesis of the book has to do with the "religious faith" of each president. It is interesting beyond words.

Any one who enjoys biography on a high level, and with facts to supplement the story will not want to miss this book. It will find a happy audience among high school, and college students who may be interested in American history. This scribe's Junior High School boy found enjoyment in this volume while convalescing from an illness. The story of each president is at once captivating. The author begins with George Washington, and concludes with the present incumbent, Dwight D. Eisenhower.

Never before has anybody written a book about the Presidents like this one, so throbbing with romance and action, with suffering and bravery, with service and triumph. Complete with full page photographs of each President and a comprehensive index.

"C. R. NICHOL, PREACHER OF RIGHTEOUSNESS"

By

MAUD JONES UNDERWOOD

Published By

THE NICHOL PUBLISHING COMPANY,
Clifton, Texas

This book is a source book for the history for the churches of Christ for the last half century. 1906 is the date given for the first federal census of the churches of Christ as a separate body. The force that led to the separation had been at work for half a century. C. R. Nichol began preaching at a time when these issues were being determined. The progress of the churches of Christ in the Southwest has been determined by men like Brother Nichol. His debates and his clear preaching and his life have been stabilizing influences that have enabled the churches of Christ to make progress.

This book gives the background of a most interesting half century. A number of younger men have written concerning Brother Nichol. These writings are given in the book. These younger men give a view of his life from many different viewpoints. Young men have followed him with great devotion. His influence upon the church has been great. I value this book as a source book. History that is close to us is sometimes misunderstood.

Another interesting feature of this book is the diary. This diary covers quite a span in the life of Brother Nichol. We are told in the book that this came about as a request from his father. This type of literature is most interesting. Historians tell us if it were not for this kind of material the life of John Wesley would not be near so great. Wesley kept a diary and it is not only a source of church history but is a good comment on the every day life of the period. This diary of C. R. Nichol is an insight not only into his activities but gives a background for the economic and social history of the day. We have learned just recently that there may be in existence a diary kept by Alexander Campbell, up until now it has not been found. There is some hint that his family may have destroyed it. If so there may be a page liking in the story of Alexander Campbell.

Mrs. Underwood has rightfully pointed out that C. R. Nichol is a preacher of righteousness. Anyone who wants first hand information concerning one of the most amazing chapters in human history will want to read this book. This amazing chapter is the progress of a group of people who at the turn of the century were without leadership, were without houses to worship in and were spoken against everywhere. These amazing facts will be noted by anyone who will take a journey across our country and see the influence and program of the churches of Christ.

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THINGS TO CONSIDER . . .

W. M. DAVIS

Helpful Adversity

All adversity is not helpful, but some of it is. Very few people are able to see the benefits of adversity at the time it is happening. An inspired writer declares, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

I think the truth of this passage of Scripture has been experienced by the majority of people who try to live right. Men are blind to the profitableness of affliction while they are under its lash, but in years to come its peaceable fruit of righteousness becomes apparent—it is usually called "a blessing in disguise." When Joseph was in prison on a false charge that was disgraceful, the future blessing of this adversity was not visible. He probably could not see the hand of God in his affliction. It looked more like a misfortune than a blessing. But all Bible readers know that Joseph's grievous experience turned out to be a great event in the history of God's people. And the imprisonment of Paul and Silas at Philippi looked like a misfortune, but it gave Paul a great opportunity to preach the gospel in a new field.

Jesus said, "Simon, Simon, behold Satan hath desired to have thee, that he might sift you as wheat" (Luke 22:31). Evidently this was an extremely bitter hour in the life of Peter. Peter thought he was right in his supreme confidence in his own ability to meet a bad situation. He told the Savior that he was ready to go with him to prison and to death, but in fact he was not ready to go with him anywhere. In a few hours Peter denied that he knew Christ. For this he afterward "went out and wept bitterly." Like a great many people now, Peter gave himself credit for having more courage and stability than he actually possessed. On this point Paul gives a timely warning—"Wherefore, let him that thinketh he standeth take heed, lest he fall" (1 Cor. 10:12). Peter thought he knew his own ability to resist temptation, but he did not know all the tricks of the devil.

Source of Strength

A common weakness of men is to fail to recognize the true source of their strength. When the Israelites approached the borders of Canaan, their hearts were filled with fear. They ascertained the strength of their enemies, and compared it with their own weakness. Their blunder was to leave the Lord out of their calculations. It caused them to turn back, and wander in the wilderness.

Paul says, "Be strong in the Lord, and in the power of his

might" (Eph. 6:10). Every time a group of people figure on doing the Lord's work by their own wisdom, they make a failure. When the children of Israel made an alliance with Egypt to fight against the Assyrians, they failed; because the Lord was their only strength in such an undertaking.

Paul says, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Paul was constantly ready to fight the battles of life, but he looked to the Lord for victory. He waged his warfare in the name of Christ. He used only the weapons the Lord put in his hands. At no time did he depend on his own wisdom and strength. John writes, "And this is the victory that overcometh the world, even our faith" (1 John 5:4). This is the victory we all need. The strength of the Lord is available to men in his inspired word.

5842 Monticello, Dallas, Texas.

"A Dangerous 'Ism' "

Claude A. Guild

We have a few brethren promulgating an ideology which does not sound good to this eldership at Riverside, Fort Worth, Texas. It is being advanced by a few that the only sin the sinner commits is to reject Jesus Christ. They do not believe the sinner is held accountable for his attitude toward the gospel or testament of Jesus Christ (I plan in the conclusion of this article to state the motive back of this "ism").

It is a pleasure for me to affirm the scriptures teach that when the sinner rejects Christ, he also rejects the law of Christ. I believe the two are inseparable.

First, this affirmation is sustained with the language of John 1:1-2, 14, 17: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God—And the Word became flesh, and dwelt among us (and we beheld his glory as of the only begotten from the Father), full of grace and truth—For the law was given through Moses; grace and truth came through Jesus Christ." The word "Word" is capitalized in the text, indicating divinity. This Word became flesh and was full of grace and truth. Grace and truth came through Jesus Christ, hence Jesus Christ was the one John had in mind who became flesh and was the Word with God in the beginning. They are inseparable. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48).

Brother David Lipscomb in commenting on this passage, said, "Christ and his doctrine are inseparable; to receive his

doctrine is to receive him and to reject his doctrine is to reject him—one who was not saved by the word of God made known through Christ would be condemned by that word. These words will be the standard by which in the last day all shall be judged—The word is now the rule of living and it shall be hereafter the rule of judging" (Commentary on John, Pages 202, 203). One who would try to separate Christ from his testament or the law from the lawgiver could very ably separate the eye from its color or the blue from the firmament.

Second, this "ism" ill defines faith. "So belief cometh of hearing, and hearing by the word of Christ" (Romans 10:17). To believe that the sinner rejects Christ but is not obligated to submit to the testament of Christ is a Baptist definition of faith—giving mental consent to the existence of Jesus Christ. On the other hand, the sinner must be taught that to accept Jesus Christ, is to accept him as a person and everything he taught; even Mark 16:16 and Matthew 19:9. Cain was not a man of faith, however, it does not mean that he rejected the Omnipotent Jehovah. The truth about it is, he believed in God but did not believe what God said. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah" (Genesis 4:3). Adam and Eve were driven from the garden; not because they didn't believe in Jehovah, but because they didn't believe in what God had said (Genesis 2:15-17).

Third, this "ism" betrays the coming of Christ. These heretics make Christ responsible for sin. If the only sin the sinner commits is to reject him, God did the world injury by sending him to us so that he could be rejected. Too, they fail to realize sin was here four thousand years before Christ came. I have been taught to believe "Every one that doeth sin doeth also lawlessness; and sin is lawlessness" (1 John 3:4). The King James Version says, "For sin is the transgression of the law." This would be a transgression of John 8:24 (rejecting Christ), a transgression of Acts 2:38, or any other principle in the law of the lawgiver.

Fourth, things that are equal to the same thing are equal to each other. This is an hypothesis; although simple in its application, yet very true in geometry. Christ and his word are both called Light (Psalms 119:105; John 8:12). Christ and his word are equal to each other. Christ and his word are both called Truth (John 14:6; 17:17). Christ and his word are both called Life (John 14:6; 2 Peter 1:3; 1 Peter 1:23). Again I say, things that are equal to the same things, are equal to each other.

Fifth, the advocates of this "ism" are unable to reckon with this question: What made individuals sinners in Bible times? The illustrations are in profusion and they are unimpeachable. What made Paul a sinner? Hear his testimony: "For I had not known coveting, except the law had said, Thou shalt not covet" (Romans 7:7). Understand, I believe it is a sin to reject Jesus Christ, but I will very vehemently deny this is the only sin the sinner commits. Paul said his difficulties arose over covetousness.

The apostle Paul established the church in Corinth (Acts 18:8). Now, Paul, what made these citizens of Corinth sinners? Hear him in his first epistle to them, "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6:9-11). There is no doubt about it, these Corinthians were held accountable for more than rejecting Christ and had made serious transgressions. They were fornicators, idolaters, adulterers, covetous, drunkards, etc. (Some of the champions of this "ism" would dare say the

sinner could violate some civil statutes, but not the law of God! May I ask where is the civil statute that forbids covetousness or reviling)? This thing becomes irrefutable with Paul's inspired statement, "And such were some of you."

Paul wrote the brethren in Colosse and described well their condition before they became children of God. "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him" (Colossians 3:5-10). He said these Colossian brethren once walked in fornication, uncleanness, passion, evil desire, covetousness, which is idolatry, and then says, "But now do you also put them all away; anger, wrath, malice, railing, shameful speaking out of your mouth." He exhorts them that "Though they lived in these things," when they became Christian, they "Put off the old man." He also states that the new man is renewed by a knowledge of the will of God.

This is a good time to insert the motive for this doctrine. It could not be stated any clearer than in a recent letter to me from Brother G. C. Brewer, "This interpretation that some are putting on God's word in order to excuse adulterous marriages, is one of the worst perversions of God's word that I have ever come in contact with in my experience of a half century. It is inexcusable and dangerous. I condemn it unsparingly." There's the answer: A few brethren who have too many wives or who have friends who have entered into unholy marriage relations, are trying to excuse themselves or others from the law of marriage ordained by God in the very beginning and would destroy the meaning of repentance to the alien sinner by saying the sinner cannot reject Christ's law but only reject Christ.

This "ism" is under the description of the apostle Paul, "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Timothy 4:3-4). This "ism" heretofore has only appeared on the horizon in Riverside, but this eldership henceforth will consider this a heresy.

Remember these words, "He that rejecteth me, and receiveth not my saying, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48).

"The Way of Salvation"

L. R. Wilson

"If any man speak, let him speak as the oracles of God" (1 Peter 4:11). This is a scripture that all of us have flaunted in the teeth of the sectarians many times, yet few of us heed it. Most of us violate it every day, and in nearly every sermon we preach.

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We deride, belittle, and ridicule the denominations for talking about "joining the church," "getting religion," and "opening the doors of the church." Then we talk about "the plan of salvation," "responses to the invitation," and the number of "restorations" we had. We "skin the sects" for their use of such terms as, "Methodist preachers," "Baptist members," and "the Presbyterian manse." Yet we talk freely about "church of Christ members," "church of Christ preachers," "church of Christ picnics," and the "church of Christ parsonage." What's the difference?

What right have we to belittle others for the use of terms which they cannot find in the word of God, while we use a lot of other terms that are not found in the word of God? The reply may be that the idea is there. The idea of some of the denominational terms are just about as close to the word of God as some of the terms we use. It is true that many individual Christians have come to use terms such as "church of Christ members" in a sense that most of us preachers would not approve. But what are we doing to teach them better? Furthermore, we use a number of terms ourselves which are just about as foreign to the word of God as some of the terms that denominational preachers use. A good illustration of this is our use of the term, "The plan of salvation."

There are very few preachers among us who have not preached on this subject. In fact, most of us have written tracts and articles on it. I have before me Young's *Analytical Concordance to the Bible*, and I am unable to find the word "plan" in it anywhere. I may be told that the idea is there anyway. I am a little doubtful if the idea is there, in the sense we usually think of it. I fear too many of us think of the "plan of salvation" as a mere series of steps to be taken in one, two, three, four order only. Salvation is not a mathematical formula. It is not the product of a set of rules, to be observed in a mechanical fashion. This is not said to discourage the emphasis ordinarily placed on "faith, repentance, confession, and baptism." It is rather said in the hope that we may place greater emphasis upon these living principles which undergird our entire way of life.

The New Testament often uses such terms as, "I am the WAY, the truth, and the life" (Jno. 14:6), "Thou made known unto me the WAYS of life" (Acts 2:28), "Wilt thou not cease to pervert the right WAYS of the Lord?" (Acts 13:10), "These men are the servants of the most high God, who show unto us the WAY of salvation" (Acts 16:17), "This man was instructed in the WAY of the Lord . . . whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the WAY of God more perfectly" (Acts 18:25, 26), "And about that time there arose no small stir concerning the WAY" (Acts 19:23), and "I persecuted this WAY unto the death" (Acts 22:4). In view of these and numerous other terms which emphasized the "WAY," would it not be more proper to talk about "the way of salvation," "the way of life," or the "way of the Lord"? If we are going to speak as "the oracles of God" we shall be compelled to change our wording.

Salvation is not a "formula" to be adopted, but a complete change of thinking and living. Indeed, it is "a new and living way" (Heb. 10:20). Once we get this idea clearly in our minds, Christianity means much more to us than it does when we look upon it in a mechanical or mathematical-like fashion.

With regard to the many other terms we use which are not found in the word of God, surely we can improve upon both the verbiage and the thought as well. For example, would it not be much better to talk about "members of the body of Christ" than the denominational idea of "church of Christ members"? In many instances we might use such terms as "Christians," "members of the church," "the followers of Christ," "the disciples," or numerous other terms

that have a far less sectarian connotation than the trite, sectarian terms which we have gotten in the habit of using.

Nearly all of our preaching brethren agree to these facts, but what are we doing to teach our people to "speak as the oracles of God"?

The Church's Part in Building Citizenship

B. G. Yount

Citizenship is a relation which each person holds to his society, both by nature and by training. Citizenship is a status conferred by birth, but it is also a function created by education. For there are citizens, and there are good citizens. One must be prepared for the requirements of his citizenship in order to be a good citizen.

This recognizes the responsibility as well as the privilege of a person's citizenship. Society confers blessings and demands—if it is a good society. The demands of society upon its members are determined by the nature of that society. A society is like a person in that it is a living organism and it has a character. What it wishes to be and strives to become fixes the responsibility of its members. Thus, when we know what is a good society, we shall then know also what is good citizenship. Good citizenship will be the individual's effort to make his society what it ought to be.

In the first place, a good society is a self-sustaining society. It has the power to maintain its life, its existence. It is a strong society. Now, since a society partakes of the character of its citizens, a strong society is composed of strong, independent, self-reliant citizens. They bear their own burdens, pay their own way, stand on their own feet. To this end the church has always made a worthwhile contribution. Christianity dignifies honest work, and refuses to condone slackers. "If any will not work, neither let him eat." Work is good for the individual, for in his work a man is using his energies constructively. Work is man's way of maintaining his life, and it shares the dignity and worth of the life it serves to maintain. The work itself may range from the menial to the great professions, from physical toil to artistic creation, but it can nonetheless be significant. To servants, Christianity says, "Whatever ye do, work heartily as unto the Lord." And the masters are warned: "Ye have a Master in heaven." Thus, the status of individuals at the opposite poles of society is dignified and given meaning. There is a special appropriateness in this teaching of the church to the conditions of today. For society is being weakened by a parasitic growth that saps its vitality and in the long-run is fatal to its life. Certain ones have come to expect their society to be responsible for them, rather than to think of themselves as responsible for their society. They want hand-outs, or they want special economic privileges, or they want subsidies. This "give me" complex is a far cry from the sturdy, proud, economic hardihood of our forefathers. And there is a tell-tale strain that is evident on the face of our society.

In the second place, a strong society is a cooperative society. There is an admitted tension between the competitive aspect of society, necessarily involved in the economic independence of its citizens as just described, and the cooperative aspect. But a strong, dynamic society is always able to blend these conflicting elements into a higher harmony. The Christian tradition of citizenship training goes back to the beginning to God's first questions to man—sharp, searching questions that fastened forever on mankind his primary responsibilities. "Where art thou?" and "What is this thou hast done?" God asked Adam and Eve when they were attempting to dodge their personal responsibility. "Where is thy brother?" God demanded of Cain, who was trying to edge out of his social responsibility. And these questions are still pressed upon us

in that order. We are responsible, each for his own life, but also for the lives of others. The strong are always obligated to help the weak. So that, rather than leaving the weak to pull society down to their own level of weakness, we are concerned to lift them up to share the strength of the whole. In our society, therefore, we regard the weak as unfortunate, but still worthy of help to achieve their true dignity of personal independence and self-reliance. "Bear ye one another's burdens" is the teaching of the word. Since a society cannot claim to be stronger than its weakest citizens are strong, then it is of tremendous importance that society sees to it that its weaker members are provided with the opportunities to become stronger. The spirit of the community is to be seen in the spirit of mutual concern and helpfulness that is exhibited by the members of the community. None lives to himself nor for himself if he is a good citizen.

Another side to this communal spirit is its interest in supporting community programs that are designed for the general benefit. The P. T. A. is a community builder of recognized worth. There are other programs that start with the youngsters and include the oldsters, all depending upon the interested support and participation of the members of society for their effectiveness. A good citizen recognizes that his time and energy belong in part to community projects.

Finally, a strong society is a healthy society morally. Its citizens must be reliable, honest, trustworthy. Where they are not there is confusion, suspicion, fear, and disorder of every kind. Immorality is a disease that must be isolated, doctored, and overcome. When infections are rampant, society is sick. It can die. Our society today needs desperately to find healing for the ills contracted from the unscrupulous, the irresponsible, and the corrupt. Their putrescence is appalling. As Dr. Willard L. Sperry, in the Virginia Quarterly Review, has said, "The most sobering fact in the world is the general decline of conscience." We are suffering the ills of perverted consciences now. This is evident in that many follow "the best policy", rather than asking and answering honestly the basic question of all: "What is right?" The church insists on this high moral principle. It is the teaching of the Christ that no man is moral until he professes his allegiance to what is right and holds inflexibly to what is true. The Christian man goes beyond the question of what is legal to what is moral. He does not ask what can he do, but rather what should he do. He knows that truth and right cannot be bent to devious ways of dealing. His moral roots extend backward through history to Moses, who, upon denouncing Pharaoh's oppression of the Israelites and rounding up the oppressed for "history's first labor walk out," received a set of ten commandments which made high and pressing demands, socially and personally, upon the people. The Christian remembers how Amos, the Prophet, hurled rebukes at the easy evils of his day, and how Elijah, Nehemiah, Jeremiah, Hosea, and Micah were scourgers of social and political sin. He is inspired by John, called the Baptist, who issued a rousing summons to repentance, not only to individuals, but so pointedly aimed at high placed sinners that they had to chop off his head to silence his tongue. From the Lord he hears the words: "Ye are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? . . . Ye are the light of the world." And he never forgets that his Lord is "the way, the truth, and the life." He knows that the springs of his morality are hidden in the Lord himself. In this fact is the power of the church's teaching and life. When men forget Jesus Christ, they forget the constraints that hold them true to right and faithful to truth. Modern times have shown us, as ancient times have not, that "where there is no God, there is no man." Human values go hand in hand with the divine. When one is lost, the other is forfeited. What we need today is a consciousness of God, that we may also be conscious of the values, the needs, the dignity of man.

The Pacific Christian

J. Emmett Wainwright

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17, 18).

Identity. The above scripture has been subjected to much abuse by extreme partisans; it has been avoided by many, and made void by others. Who is qualified to do the marking? Whom disqualified to be marked? Whose marking meets the scriptural standard of divine recognition? Those who cause "divisions" and "offenses" contrary to the teaching of Christ as handed down (tradition) by the inspired apostles. Not divisions among factions; nor offended offenders of partisan patronage. Those who use subtle means, by direction and indirection, of reaching the gullible with suave (sweet) whisperings—talebearing; brazen or subdued speech which is designed to smear the non-partisan in the mind of the innocent—simple. Many would-be markers have wound up badly marked by clear thinking Christians who are acquainted with the word of God and humanity—including the brethren.

Honored! Humble and worthy servants of the Lord have been highly honored by three groups of partisan bigots; honored by indirection and exclusion, that is: (1) The speculators who wrest the Scriptures to their own destruction. (2) The Amalgamists—those endeavoring to merge divergent religious groups, for or against some human theory, while compromising on many other errors. (3) The Exclusivites who delight in parading their self-righteousness as regards means, methods and expedients—rendering unlawful that which is lawful. Sadly, the ancient sects of the Israelites—Pharisees, Sadducees, Herodians, Zealots, and Essenes have been excavated and personified; archaeology at its worst. Alas! Some of us have been seriously marked with many operations on our bodies; scarred lungs and hearts. Our minds have been scarred with human blunders because of inefficiency and poor judgment in matters incidental—reminders which helped us improve along the rugged pathway. We contemplate righteous judgment by him who justifies and condemns (Rom. 14:1-12).

Dedication. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

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 Montgomery, Alabama
 March 9-13, 1953

Monday—

- 8:30- 9:15 a.m. Is The Young Man Absalom Safe?—Ben F. Greenhaw
 9:15-10:00 a.m. The Christian's Interest in Youth—Hoyt Bailey
 10:20-11:20 a.m. The Spirit of Compromise—E. Winston Burton
 11:20-12:05 p.m. Realizations—Herbert Dickey, Jr.
 12:05- 1:45 p.m. Lunch
 1:45- 2:30 p.m. Lord's Supper—Floyd Decker
 2:30- 3:15 p.m. Church Problems—Franklyn Camp
 7:30- 8:30 p.m. The Church and The Public—Hoyt Bailey
 8:30- 9:30 p.m. The Conscience—W. C. Quillen

Tuesday—

- 8:30- 9:15 a.m. The Teaching Program of the Church—Leo Snow
 9:15-10:00 a.m. My Life's History—R. C. White
 10:20-11:20 a.m. Open Forum—Gardner Hall
 11:20-12:05 p.m. The Deaths of the Bible—A. L. Butler
 12:05- 1:45 p.m. Lunch
 1:45- 2:30 p.m. Lord's Supper—Floyd Decker
 2:30- 3:15 p.m. My Brethren, These Things Ought Not to Be—Franklyn Camp
 7:30- 8:30 p.m. Preaching Out of the Overflow—Gus Nichols
 8:30- 9:30 p.m. The Rich Man and Lazarus—B. C. Goodpasture

Wednesday—

- 8:30- 9:15 a.m. North Central States Offer a Challenge—Arthur W. Francis
 9:15-10:00 a.m. Preaching Out of the Overflow—Gus Nichols
 10:20-11:20 a.m. Open Forum—Gardner Hall
 11:20-12:05 p.m. The Prodigal Son—B. C. Goodpasture
 12:05- 1:45 p.m. Lunch
 1:45- 2:30 p.m. Lord's Supper—Floyd Decker

- 2:30- 3:15 p.m. The Christian and His Body—Dr. Jerre Watson
 7:30- 8:30 p.m. The Bible and Archaeology—Paul Matthews
 8:30- 9:30 p.m. Are Our Christian Colleges An Insult to Christ?—Crawford Allen

Thursday—

- 8:30- 9:15 a.m. Why Not Do It Here?—Arthur W. Francis
 9:15-10:00 a.m. The Christian and His Body—Dr. Jerre Watson
 10:20-11:20 a.m. Open Forum—Gardner Hall
 11:20-12:05 p.m. The Customs and Superstitions of the Mexican People—Agustin G. Figueroa
 12:05- 1:45 p.m. Lunch
 1:45- 2:30 p.m. Lord's Supper—Floyd Decker
 2:30- 3:15 p.m. The Problems of the Church in Mexico—Agustin G. Figueroa
 7:30- 8:30 p.m. The Church—The Espoused Bride—James R. Cope
 8:30- 9:30 p.m. God's Eternal Purpose—John T. Lewis

Friday—

- 8:30- 9:15 a.m. Recreation—Who Should Provide It?—Ervin Driskill
 9:15-10:00 a.m. Counselling Young Preachers—James R. Cope
 10:20-11:20 a.m. Open Forum—Gardner Hall
 11:20-12:05 p.m. Christian Courtship and Marriage—C. W. Whitten
 12:05- 1:45 p.m. Lunch
 1:45- 2:30 p.m. Lord's Supper—Floyd Decker
 2:30- 3:15 p.m. The Church and Evangelism—Carroll Ellis
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Studies In Galatians (No. 4)

R. C. Bell

Even when Paul writes about himself, his self-effacement before God in both nature and religion is apparent. In nature: "God, who separated me, even from my mother's womb"; in religion: "And called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles" (1:15, 16). In writing about himself, his purpose is ever to glorify God, never himself. Paul felt that God had set him apart, at the very beginning of his life, from all other men as his particular apostle to the Gentiles. He saw no more place for human merit in his religious than in his fleshly life. Both were gifts entrusted from God. "When God gets ready to do something great for fallen man, he begins with a baby." Cosmopolitan Paul surely was a divinely prepared and appointed man unto the apostleship for Gentile nations. How many such appointed servants God now has scattered over the earth is something to think about. "Is anything too hard (or too good) for Jehovah?" (Gen. 18:14).

In the closing verses of chapter one, Paul proves that he needs neither instruction nor authentication from other apostles: first, before he saw an apostle, he preached successfully in Damascus (Acts 9:29-35); second, when he first went to Jerusalem three years after his conversion, he saw none of "the twelve" except Peter; and third, after this short, inconsequential visit with Peter he independently executed an extended, fruitful ministry in Syria and Cilicia. He might have told the Galatians that he also brought the gospel to them, without further contact with the apostles.

During all these years the churches of Judæa, though they had not met Paul, knew the story of his life, "and glorified God in" him. In Paul's writing the Galatians that Judæan brethren, who had never seen him, thanked God for him, I think I see gentle rebuke and tender pleading for the alienated Galatians, who had known him in closest, personal intimacy, and who had until so recently loved and trusted him fully. Paul was shocked and deeply hurt by their capricious desertion of him and the gospel. Not this human hurt, however, but the fact that "the truth of the gospel" was endangered, accounts for his determination not to compromise the independence of his apostleship.

Paul's object in the first two chapters of Galatians is to show that he, individually and independently, received his apostolic commission from Christ after he ascended to his Father, just as the original apostles, collectively, received theirs from him before he ascended. In the first chapter, he boldly affirms that upon this prime fact he stakes his authority as an apostle, gives historical evidence that his work was approved by God, and takes oath ("before God, I lie not") that his affirmation and collateral proof are true. How earnest, positive and final he is about the apostleship being twofold. Now, he is ready in the second chapter to make his second argument, namely, that the church in Jerusalem formally endorsed him as an independent apostle, with a new work from God.

Paul Vindicated in Jerusalem

(Gal. 2:1-10)

The unity and fellowship of the church in Antioch, composed largely of Gentile Christians, was soon disrupted by the coming of legalists, "deceitful men," from Judæa, who taught the necessity of circumcision for Gentile disciples. Inasmuch as this heresy perverted Christianity so as to destroy its very foundation principle, "Paul and Barnabas had no small dissension and questioning with them" (Acts 15:2). But it was the wisdom and will of God that this constitutional question pertaining to the all-sufficiency of his grace in Christ should be taken to Jerusalem, where the church began, that "the apostles and the elders, with the whole church"

there, guided by the Holy Spirit, should go into the matter thoroughly, and with deliberation and finality hand down a decision once for all. Consequently, under God's overruling providence, "The brethren (at Antioch) appointed that Paul and Barnabas . . . should go to Jerusalem . . . about this question" (Acts 15:2). (These passages in Galatia and Acts refer to the same occasion, supplement each other, and should therefore be studied together).

Let us now consider the use Paul makes of this divinely prearranged, pivotal meeting in his second argument to establish his independent apostleship. He says that he "went up by revelation" to Jerusalem, taking with him Titus. Titus, being Paul's Gentile fellow-worker who had never been circumcised, would be a test case in the atmosphere to bring out the Christian truth.

Some in the meeting who did not understand how differently grace and law work in the human soul, probably thought that much ado was being made over a small matter, but to Paul, who saw into the heart of things, greatest issues were involved. With him it was a matter of life or death, for if the decision should be circumcision for Titus, "the truth of the gospel," Christian liberty, and his years of work among the Gentiles would all be lost. But he so skillfully presented the whole truth and so boldly stood his ground against the troublemakers "privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage," that the church decided Titus, having access to all Christian privileges and blessings already, could "press on unto perfection" without being circumcised. Therefore, Christianity, free from restrictions of rite and race, is a universal religion.

Moreover, Paul tells the Galatians that the other apostles imparted nothing to him. Rather, when they saw that God had entrusted him with the apostleship to the Gentiles as he had Peter with the apostleship to the Jews, and when they saw the grace that was given to him, Peter, James, and John, "They who were reputed to be pillars," gave him and Barnabas "the right hands of fellowship." Doubtless the Judaizers in Galatia had said that the leaders in Jerusalem stood with them, but Paul by showing instead that they were with him, turned the tables on them. Paul's vindication and triumph were incomplete. The perverters of the gospel suffered a crushing defeat. When the church in Antioch, where the question came to a head, heard of the divinely ordained division of the apostleship between Paul and Peter, and other results of the meeting, "they rejoiced for the consolation." Neither Antioch nor Galatia nor any other place of any time or country should have never been troubled again by the mixture of the systems of law and grace.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

A Business-Woman Converted to Christ!

Does this title sound familiar? You might think we were talking about some respected business woman of today. But we are talking about a business woman, a saleswoman for expensive purple cloth, who was three hundred miles away from her home on a business trip. She is Lydia, and you will read of her conversion to Christ in Acts 16:14-15.

You remember that last week we noticed that Paul saw a man in a vision saying: "Come over into Macedonia and help us." He came to Macedonia (northern Greece) and to the Roman colony-city of Philippi. He went out to find Jewish worshippers on Saturday, the Jewish Sabbath. But instead of a man he found a group of women worshipping God according to the old Law of Moses. Paul preached Christ to her and the Lord opened her heart to receive the gospel that was preached and she and her "household" or companions with her were baptized.

In this simple account of these women obeying the gospel we have the first story of the church of Christ spreading to the continent of Europe. Small beginnings are not to be despised. This small beginning grew on the continent of Europe until millions became simple New Testament Christians. This beginning resulted in more impact upon the life of Europe than the marches of Caesar, Charlemagne, Napoleon, or Hitler. Who can tell what will be the impact of the planting of this same seed of the Kingdom, the Word of God, in the hearts of sincere people in Japan, China, Germany and France, Italy, and Africa today?

Let us notice one or two questions that may be asked about this case-history of conversion. First, some have wondered why these moral, religious women needed to obey the gospel. They were living in good conscience before God according to the law of Moses. Why did they need to change? It matters not how moral one may be, he or she needs to hear the gospel of Jesus Christ, to believe in him as the Son of God, and trusting him, repent and put him on in baptism (Gal. 3:27). So we plead with all good, moral citizens not to depend upon their own morality for salvation, but to throw themselves upon the mercy of God through Jesus Christ. If morality alone is enough to save us, then Jesus died in vain on the cross.

Secondly, some wonder how the Lord opened Lydia's heart? Nothing in the text indicates a miracle. The Lord knew of her sincerity as he did of Cornelius' and guided Paul to her to preach the gospel which "is the power of God unto salvation to everyone that believeth . . ." (Rom. 1:16). Paul explains this further by saying that it pleased God by the "foolishness of preaching to save them that believe" (1 Cor. 1:21). If you will sincerely read the gospel or hear it preached today God will grant you an open heart to believe and obey it as Lydia did.

Thirdly, some have wondered if the household of Lydia included infants and if this passage authorized infant baptism? There is no reference to infants. It seems from verse 13 that her household consisted of "women," who probably helped her in her business. Meyer states that of the baptism of infants "no trace is found in the New Testament." Neither the New Testament nor secular history bears witness that infants were ever baptized in the first century. Jesus said: "He that believeth and is baptized shall be saved . . ." (Mark 16:16). Children do not need to be saved because they are not yet guilty of sin. Baptism for infants grew out of the later human doctrine that children are born in sin and damned. The Bible doesn't so teach. New Testament baptism is only

for penitent believers. Children are innocent of sin and are not old enough to believe. They should be brought to maturity by devoted Christian parents who teach them the way of the Lord.

"When I Was A Child"

John W. Hedge

In the Firm Foundation, issue of November 25, there appeared an article by Brother Robert P. Stewart under the above heading. The article has to do with the attitude of certain brethren toward others whom they regard as teachers of error in the churches of Christ. Brother Stewart tells us that there have been "whispering campaigns" and "printed reverberations" carried on and that such has resulted in "some fine preachers and other brethren being 'black-balled' in the brotherhood," and adds that "such is nothing short of emanations from the pit." Continuing he says, "The most effective way at present to turn a sizable portion of the brotherhood against a man is to call him a name: 'Premillennialist,' 'modernist,' 'softie,' etc. To call one a 'premillennialist' is probably the most popular way to damage a man's influence in the church. The reason for this is that in recent years much has been done to make known the error of this pseudo-theory, and yet there are many among us who know little or nothing about it."

To the above I would add that it is certainly wrong to falsely accuse anyone whether in "whispering campaigns," "printed reverberations" or otherwise. But if there be those in the churches of Christ who are actually guilty of teaching premillennialism and modernism, is it wrong to "mark them" by calling them what they are? Do we not need to safeguard the churches against the inroads of error? If one is not guilty of teaching these and other errors in the churches it would be an easy matter for that one to defend himself against all false charges by "reproving and rebuking" those who are actually guilty of such. I am persuaded that the apologetic attitude of certain "fine preachers and other brethren" for those who actually teach these errors is the thing which has led to the charges referred to in Brother Stewart's article. When those who teach the "pseudo-theory" of premillennialism are held up as "martyrs" and "persecuted" such strengthens the hands of the wicked and he will not turn from his way. I'd rather have my lot cast with those who are reproving and rebuking such teachers than to be aligned with those who are apologizing for their disastrous work in the churches. Church discipline of false teachers can never be effective so long as we have those who apologize for it. We need to remember the admonition, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is a partaker of his evil deeds" (2 John 10, 11).

Jacksonville, Texas.

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EDITORIAL

G. H. P. SHOWALTER, Editor

WORLD WIDE EVANGELIZATION

The world today sorely needs the glorious gospel of the Christ. It needs his law, his teaching, his promise of life and hope. The gospel of the first century was carried to all the world. This was the order of the Savior in the great commission, and the apostles faithfully carried out their Lord's instruction. They went everywhere preaching the word with a confidence, diligence, and persistence that became the amazement of all the peoples in all lands. They were fully persuaded that their message was from heaven, and that it was world-wide and age-lasting, and they faced the most obstinate, determined and persistent opposition with a calm, resolute determination and an unconquerable courage that led them through the most violent persecution and even to death in defense of the gospel they preached. Never were men more consistent and united in what they taught and more courageous in its proclamation.

And today it is the same gospel that the world needs.

The apostles of our Lord in the first century of the Christian era were sent forth to herald the glad tidings to the whole creation. The people of that day and age are all gone; they slumber in the dust to await the resurrection. And all the generations succeeding one another during the centuries since that time were entitled to the precious message of hope in the gospel of Christ. What is our attitude toward our obligations and duties in view of the fact that through God's good and gracious providence, we have heard the gospel, and share heaven's benevolent promises in the pardon of our sins and the salvation of the soul? Most assuredly as faithful men in Christ we are under obligation to the extent of our ability and opportunity to preach the gospel to all the world. At the present time much is being done to tell the glad story in many parts of the world and thousands are being saved. In this we rejoice and our hearts go out in gratitude to all of those who are engaged in a service at once so important, so benevolent, so grand and glorious. They should have our cooperation, our prayers and fellowship.

ST. JOHNS, NEWFOUNDLAND

Alvin O. Stevens

I have corresponded with a small group of service personnel in St. John's, Newfoundland, recently who have done what I did not do while I was there. They have begun the Lord's work in that country. I feel the Lord himself had a hand in it since all has worked out so timely. (Their work begun and our preparation being complete in June).

The few Christians meeting in St. John's (15) have informed me that \$300 per month would cover the "bare necessities" of an "economizing couple." The few that meet there (15) feel they can support one couple to the extent of \$150 per month. Think of it! If 15 people love the Lord enough to sacrifice and enable his church to be planted in Newfoundland, surely of the one and one-half million (roughly) that claim they love the Lord, we should be able to raise \$450 a month to enable those who really desire to work with these people an opportunity to fulfil the responsibility we all have to the Lord.

In short, two couples are ready and desirous to go to Newfoundland in June of 1953 to preach the gospel of Jesus Christ. They are anxious that some zealous and experienced preacher and his wife go with them to lead them in the work. One of the young men has spent a year among the people and knows many of their ways and habits. Finances will run \$300 per month per couple (\$150 already promised by the 15 service personnel and families.) Oversight of the work is something which must be accepted by some strong, interested eldership.

We pray that all will earnestly consider our plea and let us hear from you. We are willing to furnish you with all the information we have and will obtain in the future. Pray for us whether you can support us or not.

Box 454, Station A, Searcy, Arkansas.

FROM UVALDE, TEXAS

The churches in Southwest Texas are growing, but there is still much to be done. There are many small, weak congregations and then, vast areas without a member of the church. I recall with pleasure at many times, going out with faithful gospel preachers where there were few or no members at all, pitching our tent, going among the people, calling their attention to our work and mission and bringing together large crowds to hear us preach and sing the gospel. Fifty-two men were baptized in one such meeting. Plain, sound preaching, coupled with good gospel singing made the occasion of many people dedicating their lives to the service of Christ. I am destitute of words to express my esteem and appreciation of such preachers. They seemed to have a love for the souls of men, and were imbued with a sort of godly jealousy—not willing for the devil to take such a heavy toll of precious souls. They did not seek the smooth, even places, but rather chose the hard, difficult places. May the Lord reward them for their devotion to him. There are millions of young people, and perhaps as many adults, ready to hear the story of the cross right here in our reach. The work of leading people to Christ affords much joy, happiness and comfort. A preparation of heart, as well as an ability to teach and preach, is involved in such work. Christ would say, "Why stand you here all the day idle. Go out into the highways and hedges and constrain them to come in" (Luke 14:23).

How many vacant lots and shady spots on the banks of the rivers are there where people should be gathered and taught the way of salvation this spring and summer?

REPORT FROM CAMP KOKURA

The work at Camp Kokura, Japan, was started in August, 1952, with services being held each Sunday at the Camp Kokura chapel, and mid-week Bible study being held in one

of the homes. Our crowds vary from about eight to a high of about sixteen. We are favored on occasions with men from Korea who are visiting in Japan on leave. It is believed that we would have more visitors if members of the church in the states who have relatives in Korea would tell them of the work in Kokura. Kokura has one of the three rest centers for Korean fighting men, so if you have a friend or relative in Korea, please notify him of the work here so if he does come to Camp Kokura he can contact us.

In December, 1952, we baptized a soldier (Pfc. Robert Kennerman from Alabama) and on February 11, 1953, we baptized a Japanese student who has been attending our services regularly for several months. We were very happy at his obedience, and pray that he may be a source of reaching other Japanese. We plan to put him in touch with some of the regular missionaries in Japan, in order that they may lend encouragement to him, and possibly result in his attending the Christian school at Ibaraki, Japan.

As the situation now stands, all of the members who attend regularly and take an active part in the work will be returning to the states during 1953. We are praying that others may move into this area to carry on the work.

Brother Doyle White, a Warrant Officer, stationed at the U. S. Army Hospital in Fukuoka (APO 1105, c/o P.M., San Francisco, California) has started a work at Itazuke Air Base, about ten miles from Fukuoka, and about 50 miles from Kokura. If you know any members of the church in that vicinity, please have them contact Brother White at the hospital or at his home at Itazuke Air Base.—ROLAND JOHNSON, 1st Lt., Hq. 441st CIC Det., APO 3, c/o P.M., San Francisco, California; O. V. RIPLEY, SFC, 8048th AU, APO 3, c/o P.M., San Francisco, California.

ANOTHER "OAK RIDGE" BEING BUILT IN SOUTHERN OHIO

E. L. Flannery

The federal government has already begun construction on the one billion two hundred and nineteen million dollar atomic plant in Pike County, Ohio. Workers will be pouring into this area in increasing numbers, reaching an estimated peak of nearly 30,000 in about two years. When completed the plant will need at least 4000 operators. Many members of the church of Christ have worked on all previous A.E.C. projects, at Oak Ridge, Tennessee; Augusta, Georgia; Richland, Washington, and Paducah, Kentucky. The church has been greatly strengthened in all places where these atomic projects have been built by the government. We hope such will be true in Southern Ohio, where digression swept so clean some decades ago. To enable Christians to easily find a place of worship we list below all churches within close range of the atomic project. Brother Walter Nichols, who is working with the congregations of Scioto County, has been designated to contact Christians moving into the Piketon area. His address is: 709 Adams Street, Portsmouth, Ohio. He is able to supply information concerning the churches herein listed, as well as any other congregation even in a wider circle than mentioned here. Let me strongly urge all parents to write Brother Nichols if you have Christian children moving to this project, giving him their names and addresses. They need not miss a single Lord's day assembly.

Following is the list of towns, addresses, and people to be contacted:

Portsmouth, Ohio, Grant and Summit Streets, Bill Fain, minister, Ed Bachman, elder; Sciotoville, Ohio, Harding Avenue, Alvin C. Bullington, minister, Roger Brady, elder; Friendship, Ohio, one-half block off U.S. Route 52, Drew Book, Buena Vista, Ohio; Lily Chapel, 12 miles east of Portsmouth on State Route 140, Everett Lemon, Wheelerburg,

Ohio; Sunshine, 2 miles south of Minford on State Route 335, D. L. Coriell, Rt. 2, Sciotoville, Ohio; Chillicothe, Ohio, 190 South Hickory Street, one block off U.S. Route 35, E. H. Bethel, Route 3, Chillicothe, Ohio, or phone H. Hooper, 3-0378, Chillicothe; Golden Gate, Ohio, 7 miles southwest of Chillicothe on State Route 8, Francis Brofft, Route 8, Chillicothe; Elm Grove, 15 miles west of Waverly and one mile west off State Route 772, L. M. Gleason, Route 1, Piketon; Jackson, Ohio, Memorial Building, Broadway and Walnut Streets, Raymond Foster, 75 N. Bennett Street; Bethel, Between McArthur and Hamden on State Route 75.

(Save this list of congregations for further reference)

FROM JOHN F. WOLFE

My last two meetings with churches in Mexico resulted in ten baptisms. The six who obeyed the gospel at Jimenez included a man who will have much influence for good, and two splendid young men.

On arriving in Jimenez, the first thing I noticed was a printed "Open Letter" plastered prominently on a wall. It was signed by the leader of a Catholic organization and denounced Brother Rodriguez, our preacher there, as a heretic and false teacher. It appealed to almost every prejudice, and concluded with the assertion that the people would never give up their religion or be de-Mexicanized through the influence of dollars sent from the United States of America. Notwithstanding such tactics, Brother Rodriguez has gained the respect of a majority of the people, including town officials and businessmen. The church there is growing.

Sabinas, where my next meeting was held, is a thriving town in Northern Coahuila. Brother Lazaro Cisneros preaches for this congregation of about 30 members, though without any regular support. The last Sunday of the meeting we held our Bible school on the banks of the river, followed by the baptismal service for the four who had confessed their faith.

This church, though small, is active in service. Two of the sisters have regular days for visiting, and one of the men, Brother Romulo Cantu, has begun a mission work in the near-by town of Agujita where he has had as many as 36 present to hear the gospel. I promised to return to this field in May.

I shall continue to devote much of my time to these mission meetings among our churches in Mexico. Next week I will be in Matamoros, then two weeks in Torreon. Churches interested in spreading the gospel in Mexico are invited to have fellowship. Special need at present is for support for a few of our Mexican preachers who are preaching with no promise of help whatsoever, and at great sacrifice. Write me if you are interested.

1353 W. Levee Street, Brownsville, Texas.

THIRD ANNUAL LECTURESHIP AT CENTRAL CHRISTIAN

L. R. Wilson

The third annual lecture program will be held March 30 through April 2 at Central Christian College in Bartlesville, Oklahoma. The theme will be, "Faith Working by Love." There will be five sessions each day, beginning at 10:30 each morning. The schedule will be as follows: 10:30 a.m., 11:15 a.m., 2:30 p.m., 3:15 p.m., and 7:30 p.m.

A special feature of the lectureship this year will be a series of panel discussions each afternoon at the 2:15 period. Speakers will be assigned particular subjects to discuss at these panel sessions, after which it will be open for questions and general discussion.

A wide range of speakers is being selected to participate this year from a large state area.

FROM THE HARVEST FIELD

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, February 16: Good attendance and interest with one baptized at Clements Street yesterday.

Cleon Lyles, Little Rock, Arkansas, February 19: The church in Nashville, Arkansas, closed a meeting a few days ago in which I preached. Five were baptized and one was restored. My brother, Robert, is doing good work with this church.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, February 16: One was baptized and one restored here yesterday. We had a new record attendance in Bible School, and every phase of the work is on the increase.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma: Four were baptized and four placed membership here during January. We broke all records last Sunday in Bible study attendance and contribution. Two placed membership.

James A. Cox, 512 Earl Garrett Street, Kerrville, Texas, February 13: The work at Kerrville is certainly encouraging. In the past two weeks there have been five baptisms and two restored. The attendance and interest seems to be on the increase.

Malcom P. Hinckley, 3634 E. Gage, Huntington Park, California, February 16: Yesterday three more were added to the congregation. A young couple were baptized, and a lady placed membership. The Lord is prospering us, indeed.

Silas Triplett, 812 Clark, Marlin, Texas, February 19: Two placed membership and one was baptized here recently. We have visitors from many places who come here for the mineral baths. Buy you a home in this friendly town of 7,000 population. The climate in this part of Texas is grand.

Paul T. Dumm, 35 Piedmont Avenue, Charleston, South Carolina, February 16: We are happy to report one restoration and four to place membership in the past two weeks. Ground is being broken today for a building for the colored congregation in Charleston. Truly the Lord is blessing our efforts.

James W. Huggins, Box 72, Gunter, Texas, February 16: Four have placed membership with the College Hill church since the first of the year. One of the four came from the Christian Church, two from the anti-class church and one moved to the Home. When near here, come and worship with us and visit the Home for the Aged.

A. E. Findley, Refugio, Texas, February 16: The church here has asked us to remain another year and gave us a raise in salary. Brother C. R. Nichol will hold our spring meeting April 1-12. We are fortunate in securing the services of this great man of God. We have ordered more seats to accommodate our increased attendance.

Oliver Murray, 421 Oaklawn, Lafayette, Louisiana, February 19: Please note the change of dates of our singing school and gospel meeting. We had announced them to be March 23-28 and May 4-15. The corrected dates are: Singing school with T. A. Nicks, March 15-22; gospel meeting with Gus Nichols, March 23-April 2.

Houston P. Hollis, Metropolis, Illinois, February 16: Two were baptized yesterday, husband and wife. The work continues here in a very fine way. Floyd Decker will be with us in a meeting beginning first Sunday in April.

Martin Kamstra, Box 143, McCamey, Texas, February 16: One was baptized and one restored in McCamey during January. One was baptized and one restored during recent six night mission meeting in Texon. Five were baptized in mission meeting last fall at Rankin, Texas.

M. E. Waldrum, Box 446, Santa Rosa, New Mexico, February 18: There have been four baptisms recently. Attendance has held up well through the winter. Tourists planning to come through Santa Rosa should stop over for worship. Three of the leading highways, 66, 84, 54, come through here. Brother Grandol Forehand of Las Vegas holds our meeting April 5-12.

Nyal D. Royse, Normandie Avenue at 64th Street, Los Angeles 44, California, January 6: Many inquiries have come in and according to plans we are to leave New York June 15 and arrive back here July 3. Space is very scarce and we are making every effort to materialize the trip this month. That will insure our reservations. I will keep you posted about the trip from time to time.

A. R. Holton, 145 Fifth Avenue, North, Nashville 3, Tennessee, February 16: Central Church of Christ, Nashville, Tennessee, spent \$7,380.35 for benevolent purposes in the city of Nashville outside of the United Charities. This was the largest contribution of any church in Nashville for this purpose. This work is carried out by Mrs. J. B. Isom under the direction of the elders of the church.

Sam Medford, Route 1, Box 456, Creswell, Oregon, February 16: The London Church of Christ, twelve miles south of Cottage Grove, and 35 miles from Eugene in the Willamette Valley, wants a preacher who will support himself partially and preach. They will pay twenty dollars a week and have a furnished house close to the church. For further information, write E. M. McEwen, Black Butte Route, Cottage Grove, Oregon.

W. F. Showers, Box 104, Pleasanton, Texas, February 16: Robert C. Welch, former minister here and now of Louisville, Kentucky, will preach in our spring meeting which begins on Sunday, March 22, and closes on Wednesday, April 1. Nine have responded to the Lord's invitation since the first of the year with four of these for baptism. I shall be with the church in Fritch, Texas April 13-23. John Brosech is the minister there.

Earl E. McCord, Corning, Arkansas, February 19: We had two restorations February 8. Brother Edgar Knaeble, a German boy, who is studying at Harding College, was with us and preached at the eleven o'clock and evening services. Brother Marshall Corner will be with us in July for our meeting. I have some time not taken yet I could help you in your meeting leading the singing or teaching the congregation to sing better.

J. D. Pinkerton, 7036 Marcell Street, Austin, Texas, February 17: Both services last Sunday showed an increase in attendance. Four were restored to their first love at the morning service, two men and their wives. One young man confessed wrongs at the evening service. Our place of worship is at 81 San Marcos Street, which is two blocks south of East First and one block east of East Avenue.

Herb Swinney, Box 7, Coleman, Texas, February 7: Please notice my change of address. I am now working with the church in Coleman, Texas. Brother Dan Fogerty left the church in splendid order. The Coleman church has five qualified elders and twelve active deacons. We are enjoying a mid-week attendance of over 300 with over 600 in Lord's day morning services. One has been baptized and two have been restored to their first love since last week.

Walter W. Leamons, Junction, Texas, February 8: Here at Tenth Street church we are busy in preparation for the meeting to be conducted by Brother Marshall Davis, minister of the Fairgrounds Road church in San Angelo. In addition to 48 hours a week spent in secular work, the good Lord gives me strength and opportunity to visit the sick, bury the dead, and proclaim the unsearchable riches of Christ. What more could one want of life?

Lee Starnes, 1233 E. Bennett, Springfield, Missouri, February 16: On January 9, I underwent surgery in Willis-Knighton Memorial Hospital in Shreveport, Louisiana. Recovery has been speedy, and I am now ready to get into the work again. I am anxious to be busy preferably in evangelistic work. I have some very choice time open for meetings. If you need a meeting, please contact me at above address. I will go wherever needed. I would especially like to have some meetings in Texas.

Robert A. Hawkins, 2129 Madeira Drive, N.E., Albuquerque, New Mexico, February 19: The seven months old Netherwood Park congregation here in Albuquerque moves along nicely with new records set in some department nearly every Lord's day. The membership has already reached 125, and the contribution is near \$2.00 per member. Recently four have been baptized and several restored and identified with us. The spirit of the work is the finest which is certainly an inspiration to all.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, February 18: During January twelve were added to this congregation; eleven being identified and one baptized. Three have been baptized the last week with about six or eight placing membership. Interest and attendance are good. The annual city wide Teacher Training Courses of the Dallas churches of Christ will be held here at Skillman Avenue church March 2-6. All churches in this area are invited to attend. Batsell Barrett Baxter holds our spring meeting March 15-22.

R. C. Copeland, Clarendon, Texas, February 15: The Firm Foundation is getting better and better as time goes along. The special issue was wonderful. Brother Young and all who helped with that edition are to be commended. Some of the subscribers here asked me to write and tell you how much they enjoy the Firm Foundation. Keep up your good work. We are well into our third year with this congregation. Good prospects for the future growth of this congregation, and the desire to grow spiritually gives us encouragement.

Paul S. Gray, P. O. Box 573, Bowie, Texas, February 9: Attendance and contributions are holding up well in spite of sickness. One as been baptized this year. March 1 Weslie Mickey of Fort Worth begins our spring meeting. March 15-25 I will be in a meeting at Nocona. April 12 I begin at Beckley, West Virginia, and April 26 at Seventh Avenue in Columbus, Ohio.

J. T. Marlin, 1503 McCaulley, Sweetwater, Texas, February 16: Two were baptized, one placed membership and three were restored from the Christian Church here yesterday. Those repudiating the errors of the Christian Church were an elder of the First Christian Church here, his wife, and mother. Our Sunday evening services are now being broadcast over KXOX each Sunday evening from 6 to 7 o'clock.

W. L. Fritts, 1707 W. 8th, Texarkana, Texas: The interest at Rose Hill Church of Christ continues to be very good. We are now working in the sixth year with this fine group of Christian people. Since the first of this year, we have baptized thirteen, and had five to confess wrongs, and two to unite with this happy and growing congregation. Our new auditorium was filled to almost overflowing last Lord's day. We are having a well filled house at every service. We would be glad to have you visit us.

Dale Sexson, Box 474, Andrews, Texas: Since moving here six months ago, we closed out the year with sixty additions in our work. Preston Cotham just recently closed a meeting here in which fifteen were added; eight by baptism. Among those baptized one had been a skeptic and two were formerly Baptists. Since the meeting one has been baptized, one restored, and new attendance records set for Bible Study and worship. Palmer Wheeler of Memphis, Texas, will be with us in a singing school the latter part of March. Interest and attendance are at an all time high in Andrews.

Wyndal H. Hudson, Box 130, New Deal, Texas, February 12: I am planning on a return trip to Italy come June of this year. Any congregations interested in this mission program might contact me at the above address. References are Joe R. Chisholm, Box 786, Brownfield, elder of that church; Harrison Mathews, Harris and Irving, San Angelo, Sponsors of Carl Mitchell; New Deal Church of Christ, above address; and M. Norvel Young, Broadway, Lubbock. Our support has not all been promised as of today, but I feel sure there are many who would contribute if they were informed. It was my privilege to labor in Catholic Italy for 32 months, and I am indeed anxious to return there with my wife, and take up my labors once again.

E. W. Stovall, Edmonton Road, Glasgow, Kentucky, February 16: Since my last report there have been two baptisms, two restorations, and five to place membership with the church here. There are many others who are almost ready to obey who are sectarians. We have had over forty additions to our local congregation since I came here the first of May. The church is enjoying its greatest progress at this present time. We are doing more work than ever before. Our contributions are the highest in the history of the church. We are conducting a daily radio broadcast, and the results are gratifying. We are being felt over the coverage. When passing through our section plan to worship with us. You will find a welcome.

E. C. McKenzie, Box 1164, Montgomery, Alabama, February 16: Our work at Catoma Street continues to make steady progress. Last Wednesday night I baptized a Baptist husband and father. Yesterday a man and his wife placed membership with us. The future seems bright and we are happy in his service.

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, February 16: We had a very profitable day with the Linda Vista congregation yesterday. Nine responded to heaven's invitation. Three of the number were baptized into Christ. They all came from the sect world. One was a Catholic and one a Baptist. The first Sunday of March, the Linda Vista congregation will be five years old. We have had 928 responses in all, with 225 being baptized into Christ. More than 100 came from the Catholics, and all but fifteen came from the sect world. Glory to God!!

Leon Savage, McKinney, Texas, February 21: The work with the Davis Street church in McKinney is becoming a great challenge. The work is certainly on the upward move. We have a daily radio program (Monday-Friday). This program is over our local station KMAE and can be heard for a 100 mile radius. Much interest is being manifested by the radio work, and we are looking forward to a great work this year. One has been baptized in direct results of the radio work, and others are about ready. Truly when Jesus said, "Teach them to observe all things whatsoever I have commanded you, and lo I am with you always." In connection with our radio work we offer the audience the free correspondence course. Many are enrolled. When in McKinney, worship with us.

D. H. Perkins, 2005 South Lincoln Street, Denver, Colorado, February 18: The church at this place is encouraged with the highest average attendance for regular services in the history of this congregation. Recently both the morning and evening services on Lord's day surpassed all previous attendance records for regular services. On February 8, a fine man who is now up in years was baptized, and a woman formerly of Texas came to us by transfer of membership. The Lord willing, I will be engaged in meetings soon as follows: Muleshoe, Texas, March 1-11; Melrose, New Mexico, March 12-22; Alamo, Tennessee, April 10-19; and at Fuller Avenue, Dyersburg, Tennessee, April 19-29. The Denver area lectures will be conducted from March 30 to April 3.

A. C. Huff, 1222 S. 49th, Temple, Texas, February 9: Yesterday, February 8, was my birthday, and it was a glorious day. I had the pleasure of preaching last night to a large audience at the Central church. They told me that I spoke forty-five minutes but I am feeling fine today. I asked for a letter shower, but I received a flood. But it did not wash me away. The members of the Central Church wrote me about forty cards and each had from five cents to \$1.00 in it—\$11.50 in all—to apply on books for me to give to the unsaved, which I appreciate more than anything that I have received. I am enjoying my Talking Bible very much. It enables me to sit and listen to the reading of Scriptures all I want to. I am now 89 and in the prime of life. I am enjoying the fellowship of the Central church. Brother Max R. Crumley is the preacher and a good one too. The church pounded Brother and Sister F. L. Paisley last Thursday night and it was the largest

I ever saw. They could hardly get the groceries in the kitchen, and they received seventy-five dollars in money. He has recovered from his operation and is preaching twice a month at Nolanville. He should be where he could preach and labor with some congregation all the time. He and his wife are faithful servants of the church—pay or no pay. If you have a friend or relative whom you wish to convert, send me the name and I will send a copy of my book. The church here has paid for it.

Dale Sexson, Box 474, Andrews, Texas: The church here sponsored me in a meeting at Okeene, Oklahoma. The church there is getting started but doing well. Six were baptized during the meeting. In Andrews eleven have placed membership, one restored and seven have been baptized the past month. This makes thirty-four additions since the first of the year. Attendance and contribution records have been broken since the first of the year. Our building is full every Sunday.

T. B. Crews, 105 Hardy Avenue, Corsicana, Texas, February 10: Sunday night a young husband, father of two children, was baptized into Christ. When I moved here in October of 1951 I conducted a short eight day meeting. In that meeting the wife of this young husband and father was baptized along with another grown young lady. All three of these baptisms were the result of personal work done by one of our very fine families here at the North Beaton Street church. Other families here have likewise done personal work which has resulted in baptisms during the time I have labored here. Pulpit preaching must be done but I sincerely believe that individual evangelism is the most effective and lasting.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, February 18: Please notice my new address. It has been changed because of some re-zoning in our part of the city. We began our work with the Carrollton Avenue church in New Orleans the last week in January and are persuaded there is every reason to expect an interesting and profitable work during our labors with this group. So far this month three have placed membership, two have confessed faults, and one has been baptized. Howard A. White, Nashville, Tennessee, served this congregation for more than eleven years. For his labors we are grateful. John Davis is also serving this church as local minister. Should you have relatives or friends in our city who should be contacted, write us at the above address.

Arthur U. Johnson, 1414 Briggs Avenue, Parsons, Kansas, February 18: Hundreds, yes, thousands, are passing into eternity unprepared to meet the Lord. What can we do about it? We can, first of all, set a good example so our efforts will bring good results. We can hand out tracts, leaflets and good religious papers like the Firm Foundation and others. We can show a Christ-like attitude when strangers meet with us. We can urge all people we talk with to tune in our radio broadcasts, explaining that they will receive the truth and no harm by so doing. Everybody can pass out cards, leaflets, etc. I am trying to do this kind of work by printing cards and small tracts at a low cost. I well remember an elder who, in our social meetings, used to say, "Brethren, time is passing." So it is, and our opportunities will soon be gone. Pray for more self-sacrificing workers.

Clarence A. Price, Bryson, Texas, February 11: I am now in my fourth year of very profitable work with this good church, but I believe I would like to make a change. I am forty years old, have a faithful wife, and three sons, all Christians. Churches in Texas, Oklahoma, and Arkansas may contact me here at Box 347. The elders and I would appreciate it if preachers who are looking for a place would not inquire into this place until I announce my leaving later.

W. G. Klingman, 401 North Springfield Avenue, Anthony, Kansas, February 12: Since last November I have been preaching with the small band of faithful in Kiowa, Kansas, only on Lord's day mornings. Some former leaders moved away, others passed to their reward until there are only three men left to do anything publicly. They need a full-time man to live and work with them. My present circumstances and age prevent me from doing the round-the-clock work that any consecrated, conscientious preacher of the New Testament gospel must do these challenging days. Often, these days I all but convulse in tears of joy as I hear and read of the many fine, stalwart young men and women in the Lord who are spreading the kingdom of our Lord throughout the world. Thank God!

Joseph W. Baker, 4147 Loma Alta, San Diego 5, California, February 1: Since our last report the church at Imperial Beach has had nineteen baptisms, sixteen of them in the past six weeks. These results are from the work of the members of the church who make personal contacts from door to door. To God goes all the glory as he has greatly blessed our labors. Our work at Coronado is progressing nicely and some of those baptized were from this place. Two were formerly Catholics. In the not too distant future we are planning to establish another church in San Diego leaving this work in the hands of a competent, sound and faithful minister. We are also looking forward to a meeting which we hope will edify the church and help in the saving of the souls of the lost. Pray for us and this work.

C. D. Smith, 411 S. Main Street, Kermit, Texas, February 13: I am now working with the Westside church in Kermit. This is a small group of working Christians, now meeting in a remodeled barracks building which is much too small for our present needs. We have begun construction on a 40x70 foot building and plan to use the old building for class rooms. This is going to be quite a job for this small group, but with God's help I believe we can make it.

The work of this congregation goes forward under the capable oversight of Brethren Raymond Smith, Alpheus Roberts and Jim Tuggle. Brother Joe R. Hunter has supported himself and preached for this group for a number of years. The good work of both Brother and Sister Hunter is evidenced by the knowledge and zeal of both young and old in this congregation. Brother Hunter is now getting a much needed rest from work in the pulpit. When, and if, the circumstances permit his resuming the work of an evangelist, I heartily recommend him for the work.

L. Arnold Watson, 7350 Chase Road, Dearborn, Michigan, February 19: On February 1, two were baptized (former Catholic and Lutheran) and two restored. Other prospects are building up. So far our weekly contributions are above our 1953 budget, the highest in this congregation's history. Our spring meeting begins March 15 with Hugo McCord of Bartlesville, Oklahoma. My first meeting will be with the Northside church in Wichita, Kansas, in April, then to Twin City congregation, Kansas City, Kansas, immediately following. Next week I shall attend the Abilene Lectures, Abilene, Texas.

Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, February 22: "During February we enjoyed splendid progress at the Preston Road Church. Fifteen people responded to the invitation; five were baptized, five were restored, and five placed membership. With 460 members our average Bible School attendance was 403 per Sunday for the month. Brother Bill Patterson is a fine co-worker. He gives his full time to our Bible school work and teaching program of the church. The Lord willing, I shall be with the church in Tipton, Oklahoma, in a gospel meeting from March 22nd through April 1st.

Tice Elkins, Alamogordo, New Mexico, February 15: The church here is doing fine with our new preacher, R. B. Rankin. He is very good and well liked. Brother Rankin began January 1 doing all the evangelistic work because I became totally unable to help him. I was laid up January 4th with pneumonia, which activated an old heart ailment, and this makes seven

weeks since I have walked a step. Three good doctors, one a specialist in heart and lung ailments, declare I can never so much as walk safely again in this altitude. So, when you read this, "Ma" Elkins and I will be in San Diego at sea level, hoping to recover. We shall travel by train. A son living there will provide room for us, and we will hope for the prayers of hundreds of kindred souls who also know what it means to grow old and sick and forced to leave home. All our mail, papers, etc., should be addressed to 4428 Gresham Street, San Diego 9, California, after you read this. May we meet some day in a home where no partings will come. Love to every one.

Jesse F. Wiseman, Box 436, Salem, Illinois, February 17: I have been working with the church here since the first of November. The work here is pleasant and has improved in many ways. The Lord willing, I will do the preaching in a gospel meeting at Mt. Vernon, Illinois, March 1-11. Brother Grover C. Ross of Portales, New Mexico, will do the preaching in a meeting at Salem April 17-26. We invite brethren who are in driving distance to attend these special services.

M. C. Cuthbertson, 2208 N. Richey, Tucson, Arizona, February 16: The work with the Country Club Road church continues with excellent attendance and interest. One young man was baptized and several otherwise recently. A number of week-day or evening Bible classes are being conducted by members of the church. I go to Marana for a Thursday evening class each week. Brethren John Whitehead, Homer Wolfe, and C. C. Gobbel are preaching for the other churches in Tucson.

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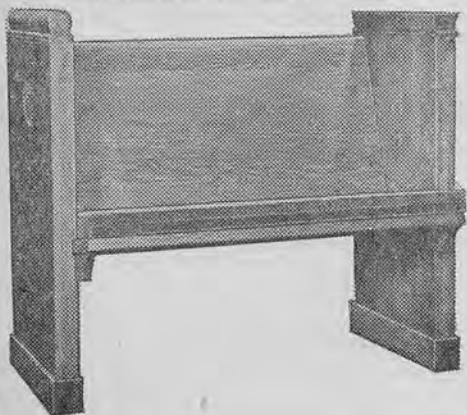
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Ira B. Sandusky, 3395 Highland Avenue, February 10: Work of the church in Beaumont at all the congregations going forward with fine harmony and peace with additions as we go on. South Park broke all records last year with total offerings averaging for each Sunday \$468.92 and for six months after we came, \$483.50 average. We have set the budget for 1953 at an all time high of \$600 per week. We plan more outside work for 1953 than has been done in the past, and at the same time keep up the debt retirement as in the past. Bible class attendance is on the increase with us as the average for January was 201 and last Sunday we had a new record of 220. We press on with faith and prayers to the future. I can hold two meetings this summer or fall if anyone wants me for their work.

F. B. Shepherd, Sweetwater, Texas, February 11: I had the privilege of doing the preaching in twenty-nine meetings last year. I travelled approximately 25,000 miles. At the urge of the saints here, the elders of Central in Los Angeles and a few intimate friends, I consented to come to Honolulu for one year, perhaps more. This seems to be a splendid group with which to be associated. Approximately eighty-five percent of the members are service people. This means a transient group. A few months, one year, at the most five. We lose a dozen members within the next few weeks. Before July 31 there will be another dozen or more to leave. It is greatly refreshing to be associated with these young men and women. They are eager to do anything they are capable of doing or can

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be trained to do. Of course, some are stationed here who never come to the meeting house. There is no way to find them unless parents or friends will send us names and addresses. Then we will do our best to get them to be faithful here under difficult circumstances as perhaps they were at home where it was easy. Please send names and addresses to me at 1732 Keeau-moku, Honolulu, T. H.

H. E. Seidmeyer, Gainesville, Texas, February 6: The work at Broadway continues to grow. Since the first of the year two have been baptized, three have made confessions of sins, and two have been added by transfer of membership. I just concluded a series of lectures at the Spring Grove church on "The Church at Work." One was baptized. The Spring Grove church is about eight miles east of Gainesville. When coming through Gainesville, worship with us.

Bill Martin, Devine, Texas, February 11: Last Sunday evening I was invited to speak at the evening service at the Grove Avenue Church of Christ in San Antonio. A large audience was in attendance and three came forward for baptism. The church in Devine is growing steadily and we are planning a meeting in March to be held from the 16th through the 22nd. Brother Rainey of Houston will do the preaching. Brother Loss Caddell and Brother Virgil Harrell will lead the singing. We are printing a weekly bulletin which we feel will be of interest to the congregation. I shall attend the Lectureship in Abilene.

Rollie B. Rankin, Box 465, Alamogordo, New Mexico, February 10: I began working with the congregation that meets at 9th and Texas Avenue on the first Sunday in January of this year. The attendance has been gradually increasing each Sunday even though we had quite an epidemic of flu. Last Lord's day our morning crowd was a record for this place. Three were baptized last week, with three more coming

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to us by transfer of membership. Other members of the church, who are in the service are being transferred to the airbase here and are worshipping with us. We welcome them and want to extend this welcome to others who may be sent here, to come and worship with us. Brother Tice Elkins, who has labored long and diligently with this congregation, has been ordered by the doctor, to leave this climate for a lower one. He will be leaving us soon to go to his son's home in San Diego, California. I am sure that all his many friends will join with us in our prayers for him. When passing through Alamogordo, stop and worship with us.

Glen Pace, P. O. Box 319, Malvern, Arkansas, February 6: Brother W. Curtis Porter will meet Hoyt Chastain, Missionary Baptist, in Malvern, Arkansas, April 14-17 for night discussions. The Baptist people are advertising this discussion as one of the great debates of this era. Little need be said of Brother Porter's ability to defend the truth, for he perhaps, is without a peer. A great number of Baptists think highly of Mr. Chastain. It was he of whom the late Mr. Ben Bogard said, "He knows more than I know, for I have taught him all I know, and he has gained much knowledge besides." The discussion will be in the Second Baptist church, where Mr. Chastain has preached and taught the doctrines he will try to defend, for the past eight years. Brethren here will open their homes to visiting brethren. Questions to be discussed are the usual Baptism and Apostasy issues.

R. D. Simmons, Corpus Christi, Texas, February 11: The elders of the Furman Avenue congregation in Corpus Christi make this report of the "Way of Truth" program that goes out to regular listeners in twenty-four states over KWBU, 1030 on the dial, at 6:30 A.M. We are now in the ninth month of this program, and our mail indicates that we have a great number of listeners in many places. The greatest amount of mail has come from Texas, Alabama, Mississippi, Louisiana, Arkansas, and Oklahoma. We are preparing poster advertising at the present, which can be delivered to congregations within two weeks. These posters are designed to give some facts about the program. It is our hope that congregations will write us for the posters and place it on the bulletin board in the church building. We will be glad to furnish any information to anyone about the program. Address all correspondence to "The Way of Truth," P. O. Box 3531, Corpus Christi, Texas.—Elders, Church of Christ, Furman & Staples.

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Clyde P. Findlay

Fifty years after Brother J. D. Tant held his tent meeting here in 1903, fifty churches of Christ can be counted today in Greater Houston. This fact is to be observed with a special Herald of Truth program originating on March 22, from Houston. Houston Music Hall has been secured for 3 p.m. on that day and a tremendous crowd is expected to attend and to participate in con-

gregational singing. A special chorus of seventy-five voices is to be directed by Brother R. J. Stevens, evangelist of the church of Christ in Lindale.

Brother James W. Nichols who is to begin a meeting that day at Pierce and Baldwin Streets church is to be the speaker. The program is to be recorded by a special crew of technicians coming to Houston for that purpose, and then broadcast at the usual hours. Brother Hoyt B. Smith of Pierce and Baldwin is chairman of general arrange-

ments.

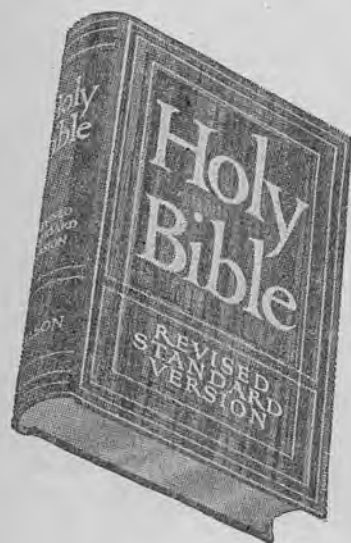
Homecoming day is to be observed at Pierce and Baldwin on the closing day of the meeting, March 29th. Pierce and Baldwin, formerly known as old "First Church," the oldest church in Houston, is inviting former members to be present for services on that day, with a special service at 3 p.m.

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DEBATE ON CLASS QUESTION AND WOMEN TEACHERS

NIGHT LETTER—Midland, Texas, February 16, G. H. P. Showalter: There will be a debate held at the South Side Church of Christ at Midland, Texas, beginning March 3rd, continuing through the 6th, between J. Erving Waters and F. R. Stanley. Each evening at 7:30 p.m. The proposition to be discussed will be the class question and women teachers. There was a discussion held here last November on the cup question between these two speakers. We were well pleased with the conduct of both men and the job done by Brother Stanley. We are looking forward to a good debate and one that will be both profitable and enjoyable. Respectively yours in Christ—The elders of the South Side Church of Christ, Midland, Texas, M. R. Sharp, Bill Bradshaw, W. R. Pringle, L. L. Nicholls.

Erven Harris, 18478 Fleetwood Avenue, Castro Valley, California: The work in Hayward was started by the brethren in San Leandro, California. The following men were appointed to serve as elders: R. B. Williams, John W. James and R. K. Todd. A hall was rented and the first service held December 24, 1950. Brother James did the preaching part time for the first few months. The work grew and prospered under his efforts. The writer held a meeting for them in July of 1951 and was invited to locate with them and devote full time to the work. They have purchased a preacher's home, located at 18478 Fleetwood Avenue, Castro Valley. In January of 1952 they bought a meeting house from the Grace Lutheran people at 307 Soto Streets in Hayward. Since our coming here over one hundred have been added to the con-

gregation. We found it necessary to start another work in Centerville. Brother Roy Steele was selected to do the preaching there, and is doing a good work. I just concluded a twelve night meeting with them. Three obeyed the gospel, one was restored, and one placed membership. Their attendance at the present time is in the sixties. They are purchasing a lot and will start plans for building in the near future. We

are in the process of enlarging the auditorium here in Hayward. When this is completed we will be able to take care of the crowds for some time. I have never worked with a more enthusiastic eldership. Four more deacons have recently been appointed. Since starting here we have had three gospel meetings. I held the first one; Lloyd Meyer the second; and Will M. Thompson the last. The future looks bright.

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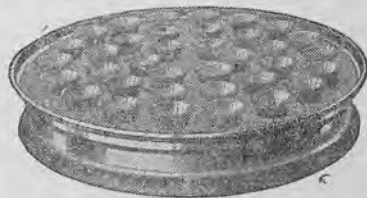
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THINGS TO CONSIDER . . .

W. M. DAVIS

Freedom From Fear

"Four Freedoms" has been a frequent subject of politicians and statesmen the last few years. One of these is "Freedom From Fear." The best thinkers have been working on this project for ten years or more, but fear is more prevalent and persistent now than when they started. This is just another instance of man's wisdom. The human method has failed to get the answer.

Those who ignore the word of God never find freedom from fear. John says, "Perfect love casteth out fear." Only a man inspired of God would write that—how can love cast out fear? The majority of people will not believe a thing, unless they can see how it works. Many people think they have tried this and found it to be a failure. But their failure was due to the absence of perfect love. They tried it the Christian Science way and it did not work. Perfect love is not easy to get. A shallow, selfish love will not attain this end. If we have perfect love we will serve God with the deepest devotion; we will be honest with all men. We will return good for evil, love our enemies, and pray for those who despitely use us. If we do this, there will be no reason to have fear.

The writer of the Hebrew letter says, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6). Men try to banish fear and anxiety by neutralizing the power of adverse circumstances, but that conception only leads us to trust in our own wisdom.

In trying to make themselves secure men often tear down the bulwarks of their defense. When we face a hostile situation, our first impulse is to take a sword and cut off the ears of our enemies. But Jesus told Peter that was a sure way to fail. The strength we need for bad situations is not to be found in any human contrivance, but in the word of the Lord. Very often men crave power over their enemies, when they need power over themselves.

Complainers

Maybe there are some things we are justified in complaining about, but we usually complain to the wrong person, or about the wrong thing. The Israelites always suffered when they chided with the Lord. They tried to find fault with the Lord when the trouble was in themselves. In all my years as a Christian and minister of the gospel I have come in contact with people who prophesied that the church is headed

for the rocks. They thought this way because the church did not go the way they thought it ought to go. There is a lot of complaint about worldly church members and imperfect elders. I had a good friend in a congregation where I preached for several years—a great complainer, he was. In his own estimation he was sound to the core. But he would not bear close inspection. He gave the young people "down the country" for their worldliness. On the other hand he was well-to-do—had made a success financially. People inside the church and outside said this man would do anything to get a dollar. He had a reputation in the church for stinginess, and in the world for dishonesty and trickery. He was a loud complainer against worldliness, but at the same time he was very worldly—a covetousness man—an idolater. "Let him that is without sin first cast a stone."

5842 Monticello, Dallas, Texas.

Jesus Answers His Critics

Hoyt Bailey

From a study of the twenty-second chapter of Matthew, we note that both the religious and political cults sought to entangle Jesus. Among those involved in this effort were the Pharisees, Herodians, Sadducees, and a scribe of the law.

The Pharisees had heard the parables of Jesus, and they were for the time silenced. However, they could not overcome the desire to entangle Jesus. It was seldom that the Pharisees and Herodians were allied together sufficiently to work together. This political group was usually at enmity with that religious group. On this occasion, we learn that they agreed together to plot against Jesus. The Pharisees sent some of the Herodians with their own disciples to try to entangle Jesus by flattery and a question.

The scripture says: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render there-

fore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way" (Matt. 22:15-22).

Those coming to Jesus on that occasion sought to encourage Jesus to give either a yes or no answer to their question. A yes or no answer would have brought Jesus into disfavor with one or the other of the groups. Their suggestion that Jesus regards not the person of men was apparently meant to emphasize that Jesus is impartial. He has no consideration of rank, station, or power; neither is Jesus biased in judgment, words, or actions. That group would give a little credit to Jesus with the hope that such would help to entangle him. They praised him with the view of encouraging him to answer without fear of offending the Roman authorities. They said: "Tell us therefore"; "Because you are so truthful and impartial, give us your unprejudiced opinion about this much-disputed question." Those people assumed to be simple-minded inquirers, who came to Jesus to have a perplexity resolved. Luke describes their real character: "They sent forth spies, which should fain themselves just men, that they might take hold of his words." By asking concerning the lawfulness of the payment, they do not inquire whether it was expedient or advisable to make it, but whether it was morally and religiously right to make such payment. This question was much debated between these opposite parties. The Pharisees were strongly opposed to foreign domination, and thought it derogatory and sacrilegious for the people of Jehovah to pay taxes to a foreign and heathen authority. The Herodians, on the other hand submitted without reserve to the supremacy of Rome, and, for political reasons, silenced all nationalist and ultra-patriotic feeling. By putting this question, the disputants thought to force Christ into a dilemma, where he must answer directly, "yes" or "no," and where, which ever reply he made, he would equally offend one or the other of the parties into which the state was divided. If he affirmed the lawfulness of the tax, he would lose his popularity with the mass of the people. If he gave a negative reply, he would be deemed an enemy of Rome and a promoter of seditious views, and be liable to be handed over to the civil power for the punishment of treason.

Those cults did not entangle Jesus with their wicked plot. He perceived their wicked intent at once. Those wicked individuals had not thought of Jesus detecting their plot, nor had the Pharisees and Herodians expected an answer to their question except by "yes" or "no." Of course, Jesus gave them an answer to their question, but he asked them a question, saying: "Why tempt ye me, ye hypocrites?" Jesus asked about the tribute money, and he asked them concerning the "image and superscription" on the coin. When Jesus was told that the "image and superscription" was Caesar's: "Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Being subjects of Caesar, it was their duty to submit to his demands, and to pay the taxes which he had a right to levy. This was his answer to their insidious question. Jesus did not take either side in the controversy; he uses facts as they are, and points to habitual practice as a sufficient solution to their difficulty. His reply was a wise and simple one, but it gives a lesson for all time. No plea of religion can hold good against lawful authority. There need be no conflict between religion and politics, no conflict between the church and the state. Let a citizen do his duty to God, and he will find his obligations to the civil power are in harmony with the will of God. Let the state respect the rights of God and of conscience, and there will be no collision between itself and the church, but both will peaceably cooperate for the good of the community.

The answer Jesus gave them caused them to marvel, because he utterly frustrated their plot. It was the practice of the state to compel obedience to its laws, but the church places obedience upon a voluntary basis. There was nothing in the words of Jesus which indicated treason, or nothing of an unpatriotic nature, therefore, his questioners withdrew.

The Pharisees and Herodians having withdrawn, we note the Sadducees making plans to ensnare Jesus. They make no delay coming to Jesus, and they have what is in their own mind an unanswerable question. Scripture says: "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:23-30).

Jesus gives an answer to these Sadducees which was different from the one they expected. Jesus went to the root of their misunderstanding. He saw two main reasons why they did not know the answer to their own question. His explanation was, "Ye do err not knowing the Scriptures, neither the power of God." Jesus went on to explain, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Jesus gave those individuals an answer which caused them to be astonished. This shows us that Jesus had the answer for the Sadducees as well as the Pharisees and Herodians. The time of questioning had not ceased though the former questions had been answered without in any way entangling Jesus.

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:34-40). Though there were more than six hundred precepts or requirements in the Old Covenant, Jesus knew the command that the lawyer needed at the time. Every individual should learn to love the Lord our God with all the heart, soul, and mind, and to love one's neighbor as himself. After those questions were propounded and successfully answered, Jesus asked some questions: "Saying, What think ye of Christ? Whose Son is he? They said unto him, The son of David. He saith unto them, How then doth David in the spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call

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him Lord how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. 22:42-46).

Those individuals looked only at Jesus as an earthly being rather than think of him as the Messiah of prophecy. Though Christ was the seed of David, he is also the Son of God. When Jesus asked them, "How David could call him Lord?" such a question could not be answered by them. "No man was able to answer him a word." They could not refute Christ's arguments; they would not receive and ponder them; so they held their peace. Had they had a real desire to be instructed, they would have profited by the present occasion; coming to the light with honest and good hearts, they would have been enlightened. But this was far from their wish, so they went away empty. They perceived that they could gain no advantage over Christ by such methods of attack. Pharisees, Sadducees, and Herodians had all suffered defeat, and they dared tempt him no longer by questioning.

Christians should profit by Bible questions and scriptural answers. The apostle said to Christians: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). Let us examine carefully a few questions which pertain to our being Christians and living the Christian life. The question is frequently asked: "Why are you a member of the church of Christ?" Those who really want a Bible answer can find from Matthew 16:18 that Christ built his church, and from Romans 16:16 that local congregations are spoken of as "churches of Christ." We can see from Acts 20:28 that Christ purchased the church with his own blood, but it is the blood of Christ which cleanses from sin (1 Jno. 1:7). Therefore, in order to have our sins cleansed by the blood of Christ, it is necessary to be in the church built by Christ. The saved are added to the church (Acts 2:47), and Christ is Savior of the body which is the church (Eph. 5:23). Why shouldn't you become a member of the church of Christ? You can read of it in the New Testament. You do not read of denominational churches being approved by Christ. It is Jesus who warns that every plant which my heavenly Father hath not planted shall be rooted up (Matt. 15:13).

We are frequently asked: "Why do you have the Lord's Supper every Lord's day? Every first day of the week?" This is because we seek to follow the example left us in the New Testament. Acts 20:7 points out plainly that this was a weekly observance during the days of the apostles. Therefore, if children of God are to do the will of God acceptably now, we must follow the pattern left us by the early Christians. Some claim that having the Lord's Supper every Lord's day tends to make it too common, but the same New Testament teaches that we are to lay by in store upon the first day of the week according to 1 Cor. 16:1, 2. You can very easily learn that those who claim it too common to take the Lord's Supper every week, do not make the same claim that it makes it too common to take a collection every week, or even twice every week. Why not let us respect and follow the example left us in the New Testament?

You may be one who wishes to ask why we do not use some form of mechanical instrumental music in worship. We are taught to do things by the authority of Christ (Matt. 28:18), and to do all things in the name of Christ (Col. 3:17). If you will get your New Testament and begin searching, you will find that Christ neither commanded the use of mechanical instruments in worship, nor do we have an approved example for the use of mechanical instruments in Christian worship, neither is there a necessary inference for their use now.

Irving, Texas.

Our Little Mountain School Hoskinson, Kentucky

S. H. Hall

The most of our readers, I am sure, have heard of this school. It was in March, 1945, through the influence of the lamented H. Leo Boles and at the urgent invitation of Brother Bill Browning, Neon, Kentucky, that I went to Hoskinson to look the field over and see if we could get the trustees of that little school to turn it over to me, and those who would be associated with me, to change it from the faith and practice of the Christian Church to a school governed by New Testament teaching. This I succeeded in accomplishing, and the articles of agreement have been published in this paper shortly after taking it over. The history of the work from then till now I can not cover more than to say I have never, in all of my life, made greater sacrifices and taxed my physical and mental strength more than I did in getting this school going as it should. In the effort I did a thing that I had often done before, viz., assumed financial responsibilities that but few would have assumed. At one time, I had my name on notes amounting to \$4,000.00 with not one thing to secure me except my Lord. But we won out. Having nothing but kerosene lamps for lighting purposes, I set about to get the electric current extended from Hyden, the county seat of Leslie County, eight miles away, to the school. This was accomplished in just a few months. Then to install running water, so that hot and cold water could be had in all the rooms. It took money! When we started we thought \$5,000.00 would do the job, but it multiplied this amount. Suffice it to say, we soon had a school as well lighted and with modern conveniences equal to our city schools. Tell me not that this was not the steepest hill I have ever climbed. But, thank God, it was done, and to my Lord it is all attributed. But enough of this.

Its Present Status

Since leaving Nashville and coming to California, about three years ago, this school has been on my heart, but I was forced to turn it over into the hands of another. Just recently, I wrote Brother Bill Browning, the man who is responsible for the school falling into my hands, and also wrote his brother, Orie, who now lives at the school and is responsible for such teaching as the New Testament gives us being taught there. I here give Brother Bill Browning's report dated January 29, 1953:

Dear Brother Hall—As to the school, it seems to me it is in the best condition ever, at least in some respects.

1. We are getting \$900.00 more a year from the county than we did before, and I see no reason why this

READY FOR MAILING . . .

"THINGS TO CONSIDER"

This new book must be seen to be fully appreciated. Every chapter is filled with the richest gems of thought on spiritual things. It is a veritable treasure house of inspirational matter on the great themes of the Bible. Every subject considered is presented in simplicity, clearness and power. One is impressed that LOVE for lost souls is the controlling purpose of the writer. The approach on all the great subjects considered is one of kindness, sympathy and a desire to help.

Price: \$3.50

FIRM FOUNDATION PUBLISHING HOUSE

P. O. BOX 77

AUSTIN 61, TEXAS

should stop when we take back over in full swing next August.

2. The new county Superintendent is for us 100%.

3. Orie has run the school this year and has reduced the debt \$2,000, and if the donations come in as they have been the last part of 1952, we will be out of debt when the school closes in May.

4. We have some mountains yet to climb—

(1) Find a preacher and his wife who will come here and let his wife superintend the girls' dormitory and he be the principal and govern the Bible Department. And along with this, a preacher who is capable of teaching and superintending the boys' dormitory. He can be married or single. This is a must—help us find the men.

(2) We must have a gym. The boys' dormitory needs to be improved. This will cost around \$1,000. Now this is possible, and it is a must, if we run this school as it should be run. There is no need of our playing in this school business.

(3) Within four or five years we will have an outlet of twenty-five miles more territory to cover with our bus. This will give us one hundred more community children. It would be a shame and disgrace for those who love New Testament Christianity to let such an opportunity slip through our fingers. We just cannot afford to let this happen. The thing we saw five years ago is but two years away if we work now as we should.

Now, Brother Hall, use your own judgment about what I am about to say. Write an article for the papers, preferably the Gospel Advocate and the Firm Foundation. My appeal that was published in the Firm Foundation brought us \$1,100.00.

Write me. I like to hear from you and Sister Hall. Let me know when you will be at David Lipscomb College."

I give this excerpt from Brother Orie's letter—"Bill and I got back from Nashville attending the lecture series at D.L.C. We went to see if we could find a qualified man for this job here but failed. Of course, you know what we need. Do your best for us."

Only a few words in reference to it all. First, the Lord

willing, I will be at David Lipscomb College the last of May and first of June. I shall do my best to be in a board meeting of our Little Mountain School while there, and I, with others, are on the hunt for the teachers we need. Willard Collins, Vice President of David Lipscomb College, is on the board with me and I hope he can go with me. I am sure I have found our man.

Now, to you who have helped us before, and others who have not become rope holders for this sorely needed school in the mountains of Kentucky, take it to God in prayer and get a check to Bill Browning, Neon, Kentucky, P. O. Box 486. Make your check as large as possible. Those who have been helping and all who see this, not only send a check, but solicit checks from others. May God stir the hearts of those who love such work, to have on hand, when I visit the school, money for all needed purposes. Some who may be qualified to meet the needs as principal and superintending the boys' and girls' dormitories, may see this and be interested. If so, write Brother Browning at once and send a copy of your letter to me here at Arcadia, California, P. O. Box 863. But remember we want your record as to soundness and godly living, hence, send references.

I close by asking our friends, everywhere, to join us in your prayers in behalf of this school. I wanted to give a picture of the grounds and buildings, along with the last graduation class that I had the privilege of seeing in 1949—sixteen of them, and Brother Batsell Baxter delivered the class address. We are thankful to know that graduates from this school are out doing a great work as teachers, home keepers and in the business world. Remember to send all donations to Bill Browning, P. O. Box 486, Neon, Kentucky.

We believe Brother Hall has a call that merits consideration from our liberal-minded readers.—G.H.P.S.

The Catholic Church Strikes Again

This Time to Stop a German Broadcast on Radio Saarbrücken

Otis Gatewood

We all have been hearing of the difficulties the Catholic Church has been making for our brethren in Italy. This week their efforts to stop the truth affected us here in Germany. They stopped the broadcasting of the gospel in Germany on Radio Saarbrücken.

Several months ago we learned through the Pan American Broadcasting Company in New York that we could buy time on Radio Saarbrücken. On March 4, 1952, they wrote as follows:

"Radio Saarbrücken, operating commercially since November 1949 . . . has decided to accommodate a limited number of religious programs. With costs surprising low, you will undoubtedly wish to bring your message to the people throughout Germany, German-speaking Switzerland, the Saar, Alsace-Lorraine in their native tongue . . . to a people who have suffered through a long war and a difficult post-war existence. Many churches that were destroyed in the war have never been rebuilt, and your inspirational messages can do much to restore and renew the faith of people who have known real misery."

We contacted the Pan American Broadcasting Co. immediately and asked for the times that were available. On April 9, 1952, Radio Saarbrücken wrote us as follows:

"From the Pan American Broadcasting Co. we received a letter dated April 1, 1952. . . With this letter I should like to offer you our services and to tell you that we are ready to give you all details on behalf of our station. . ."

A contract was signed to begin broadcasting September 1, 1952; and the church in Vernon, Texas, agreed to pay for the broadcast. Scripts for the first broadcast were sent Radio Saarbrücken June 27th and for programs 2, 3, and 4 August

STUDIES IN EPHESIANS

A New Book, Just From The Press

By R. C. BELL

A Series of Twenty Essays on The Letter of Paul The Apostle, to The Church at Ephesus. Carefully Prepared and Written By A Great Bible Teacher And as A Result of Many Years of Teaching This Epistle in Classes of Young People, Many of Whom Became Preachers of The Gospel.

Neatly bound in heavy embossed blue paper covers. If you have a class in Ephesians you will find this a very fine class book.

Price: 50 Cents

FIRM FOUNDATION PUBLISHING HOUSE

Post Office Box 77

Austin 61, Texas

28, 1952. However, the broadcast did not begin on September 1st. Because of different excuses from the station, our program did not begin until the first Friday in January, 1953. The delays were attributed to political changes in the Saarland, but in talking to one of the officials of the station he told me the real reason. He said that an old Catholic priest was on the board of directors and had opposed the beginning of our program. But the man said, "He is now dead, so you can begin."

One letter said: "We apologize once more for needing so much time to get things through but you certainly know that the Saar problems are rather complicated, and that not only on behalf of politics."

Another letter said: "For your private information, the chief difficulty with starting the program lay in the power of the local Catholic Church which is not interested in any rival religious teachings in South Germany."

But in spite of this opposition, through the efforts of some young men who suffered much in intolerance during the last war, our program was started. Brother Dieter Alten of Mannheim and Brother Fred Casmir of Heppenheim did the preaching and we cut our songs and announcements in our own studios here in Frankfurt. No attack of any kind was made on other religions, we were extremely cautious to be kind and inoffensive for we knew the conditions of the land where we were broadcasting. Our messages were positive. The first sermon was "Back to the Old Paths," the second, "The Authority of God's Word," the third, "Rightly Dividing the Word of Truth."

Radio Saarbrücken is a small station of only 20,000 watts, but the reception was good and we were greatly pleased that we received over fifty letters from the first two broadcasts. Some of the letters read as follows:

ORTA, Julie
Eschburg 106
Post Graufthal
13 - Rh.
Gemeinde Christi
Radio Saarbrücken
Saarbrücken

24. 1. 1953

I take the liberty, dear Sir, to write you that I have listened to your radio program also today. We do need the word of God and a strong faith in the present turbulent time, and all week long I am happily waiting for this half hour, and would not want to miss it any more, and will endeavour to spread the news of your program wherever I have a chance. Last week I also listened to your broadcast, and I am sorry I missed the first two programs, however, I will be listening to you again this coming Friday.

I salute the Church of Christ
in heart-felt thankfulness,
Orta, Julia
Eschburg 106
Post Graufthal (13 Rh.)

Frau Witwe
D. Hoffmann
Limbach b-Homburg - Saar
Friedrichstr. 12
An die
Gemeinde Christi
Saarbrücken

24. 1. 1953

I herewith take the liberty to contact your Christian Church for information to what Christian Brethrenhood do you belong?

Have listened to several sermons over the radio already, and I am very much interested in the Bible lessons and the wonderful songs. I have also called the attention of a friend to this broadcast, who is now also listening to your beautiful sermons and songs every Friday over Radio Saarbrücken. I

beg friendly to let me have more information. I too belong to a Christian Brotherhood, and every 14 days a visiting preacher is coming here to lead our meeting in a small auditorium.

Are you by any chance the Apostolischen?

With Christian greetings,
Sincerely yours,
Frau D. Hoffman, Wwe.
Limbach

Hermann Wahrenberg
Saarbrücken I
Bruchschneidersdell 5/I.
Gemeinde Christi
c/o Radio Saarbrücken

23. January 1953

SUBJECT: Bible Correspondence Course No. 1.

Your radio broadcast has touched me deeply and is the reason to get in touch with you today. With my soul in distress, allured (attracted) by the sound of youth times, when I was happy and felt safe and secure under the protection of Jesus, and was filled with urgent desire for peace in God, I follow my inner urge and request you for further information. Soon there will be night when nobody can work, therefore attend to things soon, to which your conscience drives you! The grace and forgiveness of God is greater than the sin which is mighty in me. Jesus Christ has come into this world to make free the sinners, this I believe and understand, and I will finally be serious and convert myself and confess, that Jesus Christ is the Lord, to the glory of God, the Father! Amen!

H. Wahrenberg

August Andre
Dudweiler/Saar
Neudweilerstr. 20
Gemeinde Christi
Radio-Saarbrücken

23.1.53

I just had to write you and let you know that the sermons and songs you broadcast via Radio Saarbrücken each Friday, move me deeply. Please let me know whether you already have a congregation in Saarbrücken or whether you intend establishing one there. At what time and where do you hold your worship services?

Frankfurt A.M., Germany, January 30, 1953.

Please send me the first lesson of your Bible Correspondence Course, because it is my wish to become an ardent servant in the work of the Lord.

Thank you very much for your kindness,

Sincerely
s/ August Andre

So you can see that great interest was manifested in the broadcasting of simple New Testament Christianity from the beginning. The radio station officials tell me that they received no letters of complaints concerning our program. But week before last, one of our friends called me and said that a storm was on among the officials of the radio station and that I should come over. He said he knew that no objections had come from the listening public, for such objections would have been addressed to Radio Saarbrücken and would have come to his office. The objections were coming from someone who knew personally the high officials in the government and the station. One Catholic Priest (Abba-de-Nys) even went so far as to talk to one of our friends who had worked so hard to get our program admitted. Our friend told the priest, "You should not object to the broadcasts of the Church of Christ. The money they pay helps make it possible for us to let you broadcast free!"

The priest seemed to be satisfied, but evidently he was not. Last Monday, we received the following letter:

"I am so sorry that I have to tell you that a decision of Government came through telling us that we are no longer allowed to broadcast the Church of Christ feature. I am hastening to tell you that yesterday, Friday, January 23, 1953 is your last time on the air. It would be useful if you could come to see the gentlemen in question who are responsible for this decision in order to talk to them and to try to convince them."

Brethren Bennett, Mingle, Casmir, and I went over last Wednesday and talked to these officials, and urged them to allow our broadcasts to continue. We called the Pan American Broadcasting Co. and urged them to send a cable urging the officials to allow us to continue. In conversation with the man in N. Y., he said, "I am not a bit surprised that your broadcast is canceled. You know why and so do I."

Yes, brethren, we know why. The great disturbance arose from Brother Alten's second sermon on "The Authority of the Word of God." The Catholic Church does not recognize the Word of God as authority. To them the Catholic Church is authority and God's Word is true only because and when the Catholic Church says so. Such a simple message caused a storm and resulted in our being forbidden to preach on the radio even though we were paying for our time.

The radio announced Friday that because of technical difficulties our program would no longer be heard at that time. That's the same excuse Stalin gave for the Berlin blockade.

The Catholic Church cries long and loud about freedom of religion in America where she is in the minority, but in lands where she holds the power, she denies religious liberty to all. The Catholic Church complains much about mistreatment of her priests and cardinals behind the iron curtain but she does not hesitate to treat those, where she has the power to do so, the same way.

Brethren, every morning at 7:30 here in Frankfurt, over the American Forces Network, a station supported by taxpayers' money, the Catholic Church preaches her doctrine boldly and with no apology, and this free of charge. Taxpayers in America who do not believe the Catholic doctrine are thus forced to support the preaching of Catholic doctrine. I went to the chaplains' office here to ask for some free time on the station, with equal privileges. He was a Catholic and ordered me out of his office and said, "If there is any available time on A. F. N., I'll take it."

Yes, the Catholic Church forces us to support the preaching of Catholic doctrine by taking our tax supported radio station that isn't supposed to be used to propagate any denominational doctrines, and when she has the power she throws us out of her offices and forces us from radio stations where we are willing to pay and are supposed to have religious freedom.

The Saarland is looking to America for financial help, and her constitution guarantees religious freedom, but such clauses are in European constitutions now only to court the help of America.

MT. SEQUOYAH CAMP OF THE OZARKS

July 11-19, 1953

GENERAL DAILY PROGRAM

- 7:00 a.m.—Breakfast in the cafeteria
- 8:30 a.m.—General Assembly and Devotion—all ages.
- 9:00-10:35 a.m.—A choice of courses—classes, all ages.
- 10:45-11:40 a.m.—Supervised and planned recreation
- 12:00 Noon—Lunch in the cafeteria.

REST

- 1:30-2:30 p.m.—Supervised and planned recreation.
- 3:00-5:00 p.m.—Sermons by 5 different preachers
(not more than 20 minutes)
- 5:45 p.m.—Dinner in cafeteria
- 6:30-7:30 p.m.—

1. Teacher Training groups
2. Specialized training for elders and deacons
3. Specialized training for preachers

8:15 p.m.—Brother R. N. Hogan (colored) will preach to whites and colored

Special tours to nearby scenic points and fishing trips will be arranged with guides.

Some teachers, preachers, counsellors and matrons will be selected from our visitors. Will you be available? What would you like to do?

RESERVATIONS

Please make your reservations now if you can. Write to Church of Christ, Box 84, Fayetteville, Arkansas, for further information. All reservations should be sent in before June 15, 1953.

CENTRAL CHRISTIAN COLLEGE THIRD ANNUAL LECTURE PROGRAM, MARCH 29-APRIL 2

Theme: "Faith Working Through Love" (Gal. 6:5)

March 29—

7:30 p.m.—Faith in the Inspiration of the Scriptures—James O. Baird

March 30—

10:30 a.m.—Duties and Responsibilities of the Elders—B. E. Lemmons

11:15 a.m.—Our Love for God as Manifest in Our Lives—Stafford North

2:30 p.m.—Planting the Gospel in New Fields—William J. Shackelford

3:15 p.m.—Panel Discussion: The Need in the North Central States—Arthur W. Francis, Jr. and Gordon J. Pennock

7:30 p.m.—Faith in God and His Divine Plan—James D. Bales

March 31—

10:30 a.m.—Duties and Responsibilities of the Preachers—Robert B. Hawkins

11:15 a.m.—Our Love for the Church as Manifest in Our Loyalty to It—O. J. Russell

2:30 p.m.—Organizing the Church for Work—W. W. Tynes

3:15 p.m.—Panel Discussion: Central Christian College, Its Plans and Purposes—L. B. Clayton and L. R. Wilson

7:30 p.m.—Faith in Christ and His Divine Teachings—James W. Reynolds

April 1—

10:30 a.m.—Duties and Responsibilities of the Teachers—Leonard Tyler

11:15 a.m.—Our Love for One Another as Manifest in Our Attitude—Perry Cotham

2:30 p.m.—Planning a Comprehensive Program to Include Each and Every Member—Harvey W. Scott

3:15 p.m.—Panel Discussion: Friction in the Local Church—Cause, Prevention and Cure—Otis Webb and Charles E. Parker

7:30 p.m.—Faith in the Holy Spirit and His Divine Workings—George Bailey

April 2—

10:30 a.m.—Duties and Responsibilities of Each and Every Member—Frank Smith

11:15 a.m.—Our Love for Souls as Manifest in our Deeds—Roy H. Lanier

2:30 p.m.—Cooperation Between Churches—Lloyd Connell

3:15 p.m.—Panel Discussion: Planning an Effective Daily Vacation Bible School—Wilburn C. Hill

7:30 p.m.—Faith in the Church and Her Glorious Triumph—John Banister

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

PREACHERS HEARD SINGING IN JAIL!

Just as Jesus was persecuted for doing the will of God so his disciples should not be surprised to be persecuted for righteousness sake. Jesus taught us in the sermon on the mount that we should rejoice and be glad when men persecute us "for his sake" for great is our reward in heaven. So Paul and Silas were able to sing praises to God after they had been beaten with many stripes and locked in stocks in the inner prison at Philippi. Such faith should inspire all who follow Christ to have courage in this day of open opposition to the Bible and the church in many lands!

Reading the last half of the sixteenth chapter of Acts we find a marvelous miracle occurring. God was not unmindful of his two servants who had the faith to pray and sing even in jail. A great earthquake shook the prison and opened all the doors and loosed the bands of the prisoners. The warden of the prison had been asleep. He awakened to see the prison doors open and thought that the prisoners had all escaped. According to Roman law he would be killed for allowing this to happen, so he drew his sword to commit suicide. Paul sensed the situation and cried out saying, "Do thyself no harm, for we are all here."

Although the jailor was presumably a pagan he knew that Paul had been preaching some kind of salvation. The miracle had convinced him that God was with Paul so he fell down and cried: "Sirs, what must I do to be saved?" Paul answered in these wonderful words: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Of course the jailor had to learn about Jesus and Jesus' will for him before he could trust in Jesus as the Son of God and begin walking in the Way of life. So "they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:32). This means that Paul preached to him the same gospel Peter preached on the day of Pentecost. He told him that Jesus is the Christ, that he died for our sins, and was raised from the dead and is now at the right hand of God. Of course, Paul told the jailor to repent, although repentance is not specifically mentioned. Peter told those on Pentecost to "Repent and be baptized every one of you in the name of Jesus Christ for (unto) the remission of sins . . ." (Acts 2:38). We know that Paul told him to be baptized because "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33). We don't know where he took them. It may have been to the river where Lydia had been praying or to one of the pools the Roman houses contained. But we can see how important Paul considered baptism in that he baptized the ones he had taught "the same hour of the night." In no instance in the New Testament do we find penitent believers postponing baptism for a single hour.

This account throws light on the comprehensive meaning of "believing on the Lord Jesus Christ." It does not mean merely "faith" in the sense of an intellectual assent. It means faith or trust which leads one to obey Christ's commands. Faith is a continuous attitude. Repentance is faith changing our will. Confession of Christ is faith speaking. Baptism into Christ is faith acting. Prayer is faith communing with God. Living the daily Christian life is faith serving.

May we plead with you to follow the example of this Roman jailor. Believe on the Lord Jesus Christ with all your heart. Confess your faith before men. Repent of your sins and be

buried with your Lord in the likeness of his death, burial, and resurrection (Romans 6:4). Then you can rejoice as the jailor did. Then you can let Jesus lead you every day walking in the light as Jesus is in the light "and the blood of Jesus Christ" will continually cleanse you from all sin (1 John 1:7). We stand ready to assist you at any hour of the day or night.

JACK MEYER IN SPECIAL LECTURES AT CENTRAL CHRISTIAN COLLEGE

L. R. Wilson

From February 2nd through the 6th, Brother Jack Meyer, now located with the Homewood church in Birmingham, Alabama, gave a special series of instructions to the young men who are preparing to preach.

Brother Meyer had these young men under him for approximately four hours a day for five days. During this time he covered a wide range of subjects such as the place of a preacher in a congregation, his relationship to the overseers, and to the membership in general; he talked about the preacher's library, how to build and use it; he emphasized the importance of studying the Bible, having a set time for studying it, and for doing everything else that the preacher has to do; he also discussed the need of recreation, physical exercise which the preacher should take, his time with his own family, and how to meet his own personal problems. In another series of talks, Brother Meyer pointed out numerous pitfalls against which every preacher must guard. These included such as disappointments, a defeatist attitude, taking sides in personal matters, too much "confidential" talk, allowing one's self to be "used" by other people, over emphasis on some pet subject or project, etc. He then outlined the different types and programs of work a preacher is called upon to do, and gave some excellent suggestions on how to get such jobs done. A short time was allowed at the close of each session for questions and discussions by the class.

At each of the chapel services Brother Meyer talked on the New Testament church, and the distinctive features which differentiate it from all human sects. Both the faculty and student body pronounced his work "good, and very good." He gave to our young men some very "down to earth" advice which should help them materially in preparing for their work. This is but another service that Central Christian College is seeking to render to our young men who come here to school. It is our plan to bring other outstanding men here from year to year to give some special lessons to our young men who are preparing to preach. Those who have served the congregations for a long period of time in the capacity of preaching the gospel know first hand about the problems that preachers face. Men who have met them successfully, and have been able to render the greatest service among our people should certainly be heard by those who expect to follow similar work.

Brother James O. Baird, Dean of Central Christian College, and who taught nothing but Bible at David Lipscomb College for a number of years, will head our Bible work next year. A number of our staff assist in Bible and in Biblical teaching. We are constantly striving to strengthen all departments of our work, but especially in Bible teaching. Since this is the core of any Christian school, we cannot give too much emphasis to it.

Quite a number of students are already making their plans to attend Central Christian College next year. The future of our work looks bright.

EDITORIAL

G. H. P. SHOWALTER, Editor

THE LECTURESHIP AT ACC

The annual lectureship the last week in February, 1953, is now a matter of history. Always largely attended, this year holds the distinction of having the largest attendance in the history of Abilene Christian College Lectureships. The attendance according to registration was approximately 4500 people from about twelve or thirteen different nations besides the United States. At the annual fellowship meeting of visiting preachers and elders, there were nearly 1500 present participating in the social contacts and getting acquainted procedure of that interesting hour. The preachers present had a record of having preached from a very few years each, on up to sixty-one years. Two in the number attained the maximum years of service. Brother J. D. Thomas, master of ceremonies at this meeting, as well as the director of the entire program of the lectureship, should be mentioned favorably for his very unusual activity and work and eminent success in his accomplishments. There were meetings of different kinds in different halls and auditoriums practically all the time during the day and until late in the evening.

These lectureships, which by the way, simply amount to nothing but gospel sermons on the great themes of the Bible, were very highly interesting and instructive. Reports from the various countries of Europe where the gospel is being preached — France, Belgium, Holland, Italy, Germany, England, and perhaps some other states — were of special importance to those in the homeland who are supporting these gospel preachers and teachers in these lands. Quite a number of churches in the United States are able and willing and are happily engaged or interested in these fields of evangelism in a very satisfactory way. Also a number of brethren from among the most faithful and acceptable in the United States are going abroad or have gone and are engaged in this work. Suspicions and implications under such circumstances are always arising in regard to whether the work will be carried on in a scriptural way. This makes these brethren really more careful in their work. And after all, it is creditable to those who are faithful to be on the watch in regard to the matter of the sound doctrine of Christ and church government. The idea that a new organization is being formed among the churches for doing work in any land, whether ours or any other place, has apparently no foundation in fact. Churches are forwarding funds to the work of preaching the gospel; and this has been the case, whether in this country or other countries, during the history of the Restoration Movement. The departures that

were made some years ago involved the organizing and operating of home missionary societies, foreign missionary societies, and a large number of other societies on a large scale which, of course, involved the establishment of ecclesiasticisms with organizations and officials unheard of or unknown in the New Testament. But the work that has been more recently done by our brethren abroad has not in any way affected the local autonomy of the churches of Christ, and the methods of forwarding funds have been in ways that seem safe and scriptural. Much of this support is sent direct through the postal service and, while that service was not available in the days of the apostles, its scripturalness is not challenged. For one congregation to forward money by its own members or members of another congregation or elders in another congregation is certainly in keeping with the teaching of the New Testament.

The lectureship from a standpoint of the addresses made was quite acceptable to those interested in Christian Education and was excellent in the cause of our Lord Jesus Christ in a general way. A college is, of course, an institution of men, as such, while it may serve a useful purpose, can very well be imperfect in many ways. Teaching is a business that is necessary and has always been so regarded. Even children have to learn language and have to learn everything else that they need and do not know. Paul went to school; and his father seemed to have picked out the best institution of learning in his day in the school of the great educational leader, Gamaliel, at Jerusalem. The leading lectures will be published immediately by the Firm Foundation Publishing House, and a sufficient number will be printed to accommodate all orders that are sent in at an early date.

Sister Showalter and I had the privilege and blessing of attending a portion of these lectures, which were very enjoyable, interesting, and instructive. I was extended the courtesy of an invitation to sit in with the Board of Regents of ACC and was much pleased with the deliberation on important matters under consideration by the college. I extended my congratulations to the board for the adoption of a resolution adding a full Graduate Department to the college. This will be quite an accommodation to a large number of graduate students who prefer, and can now take their work at ACC instead of having to go to other schools to complete their graduate work. President Don Morris and his associates in the large faculty, have a great opportunity and a great responsibility in the administration and operation of the large program now laid out before the school for the future. Our prayer for them is, that they may, in all things be guided by the wisdom that is from above.

AN APPEAL FOR ST. JOHN'S, NEWFOUNDLAND

J. Harold Thomas

*From Greenland's icy mountains,
From India's coral strand
Where Africa's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain
They call us to deliver
Their hands from error's chain.*

Brother C. G. McPhee, of Beamsville, Ontario, and I have just returned from St. John's, Newfoundland. There are approximately fifteen members of the New Testament church meeting faithfully there. All but one of those meeting are in the Air Force and are stationed at Fort Pepperrell, or the wives of such men.

These men and women are truly an inspiration. Their faithfulness is more challenging than sermons and should appeal to the church everywhere. They propose to make their stay in Newfoundland the occasion for the firm establishment of a church there — the first and only church of the churches of Christ. Already two of these men, with the consent of their wives, have asked for extended duty in this land thousands of miles away from their homes and loved ones in order that they may make a larger contribution to this cause. These men and women have not only proposed to make their enforced separation a means for God's glory and the salvation of men — but they have asked for a longer stay so that they may be able to serve more. They are missionaries in as true a sense as any preacher might be who proposed to bear Christ's gospel to a distant land. One man and his wife who will be in a position to return to the states and to their home, which they already own, and draw comfortable retirement pay, are giving thought to staying in Newfoundland until a self-sustaining church is a reality.

These Christians are pledged to give liberally to support this work. With no more than eight salaried members they assure \$200.00 monthly out of their own contributions for the support of the work in St. John's.

The group is a studious group. They love God's word. It is a group of willing workers in the public services. Ray Faires preaches good sermons. Charles Caldwell leads the singing well. Kenneth Smith, Jim Reeves and Willard Weidner read the Scriptures publicly, lead public prayers and teach the Bible. Other men and women of the church are active and eager to be more active in teaching and personal work as they have opportunity.

Two eminent needs appear in St. John's. A suitable house of meeting is needed. Property values are so advanced that the best and cheapest solution is to purchase a lot and build a small building — a building which will be a complete unit of a larger and final plant. One result of our trip was the selection of an ideal lot and an application for the purchase of it from the St. John's Housing Corporation. We have every reason to believe that the board of the Corporation will pass favorably on this application, but, if it does, we can expect the building site to cost little if any less than \$5000.00 — and it may be more. We hope and pray that the lot will be secured and that a building will be erected on it during 1953.

And — men must go to St. John's to evangelize the city and the island. There should be at least one man of proven ability, of experience and of a thorough knowledge of God's word to go. I do not know of one such man who is willing to go. I know many such men who will not go. I could list their names — an imposing list — men whom I love and who are widely loved and respected — but they will not go to St. John's or to any other such field. They will go only where there are already well established and prosperous congregations — where there is already a good building or the immediate prospect of one. Or they will go only to serve in established schools or other such enterprises that offer a double measure of security and prestige as well as a "greater opportunity." I may misjudge some men on my list — but after my errors are corrected there will still be a long list of the most able and notable preachers who will not go to any place like St. John's, Newfoundland.

Perhaps someone I misjudge will go — or some worthy man whom I do not know. God grant someone to go!

If you are willing to help these wonderful Christians who are so eager and willing and zealous to preach the gospel throughout this Canadian province, write to Captain Kenneth L. Smith, 81 Goodridge Street, St. John's, Newfoundland.

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Sabinal, Texas

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FROM THE HARVEST FIELD

Martin Kamstra, McCamey, Texas, March 1: Five were baptized and one restored at McCamey, Texas, during February.

Bill Thompson, Lufkin, Texas, February 27: One baptized on February 15, and one baptized and one restored February 22.

B. E. Bawcom, 926 North C Street, February 25: One was baptized, two placed membership and three were restored during February. Every phase of the work is on an upward trend.

Bill Cavender, 7724 Mohawk Drive, Dallas, Texas, February 27: Four have recently obeyed the gospel at the Love Field church. One was formerly a Baptist and one a Presbyterian.

David Allan, Brownwood, Texas, February 22: The work goes along in a very fine way here at Austin Avenue. Three were baptized and one restored this past week. Come and visit with us when you come our way.

Tom Walker, 1135 Hollywood, Dallas, Texas, February 23: Yesterday was my 50th anniversary as a preacher. The church at Mt. Tabor provided flowers for the pulpit and presented me some nice gifts. Above all, there was a good crowd.

Fred F. Gibson, P. O. Box 72, Dickens, Texas: I accepted the work here February 1. I resigned my position as associate with the Lampasas church the last of January to take full time work here. One restored the first Sunday.

Choice L. Bryant, 165 So. 15th St., Salem, Oregon, February 21: We have baptized two more inmates in the Oregon State Penitentiary of recent date. Brother W. E. Irvine is to serve us as visiting evangelist in a special campaign March 1-4.

Charles E. Gentry, Box 375, Lamar, Colorado, February 25: Since January 1 there have been two baptisms and one restoration. An increase in attendance in the Bible study and evening services reflects the increased interest by the members.

J. T. Marlin, 1503 McCaulley, Sweetwater, Texas, February 23: One was baptized at 4th & Elm yesterday. This was the 30th baptism in the past three months. I will be with the church at Crawfordsville, Indiana, in a meeting beginning March 23rd.

John W. Pigg, Gunter, Texas, February 23: It was a pleasure to preach on Lord's days during February in Kingston, Oklahoma. Brother Grady Cooper expects to begin a ministry with them March 1st. May God bless his labors with that splendid people.

E. C. McKenzie, Box 1164, Montgomery, Alabama, February 23: Five placed membership with the Catoma Street congregation yesterday morning. There is considerable sickness here, but our attendance is holding up remarkably well.

Texas H. Stevens, Dallas, Texas, February 27: During February, seven were added at the Elmwood congregation in Dallas, one being baptized and one restored. The elders continue to lead scripturally and well. Plans for a new meeting house progress nicely. How wonderful are God's blessings!

Gilbert Allan, Brownwood, Texas, March 1: Today marks a year that I have worked with the West Baker congregation here in Brownwood. During this time one has been baptized, seven restored, and two placed membership. The Lord has richly blessed the work here.

Monroe E. Hawley, 3413 S. Alabama Ave., Milwaukee 7, Wisconsin, February 27: The church in Milwaukee, which meets at 1457 N. 35th Street, has had four baptisms recently. The colored congregation established last summer is growing splendidly. It meets at 2153 N. 8th.

H. E. Evans, Leonard, Texas, February 23: The church of Christ of Leonard, Texas, is desirous of securing the services of a middle aged gospel minister for local work. He must be of sound doctrine and be able to furnish references. If interested, contact me.

Tom E. Wallace, P. O. Box 7, Hobbs, New Mexico, February 28: There have been eight baptisms and three restorations the past two Sundays. This makes a total of 133 for 21 months work. The Hobbs church and the Parkview church of Odessa begin construction of a building in Chihuahua City, Mexico, soon.

Claude A. Guild, 2701 E. Belknap Street, Fort Worth 11, Texas, March 2: Fifteen placed membership, seven were restored and two were baptized during the month of February at the church of Christ in Riverside, Fort Worth. Brother L. D. Webb of Portland, Oregon, is with us in our spring meeting at the present time. We had 662 in Bible study classes last Sunday. My next meeting will be in Anson, Texas, with Thomas L. Campbell.

Robert D. Banks, 810 Houston Street, Kilgore, Texas, March 2: In the last two months there have been nine responses here at Houston and Broadway. Two were baptized, six placed membership, and one confessed wrongs. A Lecture Series will be conducted April 13-17 on the theme, "Teaching God's Word Through Bible Classes."

Boyd C. Glover: At the time I write this the church of Christ in Sudan is in need of a preacher to move here some time after March 9. They will have a new two-bedroom home for a preacher to move into if deal goes through as well as one of the nicest church buildings to be found. Anyone interested may contact I. R. Boren or V. G. Wood, Sudan, Texas.

Thomas B. Warren, Galena Park, Texas, March 2: We invite everyone in the vicinity of Houston to be with us in the opening service in the new auditorium of the church in Galena Park, March 29. The building is located at Third and Holland Streets. A series of Bible lectures with a different speaker each evening will begin that day to continue through April 10, with no service on Saturday evening.

R. V. Scott, Tunica, Mississippi, February 24: Reginald Ginn of Meridian, Mississippi, will be with us in a gospel meeting from March 16-25. I will begin the meeting on March 15th. Services will be conducted each evening in the Tunica County Court House beginning at 7:45 p.m. Brethren and friends are urged to be with us as we are

a small group in a difficult field and the presence of visitors will be of great encouragement to us. We are still in need of help on our building fund. One of the greatest hindrances to our work here is the lack of a meeting house. If each reader would send a donation, even if only one dollar, it would mean much to us in our efforts to build.

A. C. Williams, Sand Springs, Oklahoma, February 24: We began with the Central Church here February 22. The church shows a fine interest in its work in this city. One placed membership at the morning service. We hope to have a good work with the congregation and community. I begin a meeting at Olton, Texas, March 2, and at Gruver, April 1.

Jno. K. Lanier, Seagoville, Texas, February 26: Brother David Walker of Dallas filled his appointment at Pleasant Grove Church of Christ last Lord's day. Brother Willard Morrow will be in a meeting at Crandall, next week. I am engaging my time for 1953 now as song director. I will go anywhere. Let me hear from you at an early date.

Elbert R. Garretson, 1110 East Santa Fe, Fullerton, California: We have moved back to work with the church here for the second time. Both interest and attendance are good. We anticipate good things. One was baptized a few days ago. Our training classes for men and boys are just starting with good interest and some are coming in from surrounding places. We enjoyed our work with Caruthers and appreciate them highly.

W. A. Holley, Port Arthur, Texas, February 25: I am now in my fourth year with the DeQueen Boulevard Church of Christ. The faith of all of our members continue to grow, and we are expecting to accomplish great things for the Lord during this new year. Recently we have had two baptisms. The Lord has blessed us wonderfully, and we have made much progress. By the grace of God we shall keep on keeping on.

Oliver C. Cunningham, 406 Chestnut St., Cookeville, Tennessee, February 24: Today the moving van leaves Shawnee for Cookeville. On last Thursday, a soldier, home on leave, was baptized. Sunday a husband was baptized and his wife restored. At a special service Monday night, a wife was baptized and her husband restored, another husband and wife restored and a widow restored.

James L. Eubanks, Box 252, Forsan, Texas, February 20: On February 8, we began work with the congregation in Forsan. The members have a mind to work and we are trusting that the Lord will bless our efforts. The elders here are V. L. Bennett, O. W. Fletcher, and Erda Lewis. We are looking forward to a profitable work for the Lord in the coming months. When in this part of the state come and worship with us.

Bill McCown, 176 Ohio Street, New Braunfels, February 24: The local congregation, numbering less than 100, is releasing its minister from local responsibilities and supporting him in three-Sunday meetings. I am to be with the church at Natick, Massachusetts, April 12-26; Nixon, Texas, May 10-24 and at Gonzales, Texas, July 5-19. This work is all with small congregations needing assistance. In addition, the local group is making possible work among the colored in New Braunfels in June. This is truly a missionary-minded congregation.

J. P. Williams, Rt. 11, Box 198, Ft. Worth, Texas, February 23: During the month of February nine answered the invitation call here at Lake Worth. Three were baptized, five identified, and one confessed fault. For these we give God the glory, and press on to greater things for his cause. The annual Fort Worth lectures will be held March 16-20. Three lectures will be given daily. We invite you to come and enjoy this feast with us here in Fort Worth.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, February 25: Our work in New Braunfels continues to show progress. I am now in my fourth year with the church at this place. My book of eight radio sermons exposing the fallacy of the Oneness Holiness, and Pentecostal people on the Holy Spirit, One God, Divine Healing, and Miracles is now being distributed. Price: 50c per copy, postpaid. Order from me at above address.

J. F. Doggett, 1001 Meadow Lane Street, Tyler, Texas, February 27: Since last report one has been baptized here at the Crescent Heights congregation. We are looking forward with pleasure to our spring meeting with Brother Ray Chester of Vernon, Texas, who is to be with us in April. It is good to be associated with P. D. Wilmeth and L. L. Gieger in the work in Tyler. The peace, cooperation and fellowship between the three congregations seems to be of the very best. Worship with us when in Tyler.

W. D. Black, Box 152, Evant, Texas, February 23: Through the month of February I have preached at San Saba each Sunday, supplying for them till their preacher could get there on March 1. Brother A. C. Knight from Mason is to begin his labors with them. San Saba is a good church to work with. Some of the "salt of the earth" are there. It was indeed a pleasure to labor with them. I am available for appointments anywhere in reach of Evant in the coming months. I am to be with the church at Leander the fifth Sunday in March. All-day services. All in reach are invited.

John G. Bills, 4133 Middlesex Drive, San Diego, California, February 23: We had a very profitable day at Linda Vista today. Two responded to the invitation. One was baptized into Christ, and one restored to her first love. Next Lord's day, Linda Vista shall have dinner together and singing in the afternoon. This is in memory of the fifth year of her existence. Nine hundred twenty-nine responses for the five years, about one-third of them baptisms. I am to be in Tennessee the first half of August in a meeting. I would like another meeting before and after. If interested, write me at above address.

Gordon Teel, Box 1029, Pasadena, Texas: The new congregation which was started in south Pasadena, Texas, some five months ago, is steadily growing. They have had over two hundred in Bible classes already. Brother Carl McCullough, formerly of Groesbeck, Texas, is preaching for the new congregation. The Shaw Street congregation is again filling the building to capacity. Very soon, we must return to two services on Sunday morning. We have purchased some lots adjoining our present property and plan to erect an eight hundred seat auditorium by the latter part of this year. We sent the John Hadleys to Stuttgart, Germany, this year and are supporting them with the help of the Broadway congregation in Houston. We are also providing half of the support for Pedro Davila in

Zacatecas, Mexico. We are also having fellowship in the Herald of Truth Broadcast. We plan to continue all of these works while erecting our larger building. We had some two hundred to respond to the invitation this past year of which sixty-nine were baptisms.

Burford Holt, 1621 Mitchell Street, Humboldt, Tennessee, February 23: The work in Humboldt begins with good interest. Five have been baptized since we arrived the latter part of January. With the people recovering from flu our attendance has increased. The church appreciates the good work done by Brother Paul Hall who labored with these good brethren for four years. When passing through Humboldt, worship with us at 1613 Mitchell Street. My meeting (mission) in Kentucky in January resulted in three coming out of the Christian Church, one member restored, and one baptized. The great mission field of South-eastern Kentucky is showing great growth with Corbin as the center for radio preaching and contacting the listeners.

C. L. Maxwell, Gonzales, Texas, February 24: The work here is thriving. Two restorations, one baptism, and four by membership the past three weeks. The church here is trying to establish a colored congregation but hasn't reached the point where we can assume all expenses attached in such an effort. If we could secure a good colored preacher right now, I believe the colored people of this city would respond to such a meeting in a great way. If some well established congregation would shoulder this responsibility the church here would cooperate in every way possible. If any individual wishes to assist, and wants to make an offering to help us get in position to have this meeting, they may mail their offering to W. W. Kennedy, 1430 N. Hamilton, Gonzales, Texas.

J. Emmett Wainwright, 1330 South 3rd Street, Las Vegas, Nevada, February 28: Two meetings in California, Oildale and Exeter. Three were baptized; excellent fellowship of congregations and preaching. Efficient elders at both places, and two capable gospel preachers—C. E. Franklin and William Price. Plans for new building in Highland section of Oildale under way; and the need of enlarged quarters in Exeter receiving active attention. Brother B. L. Bedwell of Barstow, California, did a good work here during my absence. Some more have been joyfully readjusted. Peace and progress, in paths of righteousness, are attracting and drawing honest observers. We are very grateful for words of encouragement from a multitude by letter and word—visitors!

Charles A. Holt, Jr., Box 607, Mt. Pleasant, Texas, February 24: I am to engage Mr. A. J. Wall, Pastor of the First Baptist Church in Turley, Oklahoma, in a four-night debate, March 23-26. The debate will be conducted in Turley. The first two nights will be held in the Baptist building and we will discuss total depravity and the operation of the Holy Spirit. The last two nights will be conducted in the building of the church of Christ and we will discuss the plan of salvation. This should prove to be a very interesting discussion. We urge everyone in the vicinity of Turley to attend. Turley is six miles north of downtown Tulsa, on North Peoria Avenue. Brother Earl J. Cotton, 426 E. Pine, Tulsa, is the preacher for the church in Turley. Write him for any further information. Plan to attend the debate.

Frank Trayler, Chaplain (Major), U.S.A.F., P. O. Box 207, Boerne, Texas, March 2: I concluded twenty-eight months of duty at Lackland Air Force Base, San Antonio, Texas, yesterday. During February, nine men were baptized, and one was restored. Looking back over the past tour of duty, I notice that I have held 130 services for our brethren, with a total attendance of 17,506, making an average weekly attendance of 134. During that time, 80 men have been baptized and 60 have been restored. I am leaving for the Far East the first part of April, so I would like to have the names and APO addresses of your loved ones over in the Far East. Please send to my Boerne address right away. Since I am in the Air Force, it is likely I can contact airmen with greater ease, but I shall do my best.

Wayne Hargrove, 5317 South Park Boulevard, Houston 21, Texas, February 26: We thank the Lord for the remarkable progress being made here at the MacGregor Park congregation. We have had thirty-nine additions (including seven baptisms) during January and February, bringing our membership to 190. Nine were added last Sunday. Our Bible School attendance the past four Sundays has been 211, 319, 234 and 246, respectively, each a record. Our Sunday morning worship attendance is almost 300. Our contributions have been \$488, \$540, \$544 and \$1154 during February. Our building is less than four months old, but we are planning to add another large unit immediately. Twelve preachers and teachers from eight congregations in the Houston area will lecture and demonstrate methods and materials in our Teacher Training Course March 9-13. Visit with us when you are in Houston.

W. Ray Votaw, P. O. Box 605, South Houston, Texas, February 26: We have been blessed in our first year with the church here in South Houston. There have been well over one hundred responses this past year with increases on all fronts. In the past year we have been able to extend our resources to the Japanese work in Ibaraki, the Mexican work in McAllen, and the colored work in Louisiana. Also, with the backing of this and other congregations in Louisiana, I was able to conduct a three-week meeting in Leesville, Louisiana, which resulted in a loyal congregation of about 30 members being organized and the complete disbanding of the pre-millennial group and the disposal of their property. We have recently agreed to buy three adjacent lots here in South Houston for the construction of a preacher's home and more parking space. If you know of members of the church stationed at Ellington Field, please contact us.



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Garvin M. Toms, 419 South Jackson Street, Lima, Ohio, February 11: With the grounding of the Lima church in the fundamentals of the gospel and the completion of its building this congregation is entering what may be called a second stage of growth. The patient and hard-working disciples here, assisted by the Seventh Avenue church in Columbus, Ohio, have come a long way in planting the cause of Christ in this north-western Ohio mission field. Now that the congregation has been permanently established, September 1 will bring to a close almost three years of labor here for this writer. Although some locations are under consideration, my new field of labor has not been determined.

T. J. Finley, Lubbock Road at Oak Street, Brownfield, Texas, February 27: The work here moves along nicely. There have been five restored, five identified, and two baptized since the first of the year. Our meeting is the week of March 8-15, with Dean Brookshire from Plainview, Texas, doing the preaching. In addition to helping with a daily radio program over station KTFY, work is being done outside of our own local territory. This congregation helps support Brother Cecil Allen, minister of the church

in Plains, Texas. Included in our 1953 budget is \$150.00 per month to his support. The church in Plains is new but is making steady and substantial growth. Lots have been purchased for a building and this seems to be their immediate need. They now meet in the old courthouse in Plains. Luther Roberts from Corsicana, Texas, is to be there in a meeting in March. He is being supported in this meeting by the church in Spur, Texas. We have planned to build a building for the colored people of our city this year. For some time this church has been supporting the superintendent of the Frascati Orphans Home, Frascati, Italy. Brother Carl G. Hecker, of Winters, Texas, is in his first year as superintendent, and is doing an excellent job. The Home is under the oversight of the elders of this congregation.

Norman H. Beaman, 14906 Winthrop, Detroit 27, Michigan, February 16: "The Strathmoor congregation contributed over \$24,600 during 1952. Of this total, \$6,000 was spent for missionary and benevolent work. Supporting the Hugh Mingles in Germany is the leading missionary project of the congregation at present. The J. C. Shewmakers in Africa, the Potter Orphan Home, the "Herald of Truth" program, and Michigan missions are other projects included in our 1953 budget. The church is also making an extra effort to wipe out a \$22,000 indebtedness on her property. Since the first of the year there have been nine additions, four by baptism and five by transfer of membership. Our vacation Bible school is scheduled for June 22 through July 3.

Jack Meyer, 1525 Sutherland Place, Birmingham, Alabama, February 23: Central Christian College, Bartlesville, Oklahoma, invited me to give a series of lectures, February 2-6, to the young preachers. After the first class on Monday night, there were three classes daily, totalling thirteen lectures. We dealt principally with the everyday mechanics of doing the work of a gospel preacher who spends the major part of his time working through a congregation. Detailed outlines of the speeches were distributed to the classes. Preacher students were excused from classes in most cases, assuring us of a large attendance. I spoke also to the chapel audiences for four days on "The New Testament Church." The en-

tire course totalled twenty hours of lectures. I have never spent a 5-day period which appeared to me as profitable as this one. The associations and work combined to make this a "refresher course" for me. The college, under the presidency of L. R. Wilson, has made almost unbelievable progress in physical equipment, faculty, and student body. At the foundation is an unusually good board of directors, under the chairmanship of L. B. Clayton of Oklahoma City. Individuals far and wide should be making regular contributions, no matter how small—or large."

Roy Burgess, Maysville, Alabama, February 26: The meeting in Elkhart, Indiana, was well attended by outsiders and interest was very good from the start to the finish. The new building is completed and the small congregation is happy and expects considerable growth in the future. Two were baptized and two restored who had been mixed up with the Christian Church. Brethren from many places helped with attendance. Our work in Maysville goes well.

TO WHOM IT MAY CONCERN

We, the undersigned elders, are asking that you print this letter so that the brotherhood may know fully the condition of Brother Tice Elkins. Brother Elkins has served this congregation long and faithfully, as well as many other congregations of the church in many parts of the country, and his more than fifty years in the Lord's service has been very fruitful. But the doctor says now that his work is over, that he will never be able to preach again. In fact, that he must leave this place and this climate, or he will never so much as walk across the room again. He has ordered Brother Elkins to the coast in order to ever leave his bed. He will be leaving just as soon as he is able to travel, and will stay with his son in California for an indefinite period. Our prayers go with him as we are sure the prayers of many of his friends will, that the Lord will bless him and restore him to his health, if it be his will. (Signed)

JAMES R. COOPER
E. A. ROBISON

Alamogordo, N. M.

TWENTY CONVERSIONS IN ONE WEEK

E. Hector Zamorano

A great meeting was just held in Post, Texas, from the sixteenth to the twentieth of February in which 12 persons were baptized and three were to be baptized the following Sunday. This is another Mexican congregation in our field. Brother H. R. Zamorano, who labors for the Lord in Lubbock, Texas, among the Mexicans, valiantly preached the glorious gospel night after night. Brother Emeterio Rubio, a former Baptist preacher, recently converted into the church of Christ, was left in charge of the work, which would be sponsored by the American church of Christ in Post, Texas. Brother Zamorano has preached much in mission fields, helping to establish new congregations in several places. He is the editor of EL CAMINO, a monthly publication in Spanish.

In Lubbock on February 22, eight persons were baptized into Christ by Brother Zamorano. The work has started the new year in a very pleasing manner. The members of the Spanish-speaking church unite in thanking God and the American churches of Christ in Lubbock for their part in this work. May the Lord keep blessing the work and we pray that more souls may be won for Christ. Pray for us.

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Garvin M. Toms, 419 South Jackson Street, Lima, Ohio, February 11: L. H. Andrews of Athens, Alabama, will preach in a meeting at Lima March 2-12. The attendance had been small until last Lord's day, owing to some influenza in the area. On a recent trip to Florida, it was my privilege to speak at Covington, Kentucky, where Jack P. Lewis preaches; at Dade City, Florida; at Green Cove Springs, where Paul Breakfield labors; Arlington, where C. Lester Gear works; and Willow Branch, where J. C. Townsend has recently gone to work; in the Jacksonville area. All of these churches seem to be "on the march."

James W. Reynolds, 135 Vernon Place, Pueblo, Colorado, February 16: I was with the church in La Junta, Colorado, for four nights, and large crowds attended the services there. The brethren in La Junta show great interest in developing the cause in that town, and nearby communities. A preacher has been selected for that work. I was with the church in Laramie, Wyoming, February 2-8 where John Franklin is the preacher. This school town has some very fine brethren working. Of course, they are in need of improvements on their building but they do have a determination for the saving of souls. It was good to see their work in progress.

Timothy B. Crews, 105 Hardy Avenue, Corsicana, Texas, February 18: From henceforth when I make a report or write an article I will use the above name instead of just my initials as I have been doing. Since my initials are T. B., I am oftentimes mistaken for two other preachers. My uncle, Brother Thornton Crews, is in Cushing, Oklahoma, but will soon be in Pensacola, Florida. Having the initial "T." in my name has caused me at times to get letters which were meant for him. Brother Bill Crews, son of Thornton, and a double first cousin of mine, is just completing his first local work at Lake Charles, Louisiana, and will soon move to Opelousas, Louisiana, supported by Houston and Pease church of Vernon, Texas. Since the second initial in my name is "B", I am oftentimes confused with Bill who reports under that name. Several years ago Brother Thornton Crews wrote an article to the paper from Houston when

he and I both lived there, regarding this same matter. At that time his son was still in high school. I could probably profit by taking advantage of this likeness in initials but it might not be of much help to Thornton or Bill. The work here at North Beaton Street is looking up with the most encouraging attendance we have had all winter.

Luther G. Roberts, 2110 W. 2nd Avenue, Corsicana, Texas, February 18: One was baptized here at West Side the past Sunday night. The work continues to be very pleasant here. Beginning March 9, I am scheduled to do the preaching in a meeting with the church in Plains, Texas, the place where the recent explosion occurred in which one was killed and several others injured. The meeting is to be conducted in the court house. Brethren within driving distance of Plains are urged to attend the meeting and otherwise to help us preach the gospel in this community.

Thornton Crews, Box 411, Cushing, Oklahoma, February 19: The first of November 1951, I moved to this splendid little oil city to see if I could help the church with its program and plans. They had erected a real attractive brick building a little over a year before that date. They had made some real progress during the last three years in comparison with what they had done in the past. I think we have made considerable progress during the months that I have been here. During 1952 we had two excellent meetings with G. K. Wallace and Roy Foutz. Many out of town visitors were in attendance every night of these meetings. A good many visitors from the city of Cushing also attended. I think we are having more visitors now than at any time in the history of the congregation. We baptized thirteen in 1952 and restored ten and had twenty-six to identify themselves with the church here. Two have been baptized in 1953 and four have been restored and one identified. One of the restorations was a man who has done much work in this section in the last twenty years. He and one of the elders here had had a difference since before I came here. With this matter properly settled, it should be a great help to the cause. We have worked out the largest budget in the history of the church for 1953 and so far have exceeded it by a good margin. Too, we have raised in money, groceries, and clothing well over \$200.00 worth of stuff for two families that we wanted to help. We have started a weekly Radio Program over the local Broadcast Station KWHP. It has just been erected and is a 1,000 watt station. It can be

heard for more than one hundred miles. Too, they plan to erect a nice preacher's home in 1953. For more than twenty years I have wanted to buy a small acreage near some of our children and settle down. I have had hay fever ever since I left the gulf area. So, in June 1953, I am to begin work with the new Bellview congregation, in Pensacola, Florida. They have just finished a meeting house with a number of class rooms and an auditorium that will seat more than three hundred people. I baptized many of the leaders of this fine little church when I lived in Pensacola a number of years ago. I have bought five acres of land and will erect a nice house on it just as soon as I get moved down there. I anticipate a profitable and pleasant work there. We have two daughters living in Pensacola. The folks here have contacted three or four preachers, but so far as I know have not employed either of them. If you should desire correspondence relative to the work, write me and I will let you know about the matter.

William C. Morton, % The Tipton Home, Tipton, Oklahoma, February 23: For several months I have been working with two fine country congregations, one at Lake Creek, north of Granite, Oklahoma, where I preach every other week. At Lake Creek, Brother L. J. Norman has started a very successful young people's study class that meets every Wednesday night at the church. The good people at Lake Creek are among the most cooperative I have ever had the pleasure of working with. Brother Church of Sentinel, Oklahoma, fills in the other Sundays, and together we feel that some progress is being made. The other two Sundays in the month, I preach at Hess, Oklahoma, a crossroads town nine miles west and south of Tipton. Since preaching there, I have started their first Wednesday night prayer services where we are studying the Book of Acts, verse by verse. The first meeting, we had 28, the next 38, the next 45, the next 46, then 50, and our goal next time is 55. The people at both of these good churches have a mind to work and everyone seems optimistic about the work. If in either of these places on the Lord's day, worship with us.

John W. Franklin, 1730 Custer Avenue, Laramie, Wyoming, February 23: The church here recently conducted a very fine meeting with James W. Reynolds of Pueblo, Colorado, doing the preaching. We feel that Brother Reynolds did a splendid job in strengthening the church and teaching a number of outsiders who were in attendance.

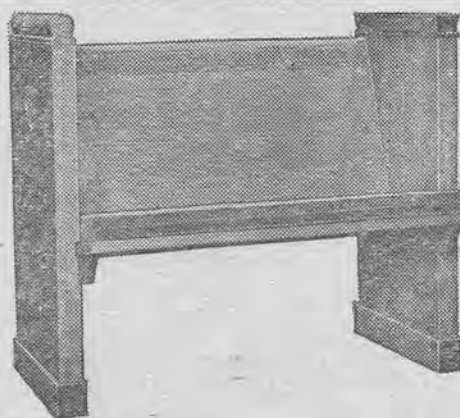
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G. Tillman Prince, 307 Evans Avenue, Vallejo, California, February 23: I made a report a few days ago and have had letters from old friends whom we had not met in several years. We are grateful for all of our friends and for all the nice letters and cards we have received since Mrs. Prince has been ill. You can never know how much comfort came to me through your letters and cards. Mrs. Prince is home now and seems so much improved. Continue to pray for her recovery. In the near future we plan to give up the work in Stockton, where we have been preaching the past three years. With Mrs. Prince's condition as it is we can't make a long move nor can we afford to get somewhere where we would not have access to Kaiser Foundation or Permanente Hospital. As we are members of Permanente, they know Mrs. Prince's case and have a record of her illness for the past four years. May the Lord bless Christians in every place.



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River at LaSalle Waco, Texas



Murray Marshall, 321 South 15th Street, Frederick, Oklahoma, February 16: Our work at South Side church progresses in the Lord. Recently two fine young men were baptized, and a young mother restored. Our gospel meeting with Brother George Stephenson of Wichita Falls in November was a great help to us. In it, we had two baptisms, one restoration, and two placed membership. We now have our new pews of gum in blond finish, with matching rostrum furniture, a gift from Brother and Sister S. P. Bennett of the other congregation here. Good interest and attendance here. The drought and folks away (no industries here) have affected our work, but

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we are making steady progress. Last year we made many improvements in the building, inside and outside. Our summer revival in the City Park will be July 19-29 with Foster L. Ramsey of Tipton. Do you hear our radio programs Thursday at 11:45 a.m. over KTAT, Frederick, 1570 on the dial, and also Sunday at 8:15 a.m. when we have a program with the other congregation here? When you pass this way, stop and worship with us at 15th and Balsam. Watch for the big sign just before you cross the railroad track, as you come into Frederick from the south.

B. G. Dobson, Box 529, Vivian, Louisiana: The first service was held in our new building yesterday. It has a seating capacity of 260. Of course, it is possible to seat 300 or more with the use of chairs in isles. Sunday morning it was raining. However, there were 99 in classes with 150 to 175 for worship service. Our contribution was \$338.00. This building fills a long time need of the brethren here, not so much because of numbers, but rather because of the pressing need of a better place in which to worship. When passing this way stop and worship with us. The location is on highway 8 in the north section of town.

Urban Cox, 322 West Wilson Street, Tyler, Texas, March 1: Last Lord's day evening I had the pleasure of again attending a singing at the church of Christ building in Troup, Texas, which is had once a month each third Sunday from place to place. Christians, friends, song leaders, and probably others were present from Jacksonville,

Frankston, Bullard, Zion Hill, Kilgore, Chandler, West Erwin Street and Crescent Heights congregations of Tyler. Surely we can see the need of more singings like this everywhere in the church. Of course, each congregation is separate, yet we can do much good by meeting and singing praises to our Lord together more often. I sell song books and rudiments. May we learn to love beautiful gospel singing more each day. The next singing will be at Chandler the third Sunday in April.

LUSAKA, NORTHERN RHODESIA

H. E. Pierce

I left Lusaka by train on the third of January for Capetown where I was to receive our new Willys station wagon for which we had been working, hoping, praying, and patiently waiting for fifteen months. I arrived in Capetown at noon on January 6 to find that the ship carrying the station wagon had docked that morning at six. While waiting for the customs agents and the Willys dealer to get the station wagon cleared through customs and serviced for the road, I went to Grassy Park and visited with the George M. Scotts, aged missionaries to Africa. Although physically feeble the Scotts are of good cheer and are continuing to hold the banner of the Lord high in Capetown. God bless these noble souls, they have done a great work in Africa. I preached each of the three nights I was there and the congregation gave about \$34 to the building fund for our new church in Lusaka. The Scotts had already made a personal gift of about \$140 to this fund.

At 1:30, January 9, I drove onto the Great North Road leaving Capetown. I drove on and night and until late Saturday afternoon. I reached Pretoria with almost half of my drive behind me. I located the Martel Pettys and spent the week end with them. I was privileged to visit the church there on the eleventh and to preach for them that night. The Don Gardners and the Pettys have done a wonderfully fine work in this capital city of the Union of South Africa. The brethren at Peak and East Side, Dallas, and the others who are supporting this work have a right to feel very proud that they have such a fine group of workers on the job over here. The church in Pretoria is in great need of good property and a building of their own so the work there will not be hindered in its fine march forward. Anyone contemplating this very outstanding work may feel assured that it is quite worthy of all the support that can be given. May the Lord move you to do all you can for it.

When I got into Southern Rhodesia on the thirteenth, I found flooded rivers everywhere. I drove through a lot of water all that day and was finally stopped by the Gwaai River which I couldn't drive through or go around. I camped on the bank of the river, with many other travelers, from Tuesday night until Friday morning. I arrived back home Friday night at dark. We are very happy that the Lord has prospered our work here with this fine new station wagon. We are truly grateful to all our good brethren who have had a part in making it possible.

My urgent appeal for help was most graciously responded to. We received a total of \$451 from congregations and individuals in many parts of the U. S. for which we are most humbly and truly grateful. Our financial situation is greatly improved even with the extra expense of bringing the station wagon from Capetown.

The Lord has blessed the Lusaka work with four baptisms in January.

Box 1016, Lusaka, Northern Rhodesia.

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Our Departed

PERRYMAN—Onie Madona Perryman was a precious Christian mother. Her light has shown forth in the Madill, Oklahoma, church for many years. Mark MacAlhane of Oklahoma City, William O. Hall, minister of the Madill church, and I conducted the services at her homegoing.

JNO. W. PIGG

SUMNERS—Sister J. S. Sumners, 68, fell dead February 10, 1953, while walking near her home east of London, Texas. Funeral services in Community Hall, London, were conducted the following day by the writer. Interment was in Red Creek cemetery. Her husband and two sisters, Mrs. Birda Cabler of Junction, and Mrs. Roxie McFarland of Sutherland Springs, Texas, survive. Sister Sumners was a faithful Christian.

WALTER W. LEAMONS

Junction, Texas

KELLEY—Erma Zoe Kelley was born November 12, 1897, at Cory, Indiana, and passed away November 21, 1952, at Urbana, Illinois. In 1916 she married Victor W. Kelley, and to this union five children: four boys and one girl, were born. Sister Kelley was a faithful member of the Lord's church. Contented with the place the Lord had given her, she was a "worker at home," devoted to the welfare of her husband, of her children, and of the church. Consequently, her influence spread far beyond her own family.

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circle and made its abiding impression upon all who knew her. Three of her sons and their families are useful workers in the congregations where they worship. Her daughter is a faithful member of the church, and one son, who preceded her in death, was a fine Christian boy. She was a constant worker with her husband, an elder of the church in Urbana, and her chief concern was for the growth of the church. Her patience in suffering and her constant cheerfulness during the last years of her life were inspirational. Her passing is a great loss to the church in Urbana, where she had been so active, and to the Lord's people throughout Central Illinois. Members of the family, strengthened in faith by her passing, have pledged themselves to even greater service

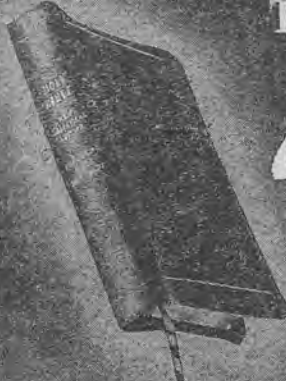
in the kingdom as they look forward to meeting her again.

CHARLES CHUMLEY

NICHOLS—Funeral services for T. B. Nichols, 70, were held from the Methodist Church, Junction, February 5, 1953, the writer officiating. Mr. Nichols, a native of Kendall County, Texas, spent the greater part of his life in Kimble County. He died at Refugio, Texas, February 3. Survivors include two sons, five daughters, nineteen grandchildren, eight great-grandchildren, five sisters and numerous nieces and nephews. Several members of this large family are members of the New Testament church.

WALTER W. LEAMONS

Junction, Texas.



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M. Sewell, M.D.

"...I Was Sick
And
Ye Visited Me..."

Matt. 25:36

Dr. Marjorie Sewell, the only medical missionary among members of Christ's church, has just returned from Africa to study tropical medicines for a year in Tulane University. She will return to Africa after the year of graduate work.

Sister Sewell was converted from sectarianism while a freshman in Abilene High School and immediately after graduation entered nurse's training. After graduating from school of nursing she came to A. C. C. to serve as school nurse. She is the sort of person who has the energy and ability to do two full-time jobs at once. After two years as school nurse and pre-med student she entered medical college in 1946 where she attended classes by day and nursed by night to pay expenses.

In June, 1950, she received an M.D. degree and departed the same month for Africa. She joined the staff of Nhome mission as doctor of the human body and of the eternal soul. She is the health guardian not only for 350 boys and girls in the mission but also for a large surrounding area. In addition to her medical services and Bible teaching in the mission, she has oversight of the girls' dormitories, sports and the work program. Their training in work consists of gardening, building, sewing, cooking, laundering, etc. As a doctor, her chief concern is with Malaria, Bilharia, and maternity cases. In her absence, patients of the mission and surrounding area must be carried 36 to 48 miles to the nearest government clinic. Relative to her work she says: "It is most gratifying to help these physically ailing people and to teach so many girls who soon will be marrying and making homes. From a class of 35, just concluded, they went home to many parts of Southern Rhodesia to influence others for Christianity. Only two of the class left without obeying the Gospel. To assist people in getting and staying well in soul and body is satisfying and I thank God for the privilege." This happy life of service and the hope of an eternal reward account for the sacrifice she is making. Her material support is a modest subsistence wage. As a doctor in her native country she could earn many times her present pay.

The Cause of Humanity, not to mention the Cause of Christ, needs immediately many more medical missionaries of Dr. Sewell's competence and spiritual stature.

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Vol. 70, No. 11]

Austin, Texas, Tuesday, March 17, 1953

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Borrowed Trouble

"Who shall roll us away the stone from the door?" This question was asked by the women who went to the tomb of Jesus to anoint his body. But the stone was already rolled away, and their difficulty was only imaginary. In their work for the Lord men sometimes imagine the door has been closed and a stone against it. So they do nothing about it. When we contemplate the duties of life, we may see many stones that need to be rolled away, but none so formidable as to paralyze hope.

When people are not in a frame of mind to do the Lord's will, they hunt for excuses—they look for a stone against a closed door. They magnify disadvantages—make mountains out of mole hills. God does not require a man to do something he can't do. When the Lord commands a thing to be done, it is a sure thing that we are able to do it.

Some people keep themselves in perpetual misery by thinking of the trouble they had yesterday, those they are having today, and those they expect to have tomorrow. Borrowed trouble never brings a person anything worth having. It is the product of a distorted imagination. That was the trouble with the Israelites when they said they could not conquer the inhabitants of the land of Canaan. All their enemies were giants—big stones—that they could not roll away. So they chose to wander in the wilderness. When church members spend their time looking for easy ways to live the Christian life—looking for detours around apparent obstacles—they make a failure. The path of least resistance is not the road to heaven.

Encouraging Words

Jesus said to his disciples, "Let not your heart be troubled; ye believe in God, believe also in me." Thomas and others were borrowing trouble. They could not see how the Lord could achieve his purposes by dying on the cross. They had the wrong idea about the kingdom he had promised to establish. They would believe in Christ only if he would ask them to believe what they already believed. And when people study the Scriptures to find what they already believe, they usually miss the truth.

The Pharisees professed to believe in the resurrection of the dead, but when it came to a test concerning Christ, they rejected what they claimed to believe. The disciples were troubled in heart because they had a weak faith concerning the resurrection of Jesus. They were astonished when they learned that he had risen from the dead.

The most encouraging object of hope is the resurrection of the dead. If this idea is destroyed, men will live in despair.

"For if the dead rise not, then is not Christ risen. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:16-20). The resurrection of Christ is the greatest fact in history. It gives more comfort to troubled hearts than anything else.

5842 Monticello, Dallas, Texas.

Jesus Condemns False Leadership

Hoyt Bailey

Some of the strongest words of condemnation are found in the twenty-third chapter of Matthew. Let us note here the first twelve verses of this chapter. "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 not after their work: 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 for to be seen of men: they make their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and 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."

We learn from the reading that Jesus spake to the multitude and to his disciples. In his discourse, he warns against the pretended religious zeal of the scribes and Pharisees. These are the ones who were supposed to keep the law as delivered by Moses. The scribes had guarded carefully the writing of the law, but there was a great need for more than the written law. Jesus saw the need of putting into practice what was written. It is right and scriptural to keep that which is written, to guard carefully what the Lord has commanded, but the Lord demands more, Jesus demands that Christians do his will according as it is written

The ones who guarded the law of Moses are spoken of as "The scribes and the Pharisees sit in Moses' seat." Such were the authorized expounders and teachers of the law. The scribes were the party chiefly denoted; they were of the Pharisaical sect; hence the addition, "and the Pharisees." It is because of their authority as appointed teachers of the law that Christ gives the command: "All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not." All that they taught according to the laws was to be observed and obeyed. However, their evasions were not to be regarded. Jesus warned his disciples and the multitude not to do after their works, "They say, and do not." The Lord warned his followers to distinguish between their preaching and their practice. Though the scribes scrupulously guarded, kept pure and unaltered the text, it was their failure to live up to the law which Jesus censured. Jesus shows their evil example in two particulars—their principle was "words, not deeds", and ostentation in religion—"They say, and do not." They enjoined obedience to the law in the minutest particulars, and yet they themselves neglected or evaded it.

Jesus pointed out that they would "Bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move one of them with their fingers." They imposed such regulations with all their crushing weight and severity upon others, demanding obedience to unreasonable regulations, thus putting "a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." Such is a great fault in our modern day, because so called religious people, sometimes religious leaders, are willing for burdens to be borne, but such religious people wait for the other person to bear such burdens. Burdens are to be borne, but they are to be borne by one another. "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden" (Gal. 6:2-5).

Those people of whom Jesus speaks in this twenty-third chapter of Matthew wanted to be seen of men. For Jesus said: "But all their works they do for 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 the chief seats in the synagogues, And greetings in the market, and to be called of men, Rabbi, Rabbi." The heathen religions have captured the attention of the press, movies, radio, and television. This spirit which existed during the days of Christ upon earth continues to exist during the twentieth century. Whatever it takes to attract the attention of men, religions of heathen origin will find those attractions. Such will do things of one nature or another in order to be seen of men. Whatever it takes for them to keep in the news, to keep themselves before the people, they will do those things. A bad principle in the religion of the scribes was that of ostentation and vanity. Doing things on the basis of out-doing someone else, doing something which will attract the attention of more men, is not doing things necessarily in harmony with the teaching of Christ. The preaching of the gospel is not to be on the basis of popularity, but to please God while leading men to submit to the will of God.

Jesus offers proof of those religious people wanting to be seen of men. He says: "They make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi." It is said that the phylacteries were either strips of parchment or small cubes covered with leather, on or in which were written four sections of the law. They were worn fastened either to the forehead, or inside the left arm, so as to be near the heart. Their dimensions were defined by rabbin-

ical rules, but the extra pious formalists of the day set these at naught, and increased the breadth of the strips of the bands by which they were fastened, in order to draw attention to their religiousness and their strict attention to the least observance of the law.

The enlargement of the borders of their garments is spoken of as the fringes or tassels which were fastened to the corners of the garments, and were composed of white and blue threads. It was claimed that this enlargement was designed to remind the wearers of the commandments of the Lord, and were regarded as peculiarly sacred. This enlargement of the fringes was supposed to be a badge of extraordinary piety and obedience, but such ostentation is condemned by Christ.

Jesus goes on to point out that those individuals loved "The uppermost rooms at feasts." The place of honor is said to have been at the upper end of the right side, the president being placed, not in the centre of that end of the table which faced the opening, but at the side. Therefore, the most honored guest would be at his right hand. The vain ones squabbled over how they might obtain this place of honor. Jesus describes the ones under discussion as loving "The chief seats in the synagogues." Dr. Edersheim describes the synagogue as being built of stone, with an entrance generally on the south, and so arranged that the worshippers might direct their prayers toward Jerusalem. In the centre was placed the lectern of the reader; the women's gallery was at the north end. "The inside plan is generally that of two double colonnades, which seem to have formed the body of the synagogue, the aisles east and west being probably used as passages. At the south end, facing north, is a movable ark, containing the sacred rolls of the law and the prophets. Right before the ark, and facing the people, are the seats of honor, for the rulers of the synagogue and the honorable." Of course, the Pharisees were more anxious to obtain those seats of honor than they were concerned about worshipping God acceptably. Those who worship during the twentieth century should check on their motive for worship.

John pointed out that during Christ's personal ministry some "loved the praise of men more than the praise of God" (John 12:42). When praise is being offered, one should consider the background of such praise. He should consider the character of the one making the praise, and he should think also of the motive involved in connection with the praise. Does the praise come from a Christian heart? Is the praise designed to do one good spiritually? Or is such done for the sake of material advantage? Will such praise meet God's approval?

Those scribes and Pharisees desired special attention in the market places. They wanted superiors to give them honorable salutations in public places. They wished to be called of men "Rabbi, Rabbi", or by the term addressed by scholars to their teacher, and repeated for ostentation's sake, of course such was to imply superiority for those called by such title. Greetings of this character are said to have been imposed on scholars and inferiors, under the pain of ecclesiastical censure and loss of salvation.

Jesus emphasized that his followers are not to seek the distinctive title of Rabbi through inordinate grasping or greedy ambition. Our Lord does not forbid respect for teachers, but

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true teachers recognize that there is but one great teacher—"One is your Master, even Christ". The Lord recognized no great distinctions among the teachers in respect to placing one over or above another. The followers of Christ were to follow no earthly Rabbi. Jesus pointed to the inspiration of the Holy Spirit as the agency through which those people were taught. Of course, the Spirit did his speaking through human agency. However, this did not give one man special distinction over another man in the kingdom of God. The Lord said to his followers: "All ye are brethren."

It is Jesus Christ who says: "And call no man your father upon the earth: for one is your Father, who is in heaven." Why do professing religious people not respect this command of Jesus Christ? The God of the universe, our Heavenly Father is the Christian's spiritual father. The individual who calls someone upon earth his spiritual father does not believe Jesus Christ, or such have more respect for the words of men than they have for the words of Christ. Jesus positively commands: "Call no man your father upon the earth: for one is your Father, whose is in heaven."

Jesus also forbade their being called masters, a thing the Pharisees claimed to be, and he pointed out again that "One is your master, even Christ." Jesus was their Teacher, Messiah, Ruler, and Guide, but Jesus is also our Teacher, Messiah, Ruler, and Guide. Though this is true, there is religious division as evidenced by innumerable sects and parties, ranging under various leaders, and generally bearing their founder's name. How mournful to think that Christ's prayer for unity in John 17 is still unfulfilled, frustrated or delayed by man's self-will.

While those people were concerned about attracting men, having the uppermost rooms at feast, occupying the chief seats in the synagogues, expecting greetings in the markets, and to be called of men "Rabbi, Rabbi", Jesus pointed out the road to true greatness. He says: "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." This first clause is a prophecy of how the haughty Pharisees are to be overthrown, and the second can well be applied to the death, burial, and exaltation of Christ.

The fact that Jesus pronounced eight woes upon the Pharisees for their conduct and teaching is evidence that he condemns corrupt leadership. Jesus said: "Woe unto you Scribes and Pharisees, and hypocrites". In this twenty-third chapter of Matthew, we doubtless find the longest list of woes pronounced against false teachers, and especially false practice that is found in the New Testament.

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Some More on Income Tax

Hugh S. Thomas, CPA

It has been called to my attention that a misunderstanding of my last article on income tax is possible in regard to statements made concerning the manner of making gifts. After studying this part of my article again, I must admit it has somewhat the appearance of trying to make what is essentially an illegal act a legal one merely by changing the form of making the gift. However, the exact opposite is what I intended to show, that is, an act that is legal in all other respects must also be legal in form to be acceptable under the income tax laws.

We teach, as members of the Lord's body, and rightly so, that regardless of our good intentions one must obey from the heart that "form of doctrine" of the death, burial, and resurrection of Christ in order to be saved. The income tax laws are similar in the sense that the "form" must be right. An individual to get a tax deduction should not give a check directly to the missionary himself to aid in that missionary's evangelistic effort. However, he can give to the church and let it be known he would appreciate that gift being forwarded to the missionary to be used by him in his teaching and preaching. My statement "for his personal use" in regard to the preacher or missionary is regrettable and I am sorry I used it. The meaning I had in mind was for him personally to use in his evangelistic efforts, and not to use for his own selfish interests. It has even been ruled in one court case in which a gift was made to an individual, a member of a religious organization, that the money was used for the benefit of the organization and that therefore the deduction was allowable (7 TCM 476). However, it is to avoid this burden of proof, or in words of scripture, "shun the very appearance of evil", that my suggestion was made that any gifts be made to the church and to leave with the elders the final decision as to propriety of using said gift in accordance with one's wishes, it being expected they would use said gift only to advance the cause of the Lord and his church. As long as the elders have the final decision as to when and where the gift is to be used, then it is my understanding the gift is legal and allowable in all respects. Certainly any attempt to camouflage a basically illegal act by dressing it up so as to merely disguise it would be abhorrent to all and sinful in the sight of God.

I feel it worthwhile to repeat that it is wrong to give for any other motive than to honor Christ and aid his Church, but a careful study of the tax laws and their application can aid us to give more and at the same time "render unto Caesar the things that are Caesar's."

A word might be in order concerning gifts made to churches outside the continental United States. A gift that is given to a church outside the United States is not deductible for income tax purposes as the contribution must be made to a "domestic" (within the United States) organization. It is perfectly acceptable, however, from a tax standpoint to give to the local church in the United States which is sponsoring or aiding in the work outside the United States. For example, if you wish to aid the German work or the Italian work you are in no danger of having the contribution disallowed if you send your gift to the Broadway church in Lubbock, Texas, or the Crescent Hill church in Brownfield, or some other church that is forwarding contributions for these respective mission fields.

As a result of the former article I have been asked some questions about tax savings for preachers and missionaries. One of my friends in Italy asked if his income were taxable. The answer may be of interest to others in foreign mission fields. The "earned" income of a missionary is not taxable if he is a "bona fide resident". To be a "bona fide resident" does not mean a citizen of a foreign country but is a technical term that means that one must be in the foreign country for

at least a full-taxable year and must have the intention of making his home there during an "extended stay". Business trips or vacations back to the United States do not disqualify one from being a resident within the meaning of this term. As an alternative to the intention to take up residence, actual physical presence in the country for 510 days out of 18 months also qualifies the missionary not to have to pay tax on his earned income.

As for preachers here at home they can best save money by keeping an accurate account of all expenses incurred in their ministerial duties such as car expense, the cost of entertainment of church groups in their home or elsewhere (as distinguished from mere social relaxation), meals and lodging paid while away holding meetings (if not reimbursed), etc. An actual receipt should be kept if possible and definitely a written record as an aid to one's memory for many little expenses are often forgotten which can add up to a sizeable total. On the other side it might be well to mention that a preacher's marriage fees are taxable income and he should also keep a record of them.

Some churches that do not own residences for their preacher to live in can sometimes help the preacher when they hire him by renting a house for him and paying the rent direct to the owner. This keeps the preacher from having to pay income tax on the rent money as "the rental value of a house furnished a minister of the gospel is not taxable income" to said minister. This again is a case where the form must be right, for if the minister receives the check and then pays his own rent he must pay tax on all his income including the money used to pay his rent.

Sometimes the preacher can be helped, in instances where he is paid a salary and in addition is paid a certain amount to cover his car expense, for this car expense to be set out separately. This permits the actual car expense to be deducted from the reimbursement rather than being disallowed by the "standard deduction" in those cases where the "standard deduction" applies.

Brownfield, Texas

Three Great Voices

(Psalms 19)

By Frank L. Cox

Between the first verse of the Gospel of Matthew and the last of the book of Revelation, there are 283 quotations from the Old Testament. Significant is the fact that 116 of these quotations are from the Psalms. This is a definite indication of the value of the Psalms. Originally the Psalms was the hymn-book of the Jewish church. In our struggle toward the light and deliverance, we should remember that our Lord, during the days of his flesh, often quoted from the Psalms. It was the first book which the early church placed in the hands of the young convert and it was used as a guide in the praise service during the days of the apostles. It is the only one of the Old Testament books which is bound up with the New Testament as if it belongs there. Some people think of David as the author of the Psalms; as a matter of fact he wrote less than half of them. The book "includes the production of many different writers, widely separated one from another, not only in time, but also in style." We think of the collection as a book; in fact, it includes five books, distinctly separated, each containing the production of different authors and periods of Jewish history.

- I—Psalms 1-41.
- II—Psalms 42-72.
- III—Psalms 73-89.
- IV—Psalms 90-106.
- V—Psalms 107-150.

The authorship of Psalms 19 is ascribed to David. In profoundness of thought and comprehensiveness of expression, it is indeed one of the greatest of all the Psalms. When we read it, three great voices are heard. In verses 1-6, we hear the voice of nature; in verses 7-11, the voice of the law; in verses 12-14, the voice of prayer.

I. The Voice of Nature (vs. 1-6)

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The heavens (the sun, the moon and the stars innumerable) declare, or make known, the glory of God. Just as a building declares the reality of a builder, so the heavens declare the reality or the existence of God. (See Hebrews 3:4). The stars are

"Forever singing, as they shine,
The hand that made us is Divine."

Not only is this true, but the heavens also declare the glory or character of God. Said Emmanuel Kant: "Two things fill my soul with wonder: the starry heavens above, and the moral law within." The natural world about us proclaims the power and the wisdom and the love of the Eternal. And the firmament (the sky, or expanse above) showeth his handiwork, or hand-work. "He who looks up to the firmament and then writes himself down an atheist brands himself at the same time as an idiot or a liar."—Spurgeon. Day unto day uttereth (pours forth) speech. It speaks in fulness, streaming forth a perpetual fountain, giving evidence of God's power and glory. And night unto night showeth knowledge. "The heavens by day are so marvelously unlike the heavens by night that the Psalmist's imagination conjures up two long processions, each member of which passes on the word entrusted to him to his successor—the blazing days with heaven naked but

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for one great light, and the still nights with all their stars."—A. Maclaren. There is no speech nor language; their voice is not heard. The heavens teach in majestic silence. They do not speak to the ear, but to the understanding heart. Their line (the sphere of their influence) is gone out through all the earth, and their words, or lessons of truth, to the end, or the extremity, of the world. The sun declares God's glory over the face of the earth. Every eager eye can see; every open heart can learn. In them hath he set a tabernacle for the sun. The Creator made of the heavens a dwelling place for the sun. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens, and his circuit unto the end of it; and there is nothing hid from the heat thereof. The Psalmist singles out the sun as the chief witness to God's glory and majesty and personifies it as though it were a hero or ruler for whose abode the Creator has fixed a tent in the heavens. "Thence he comes forth morning by morning like a bridegroom in all the splendor of his bridal attire, in all the freshness of youthful vigor and buoyant happiness (Isa. 61:10; 62:5). The beneficent influence of light and heat are universally felt."

II. The Voice of the Law (vs. 7-11)

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.

The law of Jehovah is perfect (free from defect or blemish), restoring the soul. The word of God revives the soul. By the power it radiates, it brings the soul back to God. The testimony (revealed will) of Jehovah is sure, i. e., raised above all doubt in its declarations, making wise the simple. God's word is the great enlightening influence, our one and only safe guide in our moral and religious life. It is "a lamp unto my feet, and a light unto my path." The precepts (instructions in moral conduct) of Jehovah are right, rejoicing the heart. No joy is comparable to that which results from knowing and doing the will of God. (See Psalms 40:8). The commandment (law) of Jehovah is pure, i. e., free from error or human tradition, enlightening the eyes, "with brightness beyond that of the created light which rules the day." (See Psalms 119:130). "The spotless law imparts to us its Divine quality, and thus fills the soul with vision and joy."—Watkinson. The fear of Jehovah. Here an effect of the word takes the place of an attribute. The word, when read by an honest man, produces reverence for God. Is clean, pure, holy, requiring moral purity in the worshippers. Enduring forever. The Old Testament was relatively incomplete and destined to be done away, but the moral code of it abides. Jesus came not to destroy, but to fulfill. All that was good and holy about the law has been preserved and given a spiritual significance. (See Matt. 24:35). The ordinances (relative duties of man and man) of Jehovah are true, and righteous altogether. They are founded upon eternal principles of truth and, for this reason, they are true and righteous, constituting the only safe rule of conduct. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: In keeping them there is great reward. The delights

of the word are in these two verses enumerated, which are these: It is more valuable than gold, more delightful than honey, it warns the wayward, it rewards the obedient. The law is a great possession, an abiding pleasure, a sure protection.

III. The Voice of Prayer (vs. 12-14)

While looking into the law, the Psalmist found reflected his own imperfections. Hence, the praise which he had for the law is quickly turned unto humble prayer. "The contemplation of the law," says an eminent scholar, "cannot but lead to self-examination, and that to petition. His shortcomings appall, for by the law is the knowledge of sin."

Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

Who can discern his errors? Though we try diligently to find our faults, some of them will be overlooked. Clear thou me from hidden faults, i. e., the faults we cannot see in ourselves. Keep back thy servant also from presumptuous (habitual, deliberate) sins; let them not have dominion over me. It is comparatively easy to eliminate faults while they are incipient and occasional; but once they have developed into open, habitual sins, they are tyrants whose yoke it is well nigh impossible to break. Then shall I be upright, and I shall be clear from great transgressions, the climax of "presumptuous sins," the final falling away from God. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer. "He best loves the law of Jehovah who lets it teach him his sins, and sends him to his knees; he best appreciates the glories of the silent heaven who knows that their witness to God is but the prelude of the deeper music of the Scripture's declaration of the heart and will of Jehovah, who grasps him as his strength and his redeemer from all evil, whether of sin or evil or sorrow."—The Expositor's Bible.

Let Us Learn:

1. That "the heavens declare the glory of God." Not only does a building declare the existence of a builder, but also his glory or character. When we survey the wonderful works of God in the material universe, we conclude that he is wise, powerful, and benevolent.
2. That, with all of its beauty and grandeur, the voice of nature—the declaration of the heavenly bodies—is not a moral guide. It does not teach us our duty toward God or toward our fellowman. Here the voice of revelation comes in and does for us what the voice of nature cannot do.
3. That the Bible, God's great book, is the one and only all-sufficient guide in the realm of morals and pure religion. In the incomparable work of converting or restoring the soul, of guiding man in the path of safety, of leading him to heaven, it is "perfect."
4. That the word of the Lord is endowed with wonderful attributes. It is "perfect," "sure," "right," "clean," and "true and righteous altogether."
5. That the word of the Lord produces marvelous results. It restores the soul, makes wise the simple, rejoices the heart, enlightens the eyes, and gives an enduring foundation. Man needs to read, to believe, to obey.
6. That when the sons of men look into the word of the Lord, they find reflected therein their own imperfections. This changes the praise they have for the law into humble prayer.

Studies In Galatians (No. 5)

R. C. Bell

Inasmuch as "the truth of the gospel" hangs thereby, Paul lays a broad, deep foundation for his independent apostleship. This foundation consists of three pillars: first, he received his apostolic commission directly from heaven; second, the original apostles understood that his apostleship was different from theirs, and gave him full endorsement and fellowship; third, when Peter made a mistake at Antioch, he corrected him. Previous essays have dealt with the first two pillars. This essay treats the third pillar (2: 11-18).

Peter's Mistake

Peter's experience in connection with Cornelius, the first heathen Gentile to become a Christian, convinced him that Christ was for all races and cultures of men. When the church in Jerusalem contended with him for eating with "men uncircumcised," he championed the cause of the Gentiles so effectively that the Jews began to accept uncircumcised Christians into the church.

A little later, Antioch became the cradle, and still later the citadel and missionary center, of Gentile Christianity. When Peter visited this great church, he engaged freely in social intercourse with its Gentile members, as was his right and custom, until some rigid legalists, who would impose circumcision on baptized Gentiles, came from Jerusalem. Then, "He drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation." But when Paul "saw that they walked not uprightly according to the truth of the gospel," he resisted Peter, the leader, "to the face because he stood condemned" (2:12-14). Remarkably strange that Gentile Christians suddenly became unfit associates for Peter! Is there to be one church for Jews and another for Gentiles?

The difference between Paul and Peter was not in doctrine, for both spoke "as the Spirit gave them utterance." They agreed that Christianity without additions from Moses would make full-grown Christians. But Peter, under pressure of the Judaizers, ceased in Antioch to fellowship Gentiles as he had been doing since Cornelius several years before. He had not changed his faith, however; he only acted as if he had. In doctrine, he stood firm; in conduct, overawed by men, he failed. This was "dissimulation," or hypocrisy.

Here are some things to warn and fortify us all. The fact that all the Jewish brethren in Antioch, including Paul's old and tried friend, Barnabas, (how much sleep did Paul lose over this?) were carried away, shows the mighty power of bad example. And if bold Peter and good Barnabas became hypocrites, for whom is hypocrisy impossible? The base motive, "seeking the favor of men," led these two men of good intentions to disguise their attitude toward the law and to pervert the gospel of grace. "The fear of man bringeth a snare" (Prov. 29:25). Probably, they did not realize either that they were hypocrites. And hypocrisy of which its victim is unconscious is the worst form of hypocrisy. For Christians to curry favor of men, from whom their calling certainly and definitely separates them, is, any time and anywhere, perilous.

Peter Corrected

Even after Cornelius, Peter knew that God made no distinction between Jew and Gentile, but that he freed both religiously from the unbearable yoke of the law, cleansed both by faith in Christ, gave both the Holy Spirit, reconciled "both in one body unto God through the cross having slain the enmity thereby," made "in himself of the two one new man, so making peace," and that both equally had through Christ "access in one Spirit unto the Father." Peter knew

too much to be guilty of his conduct, and his slowness to see the implication of his retraction is astonishing. Oh, the weakness and fallibility of even good men!

To Peter, who had possessed this vast wealth of unforgettable knowledge (can men forget what they learned by experience?), and had lived accordingly for years, Paul said something like this: "Your ignoring Jewish scruples respecting circumcision, meats, days, and such like, at first, that you might fit smoothly into the life of this Gentile church was your Christian liberty and duty. But your reversing yourself when Judaizers came has involvements of extremely disastrous consequences. Remember, Peter, that you and I in becoming Christians discarded as a means of salvation all our unavailing legal advantages over lawless sinners of the Gentiles, took our place beside them as condemned sinners all, and, since no man can be justified by law, were justified even as they by God's grace through our faith in Christ. Your going back to Moses implies that you are correcting the mistake you made in giving him up for Christ. Do you not see that your conduct will be interpreted as inability of faith in Christ to satisfy human need, and as inadequacy of Christ himself to fulfil the deeper and higher longings and aspirations of the soul? Dear brother, remember your speech in the meeting at Jerusalem. How can you be such a great transgressor as to pervert the gospel and to make Christ a minister of sin?" (See 2:14-18).

Who, knowing Paul of the Acts and of his epistles can doubt that he reasoned and pleaded wisely, tearfully, and successfully? Who, knowing Peter of the gospels can doubt that he, in bitter weeping and true repentance, was restored to become a better and stronger man than ever? Two big men met in this incident face to face and heart to heart. Peter was good and great enough to acknowledge his mistakes when it was made known to him, and to respect and love Paul evermore for the rebuke and correction (See 2 Peter 3:15). Had not the truth of God and the souls of men been at stake, would Paul have written the Galatians about his having corrected Peter? When they read about it, could they still doubt Paul's apostolic knowledge and authority?

Peter was so human—impulsive, energetic, basically honest; an ambitious man of action and magnetic leader of men; a man given to rashness and shrinking from ridicule. His faults were but shadows of his virtues. He always needed a wise friend of deliberate mind and sound judgment for restraint and balance—an eye for his hand. For a few years he had such a friend in Jesus. At Antioch he is in character. Had not Paul saved the situation, would not the caste system have entered the church to rob her of her gospel of pure grace and liberty?

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ASSOCIATE EDITORIALS...

M. Norvel Young

What Does the Bible Say?

A COMPLIMENT COMES FROM AN ENEMY

Recently a shipment of Bibles was stopped at the border of East Germany. The Bibles were examined by the authorities and declared contraband. The Russian officials said that these books contained dangerous propaganda. What a compliment for the living Word of God. Yes, it is the most dangerous propaganda in the world against godless communism, against tyranny, against paganism, against slavery, against lying and stealing, murder, adultery, drunkenness, and all evil.

Sometimes those who are enemies of the truth unwittingly pay Christians great compliments. This happened to Paul and Silas in Thessalonica in ancient Greece. After they had been released from prison in Philippi they travelled about a hundred miles to Thessalonica, which is today known as Salonica. There they preached the crucified Christ as the risen Lord. A great multitude of the devout Greeks believed this gospel. Some of the Jews also believed, but the others stirred up a mob against the Christians. Then it was that they paid the Christians a great compliment, even though they meant it to be otherwise. They said to the rulers of the city, "These that have turned the world upside down are come hither also . . ." (Acts 17:6).

Probably these enemies of the truth meant to imply that wherever gospel preachers went there arose disturbances and mob violence against them. But actually they spoke a greater truth than they realized. The gospel is literally "dynamite" as Paul calls it in Romans 1:16. It is the power or dynamite of God unto salvation to those who accept it. Paul and Silas were doing more to turn the old sinful, pagan, Roman world upside down than even their enemies dreamed. The simple Christianity which they were preaching was converting men, transforming their lives from selfish, hateful, lustful ways to the way of Christ. Within a few decades the dynamic force of this new faith would revolutionize the thinking and daily living of millions. The faith they preached was turning the Roman and Greek and Hebrew world upside down!

Real New Testament Christianity will always turn the world upside down wherever the world is dominated by paganism, materialism, and evil. One reason today why many people ignore Christianity is because many professed disciples have lost the dynamic, crusading spirit of New Testament Christianity. Let me challenge you to study your New Testament again, and catch the glorious spark of a faith that is bold, daring, adventurous.

The struggle between good and evil, light and darkness goes on in every land, in every community. Christ calls us to "fight the good fight of faith!" He challenges us to deny ourselves, and take up our cross daily and follow him. Pray that millions will take up that challenge in the coming year, and that the enemies of the gospel may be constrained again to say: "These Christians are turning this pagan, materialistic, sick world upside down."

Only the power of the gospel can change men into the image of Christ. Only changed men can make a changed world. The hope of this world is the gospel of Jesus Christ! Have you surrendered to it? Have you acknowledged his claim on your life, trusted in him as the Son of God, repented of your sins, confessed your faith in him before men, been buried with him in the likeness of his resurrection? Are you working with him to turn the world right side up?

THE FIRST GERMAN LECTURESHIP A GREAT SUCCESS

We have had several European lectureships here in Frankfurt which have been conducted in English, but last Sunday night the first lectureship held in the German language was closed. We felt at the end of the week that it was a great success. Brethren came from Munich, Stuttgart, Karlsruhe, Mannheim, Heidelberg, Heppenheim, Wiesbaden and Hanau. It was a great source of encouragement to all and especially to the West End congregation here in Frankfurt. Many of the brethren here in Frankfurt said they were astonished to see there were so many German brethren who could preach the word of the Lord in such a wonderful way.

One of the outstanding aspects of the lectureship were the debates that were held each day. Subjects debated were: "Original Sin," "Salvation by Faith Only," "Peter was First Pope," and "Instrumental Music." It was indeed a great inspiration to see these young men defending the faith as they did. After the debates were over, an hour was spent in discussion. During these discussions, those who had been assigned the wrong side of the question helped answer their own arguments. Some of the brethren were skeptical of these debates when the lectureship started because this was something new here in Germany, but at the end almost everyone said that it was one of the best parts of our lectureship.

The lectures were climaxed Sunday afternoon when congregations in the Frankfurt area assembled for a singing. Each congregation sang a special song and each preacher from that congregation gave a report of the work that was being done. This gave the different congregations a chance to see what was being accomplished in the different places. Approximately five hundred people were present for the singing.

We hope to continue these German lectureships each year and try thereby to build up a closer unity and fellowship among all who are preaching the gospel in Germany—OTIS GATEWOOD, Frankfurt, Germany.

GOD, MAN AND MONEY

M. Norvel Young

To meet the need of a pamphlet teaching members of the church their duty in regard to the handling of money, a new pamphlet is being published April 1st. It will contain the following articles:

"Can I Afford To Be Honest in Business?" by Robert Bell; "The Elder's Responsibility to Wisely Spend the Contribution," E. R. Harper; "It Pays to Give," by Dr. John G. Young; "A Liberal Church Will Prosper," Otto Foster; "What Percent of My Income Should I Give?", Clifton Rogers; "New Testament Teaches Planned Giving," John Banister; "The Proper Use of Money," B. C. Goodpasture; "The Individual Christian's Duty to Give Each Lord's Day," Jack Meyer; "Modern Idolatry—Covetousness," Dean Brookshire; "Sacrificial Giving," F. W. Mattox; and "The Land is the Lord's," by Tim O'Shanahan.

These may be ordered at 10c each from the Firm Foundation, Box 77, Austin 61, Texas.

SONG BOOKS

Many of our readers desire the muslin or paper-lined cloth editions of our two popular song books. We have just bound a large edition of each of them in this binding:

New Wonderful Songs, muslin binding, in any quantity, per copy 65c

New Ideal Hymn Book, muslin binding, in any quantity, per copy 65c

FIRM FOUNDATION PUBLISHING HOUSE
Box 77, Austin 61, Texas

EDITORIAL

G. H. P. SHOWALTER, Editor

THE CHURCH OF CHRIST

The church of the Lord Jesus Christ differs materially, widely, fundamentally, from every other religious institution in the world. Modern denominations and ancient denominations, sects, parties, heresies and factions bear no resemblance whatever to the church founded by the Lord Jesus Christ. When the Savior said, "On this rock I will build my church," he had reference to the divine, spiritual institution to be composed of those who would renounce the world and all sinful practices and adopt for practice in their life the precepts of himself.

All denominational and sectarian bodies are narrow and intolerant. They impose limitations for their membership that precludes the possibility of many excellent people entering them. Everybody who wants to obey God rather than man has equal opportunity in the church of the Lord Jesus Christ. Its simplicity in the matter of its organization and work permits of everyone a field of his highest usefulness and secures to every member equality before God, and in the sight of men. Every other institution in the world, including all religious institutions that are not of divine origin, makes provision for personal preferment and distinction. They make provision for having certain great ones among them; they arrange places for officers of rank and prominence, for grandees and celebrities.

The church that Christ founded is far different. He who would be greatest must be the least of all. It is not a matter of distinction in place and rank; it is not a matter of respect of persons. In the church of the Lord Jesus Christ, he is greatest who serves most. It matters not how inconspicuous one may be among his fellow men, he has the opportunity to measure up to the highest standard in Christ if he performs the largest service. Even the poor not only have the gospel preached to them, but its power, influence, effects, results, in the character becomes as potent among them as among those in the more favored circles of

social, commercial or political life; and one in the humbler ways and walks of life may as certainly exercise an influence for good and many times as great an influence for good and even greater than that exerted by men and women in the more eminent and desirable circles of life. Take the example of one poor man converted to Christ; one who has fully and thoroughly, completely, turned to the Lord. He lacks education as men use this word. He lacks culture and refinement of society, but he moves among the thousands of people upon whom such attainments count for even less than nothing. What is culture, anyhow? What is it to the man or the woman in poverty's realm, struggling for the necessities of life? Education, culture, refinement? All these are only relative terms. One may be accounted highly refined, highly cultured, highly educated, in a certain strata of the social compact and be reputed as nothing in these attainments when measured by the unit of measurement employed in another social or educational circle.

The Christ of God inculcated among men, certain grand, great fundamental principles relating to life and conduct. These, when once adopted and applied in the social, industrial and civil life of man, wherever he is, will make man the most useful possible in the realm in which he is moving. Christ meant an opportunity for every man to make the most of power and possibility that lies easily within his grasp. To follow Christ means to employ in its most efficient manner the powers and utilize the possibilities that lie within our reach. The gospel makes men and women better. The teaching of Christ, accepted, believed and obeyed, institutes a certain dependable, even if sometimes slow and inapparent, transformation of character. No other great leader ever acted upon the same psychology in establishing his cause and claims among men. Christ magnified service. Christ magnified the simpler, stronger, greater elements that go to make the most out of all men and that contribute the highest values for the good of others.

PROSPECTS AT NHOWE MISSION—MACHEKE, SOUTHERN RHODESIA

A. R. Holton

It seems a long time since Brother Sheriff converted a man at Bulawayo and sent him out to preach to his people. This man enabled the brethren to begin Nhowe Mission. Since 1938 Central Church of Christ has spent \$100,000 at this Mission.

We have just had a first-hand report from Miss Marjorie Sewell and Miss Ann Burns. These young women have spent about two years on the mission. Miss Sewell has been supported by the Vine Street Church of Christ in Abilene, Texas. Miss Burns has been supported by the Trinity Heights Church of Christ in Dallas, Texas. They have worked in the clinic on the mission. They have not only ministered to the needs of the mission itself but have gone out into the native villages

to aid public health and nursing.

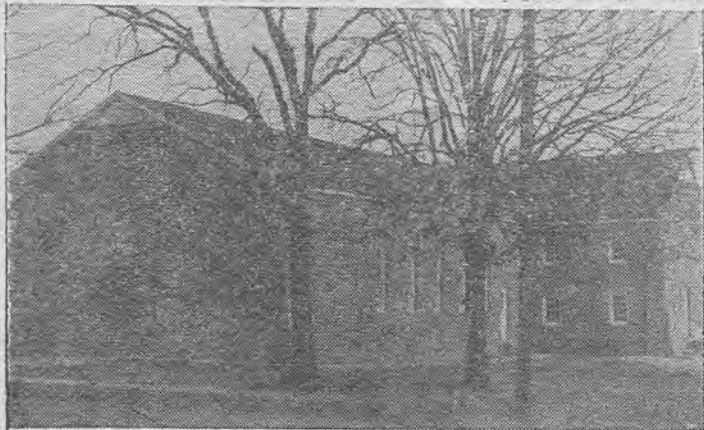
They report that there are 350 students under the direction of Boyd Reese, Superintendent. These young people study the Bible daily. The church meets each Lord's day on the mission.

Brother Ulrich Steiniger was baptized at Nhowe Mission and was recalled to Germany after the war. He has now returned to Johannesburg and would like very much to come back to Nhowe Mission and give his life to the work there. Brother Steiniger would be a great help on the mission. He is a good farmer and would make an excellent man for the upkeep of the mission in general. All who know him say he is a good Christian, that he understands the gospel and that he tries to live it daily. His German brethren are supplying him with a meager salary. This needs to be supplemented. We feel that if the brethren knew of this opportunity there would be liberal support of this man. More information can be given if requested.

Report On Mena, Arkansas, Work

B. B. Harding

The Northside Church of Christ, 12th and Maple, Mena, Arkansas, moved from a rented store and into this splendid boulder-stone building July 18, 1952, and began with a meet-



Northside Church of Christ, Mena, Arkansas

ing by Brother Perry B. Cotham, supported by the Lamar Avenue congregation of Paris, Texas. There were four baptisms and one restoration, and there had been nine baptisms in previous few weeks. Many non-members visited during open house and the meeting.

The building is 40 feet by 70 feet with a two-story 30 feet by 60 feet rear. It contains two restrooms, study, nursery, and vestibule in the front with a balcony to seat 100 above these; auditorium to seat 260 and finished in maple-stained knotty pine wainscoting, willow green celotex panel walls and white ceiling, 2 ft. rise in sloping oak floors, oak pews from L. L. Sams & Sons; concrete baptistry entered from second floor, two dressing rooms, and two rest rooms; and fifteen classrooms, nine of which are completed and in various colors. It was built without special architect and contractor, and financed by the Broadway Plan of Houston on a \$25,000 loan. \$5,000 was given by the members and by other members or churches of the brotherhood. B. B. Harding, the local preacher, worked five days a week for several months and most of the 85 two-hour night shifts when from two to twenty other men and boys gave their time.

The membership has grown 50% in the one and one-half years Brother Harding has preached there. The present membership is 75—18 couples, 19 single youths, and 20 women. The collections from these laboring members averaged \$112 weekly in 1952, but below \$100 so far in 1953 because of illnesses and business cut. Since they're paying \$50 a week on the loan and \$5.00 a week on a heating system. They are still getting monthly support from Nashville, Arkansas, and Overton Road in Dallas and Walnut Street in Texarkana of \$25.00 each; \$20.00 from Pecos, and \$10.00 from Spur. The radio work—\$5.00 for fifteen minutes each Sunday—has been supported since October from gifts and \$5.00 monthly from each of the following: DeQueen, Arkansas, church, Brethren J. W. Hall and A. L. Rhodes of Andrews, Texas, and Sister Lonnie Kirkland of Boise, Idaho.

Since the same elders of Vinita, Oklahoma, church, where Brother Harding preached nine years ago, have invited him back, he is returning to Vinita after February 15. No one has been chosen to preach at Mena, and anyone interested should write the Northside church immediately, giving all needed information in the first letter.

LITTLE ROCK, ARKANSAS, REPORT

Cleon Lyles

Little Rock is soon to have its ninth congregation. This will be the sixth congregation that has had a beginning in the past seven years. Before that there were only three churches of Christ in the city, two in Little Rock and one in North Little Rock. About seven years ago the South Highland church began meeting in a new building that was erected on South Lewis Street. Before this a few had met in a store building on Asher Avenue. About two years ago they sold their property to the Safeway Company, and erected a much better building within a block of their old location. This is one of our most thriving congregations. The Pulaski Heights church began in 1947. Their building was erected by the Downtown church, which was then meeting at 4th & State (Now Sixth at Izard), and the membership went from this church. They had an auspicious beginning. They began with nearly two hundred members and a small debt. They have a very nice building and have had a local preacher from their beginning. The next congregation was begun in the Sylvan Hills section of North Little Rock. They met for two years in the YMCA building but recently moved into their own new building, which is conveniently located. They have a local preacher. About a year ago a congregation was started on West 12th Street in Little Rock. They have been meeting in a store building, but are now erecting their own edifice. They have had a regular preacher from the beginning. About six months ago a congregation was started in the Levy section of North Little Rock. They are meeting in the Legion building, but have plans for erecting a building of their own.

They have a regular preacher. Members from several congregations have made up these new congregations. We have given members to each of them. None of them started because of difficulty in any congregation, but with the blessings of all other churches of Christ in the city.

The new church will be located on the east side of Little Rock. They have purchased property, on which is a large frame building, at 16th and Commerce. They will have their beginning about the first of March and Lewis Sharp, who is a member at Sixth and Izard, and the son of one of our elders, will preach for them.

Thus the kingdom is spreading in Little Rock, and we believe there are big days ahead. All the churches are doing good work and will soon be strong churches.

We are now in our eighth year with the Downtown church and are enjoying our best year. Contributions for January averaged more than \$1400 per week, and we are having about 200 additions a year. The Lord has been good to us and we are thankful.

Commentary on the Entire Bible

by Jamieson, Fausset and Brown	7.95
Commentary on Hebrews by Milligan	2.50
Fourfold Gospel by McGarvey-Pendleton	3.50
The One-Volume Bible Commentary, covering the entire Bible by J. R. Dummelow	5.00
Commentary on Romans by Moses E. Lard	3.00
Commentary on First Corinthians by Lipscomb-Shepherd	3.00
Campbell-Owen Debate on Infidelity	3.00
Memoirs of Alexander Campbell	8.50
Sermon Outlines, W. A. Schultz	5.00
Campbell-Purcell Debate on Catholicism	3.00
History of the Christian Church, Geo. Parker Fisher	5.00
Why I Left, Thomas L. Campbell	3.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

FROM THE HARVEST FIELD

Virgil Bentley, 201 West 6th St., Cordell, Oklahoma, March 2: Two were baptized here yesterday.

J. T. Marlin, Sweetwater, Texas, March 2: One was baptized here yesterday. Our meeting with Trine Starnes is March 15-22.

William B. Kughn, 506 Cotton Avenue, P.O. Box 831, Caruthersville, Missouri: Two came forward confessing faults and two were baptized into Christ. The work here is doing nicely.

A. E. Wickham, Coshocton, Ohio, March 2: We had two nice crowds at the services at the East Main Street church of Christ in Coshocton yesterday. We have lots of sickness in this splendid congregation.

The old price of \$3.00 for Hurlbut's Story of the Bible no longer applies, as this edition is no longer in print. We have a good stock of the new "Anniversary Edition" with many improvements, at \$4.95.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, March 3: Two were baptized and three placed membership at the West Avenue church during the past week. Attendance and interest continue to increase.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California: We are apparently making some very favorable progress here in the Lord's work. Plans are almost complete to begin construction of a new church house.

The ACC Lectures for 1953 are already in process of printing and we would appreciate a notice from all who want a copy so that we may know how many to print this year. Already orders are considerably more than for any previous year.

A. L. Harbin, 109 14th St., Vallejo, California, March 5: We left Mapa to begin with the church in Vallejo the last Lord's day in January. One has been restored and one identified since we came. Brother Roy E. Cogdill will preach in our meeting, April 30 through May 10.

F. B. Shepherd, P. O. Box 63, Honolulu 10, T. H.: I came here in January to work with this congregation at least one year. It promises to be very interesting work. It seems to be a very nice group and very cooperative. This is a very beautiful country. The church is composed largely of young people. About 85% are service men and their wives.

Tom Harris, 1802 Caroline Street, South Bend, 14, Indiana, February 27: Two baptisms at Caroline and Calvert Streets during February. I will be with the brethren in Farmersburg, Indiana, June 28 through August 9. Upon my return from summer school, I will begin our fourth year in South Bend, the Lord willing.

Mrs. Roy Miles, O'Donnell, Texas, March 2: Anyone who would like some back numbers of the Firm Foundation and Christian Woman, please write me and I will mail them to you. I did this once before and the response was wonderful. This is so much nicer than destroying them. They may save a soul.

T. H. Tarbet, 813 West 17th, Big Spring, Texas, March 5: Since last report, several months back, thirteen have been baptized at East Fourth and Benton.

Clyde C. Corner, 208 North John, Holdenville, Oklahoma, March 3: We are getting off to a pretty good start for 1953. One was baptized recently. I have time for one meeting during the summer months.

Jas. E. Laird, 214 Slate Street, Rockmart, Georgia, March 6: I began work with the church at Rockmart, Georgia, in October, and two have been baptized and one restored. The work is making good progress. We hope soon to begin construction of some new class rooms.

Oliver C. Cunningham, 406 Chestnut Street, Cookeville, Tennessee, March 4: My work with the Willow Street Church of Christ in Cookeville began last Sunday, March 1. I will preach in a gospel meeting here at Willow Street, March 22-29. One was baptized last Sunday.

J. D. Pinkerton, 7306 Marcell Street, Austin, Texas, March 5: February was a very encouraging month for the church that meets at 81 San Marcos Street. There was a total of eighteen to respond to the invitation. One was baptized, four came by transfer of membership, and thirteen were restored with eleven of this number being new additions to our membership.

Alan Bryan, Lubbock, Texas, March 6: Total responses during 1952 at the Broadway church in Lubbock amounted to 426 of which 156 were baptisms, 88 were restorations, and 187 were identified as Christians. Total contributions amounted to \$185,000. The budget for 1953 totals \$200,000 of which one-half is to be spent for work away from home. Attendance in Bible School so far this year has averaged slightly below 1100.

Paul McClung, 607 North First, Lamesa, Texas: C. E. McGaughey did the preaching in a meeting which closed here February 22. Nineteen were baptized and thirteen restored. Four have been baptized since the meeting. The church here has never been in better condition spiritually, financially, or otherwise. We have just recently completed a \$7,500 annex which gives us the best in office space.

Malcom P. Hineckley, 3034 E. Gage, Huntington Park, California, March 2: One more has been baptized here and one more placed membership. In the past half week we have broken three different attendance records. We have gone over the 40 mark for our ladies' Bible class, over the 100 mark for our mid-week service, and in Sunday school we reached 171 yesterday. Every phase of the work here is progressing in an inspiring way.

Here are the late prices on some standard books that most homes have or should have: Cruden's Concordance, \$3.50; Smith's Bible Dictionary, Teacher's Edition, \$3.00; Hurlbut's Story of the Bible, \$4.95; Johnson's People's New Testament, 2 vols., \$6.00; Commentary on Acts by J. W. McGarvey, \$3.00; Commentary on Matthew and Mark by J. W. McGarvey, \$3.00; Sermons by J. W. McGarvey, \$2.00 — Firm Foundation Publishing House.

Tom Harris, 1802 Caroline Street, South Bend 14, Indiana, January 29: Three baptisms and one restoration at Caroline and Calvert during January.

Rufus R. Clifford, Box 282, Lawrenceburg, Tennessee, March 7: Attendance and interest are good in spite of the flu epidemic. One was baptized last week. A. Hugh Clark of San Antonio, Texas, will be with us in a meeting April 5-12.

Ernest McCoy, Borger, Texas, March 6: During the past three weeks nine have placed membership with the congregation and two have been restored. We are continuing with two morning services until a building can be erected for another congregation.

Tice Elkins, 4428 Gresham Street, San Diego 9, California, March 4: Please send all orders for "Sounding of Seven Trumpets" to the Firm Foundation. I am at address above and still bedfast, cannot walk a step alone. I would enjoy letters and cards from all dear friends. I will be here for a long time if I live at all.

John T. Smithson, Wingo, Kentucky, March 2: Since last report, I have preached at the following places: Seventh Avenue congregation, Miami, Florida; West Flaglar Street church, Miami, Florida, and the Homestead church, Homestead, Florida. The audiences were good and very appreciative. No additions at any of these congregations. However, we hope much good was done and will be seen after a while.

James O. Wilburn, Box 11, Gruver, Texas, March 1: A. C. Williams and O. T. Shewmaker will assist the church at Gruver in a meeting April 1-12. Classes in singing will precede each night assembly. Congregating will occur at 10:00 a.m. and 7:30 p.m. daily. An afternoon song service is to be held Lord's day, April 5th, at 3:00 p.m. This finds me at the beginning of a meeting at Tulare, California.

W. S. Willis, 2811 Avenue E, Fort Worth, Texas: I am now in position to take local work or conduct a number of meetings. I will go anywhere for meetings, and will consider local work within one hundred and fifty miles of Fort Worth. If any congregation can use me I will appreciate your calling me. I can give as reference any of the ministers or elders of the congregations here in the city. "Here am I, send me."

Will W. Slater, Hydro, Oklahoma, March 3: The work in Hydro is making some progress. Two baptisms last week. Congregation is small in number, 50 members, including several young folks who are still in school. Our Lord's day attendance averages 85. Our contributions from \$65.00 to \$95.04. We are planning a Lectureship March 22-27. Different speaker each evening. We also plan for two meetings this year. Congregation small in number but rich in faith and zeal.

Olustee Church of Christ, Olustee, Oklahoma, March 4: The church here desires the services of a gospel preacher. The church owns a preacher's home and will pay a good salary. The church is active and growing. Wallace Layton has held a number of meetings here the past five years. Joe L. Banks will conduct a gospel meeting March 8th through the 15th. Robert Boyd of Fairbanks, Alaska, and Clyde C. Sloan of Washington, D.C., were the two last local preachers.

From Dickens, Texas: One baptized and one restored.

Jess H. Hall, P. O. Box 401, Paducah, Kentucky, March 4: Joe Malone of Fort Worth, Texas, will preach and Foy Hall, also of Fort Worth, will direct the singing in our meeting here at Broadway during the first two Sundays of April. Those in reach of Paducah are invited to attend the services of this meeting. During February, six were identified with us and one was baptized.

Bryan S. Brown, 115 Thorn Street, San Diego 3, California, March 3: We are happy to report that we have broken all previous Bible school attendance records here at Hillcrest; twice within the month. Three were added to our number by membership last Sunday. These included a man and wife who had been serving as deacon and teacher with their former home congregation. Paul Harper of Glendale will be the preacher in our spring meeting which begins March 29.

V. A. Vick, Box 452, Delhi, Louisiana, March 3: I have resigned the work here, effective April 1. While we have been here there have been 13 responses to the invitation, 11 of these being baptisms. The church here has authorized me to inform the brotherhood that they will be in need of a gospel preacher. The church here is working in harmony and they are a very fine group of Christians. They have most certainly been good to us. If you are interested, write to the church of Christ, Delhi, Louisiana.

Clyde V. Moore, 544 Western Avenue, Toledo 9, Ohio, Telephone FAirfax 1637, March 5: I am glad to report two baptisms here March 1. This makes four since the beginning of the year. Also, my work with the Western Avenue congregation will come to a close on or before the first of July, 1953. Any preacher who is interested in this work should contact W. O. Smith, 2477 Franklin Avenue, Toledo, Ohio. The Western Avenue congregation is one of the larger congregations in Northwestern Ohio, and is under good oversight. It also sponsors several missions in this area.

M. C. Cuthbertson, 2208 N. Richey, March 5: Brother E. L. Page, 1130 S. McDonnell Avenue, Los Angeles, California, is available for local work. Brother Page obeyed the gospel about three years ago, after preaching for the Baptists for twenty years. He has done excellent work at Culver City, and East Los Angeles, California. I consider that he is an able preacher of the gospel. I have known him since he left the Baptists, and know that he is sound in the faith. Brother L. L. Stout, of East Long Beach, and Wm. S. Irvine, Belleflower, California, also know him well. If you need a preacher, contact him for the work.

Raymond L. Copening, Duke, Oklahoma, February 22: I am located again with the congregation in Duke. I worked here fourteenth months during 1946 and 1947. I am happy to be associated with the good brethren here again. The congregation in Duke is a very fine small town congregation. They have had some very fine men to work with them, somewhat strange, but I was their first regular preacher. Indications are favorable for a pleasant work. To preachers that are interested in this work, and have written, please be assured that the elders here appreciate your interest, but I will be here for awhile yet. Progress to the church everywhere.

Chester A. Studer, Leander, Texas, February 12: W. D. Black will preach at both services March 29th and we will have singing that afternoon at 2:30. Everybody who can, is invited to be with us.

Robert W. Hildebrand, Casper, Wyoming, March 1: A few weeks ago a request was made in an effort to obtain funds to build a church building at Glenrock, Wyoming, for the few brethren in Christ who are worshipping there. I wish to report now that two lots and two old buildings have been purchased and partially paid for. Any financial help would surely speed up the getting of these buildings in shape to hold meetings in. God's blessings are on those who minister to his needs. Send all donations to Chester M. Lampmon, Glenrock, Wyoming, P. O. Box 296.

W. M. Grooms, Keller, Texas, March 4: Plans are being completed for me to preach in a meeting in Boise, Idaho, the last of June or first of July. Through Brother Guild's influence this meeting has been arranged, since I am a total stranger to these brethren. I look forward to a good meeting, however, as reports indicate the work there is going forward in a fine way. I have time for two more meetings this year, and would like to arrange another for the West Coast after the Boise meeting. If I can be of service, I would appreciate hearing from any congregation desiring a meeting.

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, March 1: We enjoyed very good services at Linda Vista today. The house was filled for the morning services, and the house overflowed at the singing in the afternoon. The evening service was well attended. We all had dinner together. Four responded last Wednesday evening, and one today: two baptized, one restored, and two confessed wrongs. I should like to hear from congregations wanting meetings the last part of July or August, as I am to be in a meeting in Tennessee the first part of August. Write me at the above address.

Seth E. Rehkop, 235 Okanogan Avenue, Wenatchee, Washington, March 2: Interest and attendance are on the increase. Several additions since last report. Another fine middle-aged couple were baptized at the morning service yesterday. The great Northwest is growing with many people locating in and around the Columbia Basin area. Why not plan your vacation this way this summer and see this wonderful country with all its wonderful opportunities. The church is growing and many more workers are needed. The Wenatchee churches enjoyed a grand fellowship in singing, yesterday at the Cascade congregation at 2:30 p.m.

James A. Johnson, 124 Circle Drive, Cleburne, Texas, February 26: Thanks for your advertisement of the 50th anniversary on February 15 of the congregation in Midlothian, Texas. After the regular morning Bible classes and worship service, lunch was served picnic style in the school lunch room. The afternoon program began at 2:00 o'clock, and featured the Bel Canto Chorus of Boles Home, a well-trained group of forty young people directed by Paul Robert Oler. Short talks were made by J. R. Irvin of Midlothian, Tex Williams of Boles Home, L. A. Hollar of Vernon, Ruel Lemmons of Cleburne, Gus A. Dunn of Dallas, Basil Doran of Ferris, and Albert Morris of Midlothian. Approx-

mately 350 visitors were present, coming from Dallas, Fort Worth, Houston, Waco, Cleburne, Quinlan, Abilene, Vernon, Waxahachie, Lancaster, Maypearl, Irving, Italy, Kress, Glen Rose, Alvarado, Cedar Hill, Venus, Ferris, Itasca, Mansfield, Ovilla, and Midlothian. Fifty years previously the late Jim Dunn preached the first gospel sermon in Midlothian with only thirteen present because of the exceedingly inclement weather and impassable roads. Four of the original group of thirteen were present for the anniversary. They were Mrs. Ed Cooper and Mrs. Anna Holland Lewis of Midlothian, Mrs. Jim Dunn and Mrs. Louise Dunn Stephens of Houston. Mr. and Mrs. Raleigh Martin who now live in Lubbock and Jimmy Holland of Oregon were unable to be present. Of the original group the following are deceased: the late Mr. and Mrs. Sam Martin, the late Mr. Jim Dunn who was the first regular minister, the late Mr. Ed Cooper, the late Mr. and Mrs. Tommy Holland. The work at Midlothian continues to go forward. Last night a fine young man was baptized at our prayer meeting service.

Joe H. Morris, 2707 Kentucky Avenue, Paducah, Kentucky, March 3: The Clements Street church continues in its rapid stride of accomplishing things for the Lord's kingdom. During the first two months of this year we averaged one added each Lord's day, five of whom were baptized. Too, on Monday, March 9, we launched a five-day-a-week broadcast over Station WPAD, Paducah, to be heard Monday through Friday at 11:15 a.m. Then on March 15th our evening service will be changed from 6 p.m. to 7 p.m. so that a class for the young people of the church might meet at 6 p.m. Contribution, interest, and attendance continue at a high level. The elders of the Clements Street church are to be commended for their great vision.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, March 4: Two have been baptized and two restored here in recent weeks. I closed a seven-day meeting with the church in Freeport, Texas, last Sunday evening. There was one baptized and one restored. Brother Ernest H. Witt is the efficient minister there and is doing an excellent work. The brethren there were working for the meeting and brought out many friends and acquaintances to hear the gospel. We will shortly be on a new radio frequency of 990 with a power of 1,000 watts on radio station KSVP here. Our regular Monday, Wednesday, and Friday broadcast will continue at 7:15-7:30 a.m., as they have heretofore. Brother A. H. Kennamer of Midland, Texas, will be with us in the spring meeting, March 25-April 5.

Howard Casada, Great Bend, Kansas, March 7: To my friends and brethren everywhere, greeting! This is not an official announcement, as I have no authority to make such. But I do want to say that my sister in the flesh, Bertha, is to be married in the not too distant future. Only those of you who know Bertha, can realize what a shock this is to me. She is to be married to a fine Christian, and we rejoice with her. My second announcement is that after a number of years, following many delays and long postponements, I finally put that much talked of diet into execution. As a result, I am minus about sixty-three pounds of my former self. So, brethren Ira Douthitt and Doyle Banta, please take note. Thus far, no one has yet addressed me as "The Thin Man." But, with Bertha getting married, and other shocking events coming to pass, who knows what to expect? Brethren, these are trying times!

Mrs. Ernest C. Wilson, 18 Nimitz, Apt. 3, Astoria, Oregon, March 5: Brother Arley E. Moore, and family came the last of January to work with the new congregation of the church of Christ in Astoria, Oregon. We had our beginning in July of last year and our chances for growth are good. We can count seventeen members, but Navy people are being moved from time to time. Brother Moore who came to us from Coos Bay, Oregon, did mission work there and worked at the real estate business which gave him a chance to work for the Lord at the same time. But the real estate business is not good in Astoria and the Moores' start has been a hard one due to illness as well as the work mentioned. This is such a difficult field; it is unfortunate that our minister has to work to finish his support. Sister Moore was to start to work but became ill along with the rest of the family and was in the hospital about ten days. Astoria's weekly radio program is already receiving favorable comments. With that expense and payment on a house for the Moores, we are beginning to wonder from where the money will come, also, we need a building of our own. This is a great field, your Northwest, with few preachers. Who

would like to help us and to help the Moores to stay and to be full time workers for the Lord? An adjoining community to Astoria has no church of any kind. What an opportunity if the church here were large enough to send someone out for a Sunday School class for young people. We hear they take them in a bus somewhere for those services.

Is your congregation doing what it can for home missions? Just a few dollars regularly would help us keep the local radio program going. Our fifteen minutes has a most desirable location between the Mutual Network News and the Lutheran Hour. Many people in this locality don't go to church, and some have no religious belief of any kind. Write for details to Arley E. Moore, Box 984, Astoria, Oregon, or to me.

Cecil E. Hill, 1111 West Mulberry, San Antonio, Texas: My son, Alan Ray Hill, is a capable and experienced song leader and would like to spend the summer singing for gospel meetings. He is a student in Abilene Christian College and won the Freshman Scholarship in Voice. Only one Voice Scholarship is given to Freshmen each year and it is on a competitive basis. Alan has had splendid training for this work and is capable of directing a chorus, teaching music and conducting the singing program for Vacation Bible Schools. The elders of the Beacon Hill congregation where Alan has spent the past seven years will be glad to speak regarding his preparation and ability for this work. He can be contacted at the above address or at Station A, Box 444, Abilene, Texas. He will be glad to go wherever he is needed.

Clyde P. Findlay, 304 Pierce Avenue, Houston 3, Texas: Fifty churches of Christ in Houston testify to progress made during the fifty years since Brother J. D. Tant spoke at the first Houston services in a tent meeting in 1903. In recognition of this progress a special Herald of Truth program will take place at Houston Music Hall at 3 p.m., Sunday, March 22. Evangelist James W. Nichol who begins a meeting that day with the church at Pierce and Baldwin is to speak as usual on the Herald of Truth program. A chorus of 100 voices from Houston's churches is being prepared by Brother R. J. Stevens, minister at Lindale congregation. All brethren and inter-

ested persons within driving distance of Houston are invited to attend. Brother Nichols is to speak each week-day evening at 8 p.m. and at the usual Lord's day hours at Pierce and Baldwin, the oldest and nearest downtown church in Houston. Special Homecoming day is to be observed at Pierce and Baldwin at 3 p.m., March 29th, the closing day of the meeting, with Brother Nichols speaking. Former members of Pierce and Baldwin are urged to attend.

V. E. Howard, Greenville, Texas: The congregational singing of some 2,000 Christians, who attended the 1953 Lectureship of Abilene Christian College, will be heard on The Gospel Hour radio broadcast from Monterrey, Mexico, over the 150,000 watt "Voice of North America", XEG, 1050 on your dial, Sunday night, 9:30 to 10:00 (Central Standard Time), March 22nd. This broadcast, conducted by me, under the direction of the elders of the Walnut Street church in Greenville, Texas, with the fellowship of other congregations, is being heard in some forty States, parts of Canada, and Mexico. More than 2,000 copies of a recent sermon on "Miracles and Healings" have been mailed to listeners in almost every state in the United States and parts of Canada and Mexico. The 30-minute broadcast is heard each Sunday night.

LeRoy Davis, Box 288, Jay, Oklahoma: The monthly singing of the churches of Christ of this area was held at the church building here Thursday night, February 26. The building was filled to capacity. Extra chairs were added until all available space was occupied. Congregations from most towns within a radius of 75 miles were represented: Grove, Pryor, Vinita, Chelsea, Locust Grove, Little Kansas, Oklahoma, and Southwest City, Mo., all added their numbers to swell the crowd. Brother D. Younger, elder from the church at Chelsea, led the first song. Following this, Brother B. B. Harding, who preaches for the church at Vinita, led the minds of the audience in prayer. For an hour and thirty minutes the building rang with gospel hymns in praise of him from whom all blessings flow. Brother Raleigh Pickett, elder from Grove, dismissed the audience. The singing next month will be at Grove, Oklahoma, Thursday night, March 26, 8:00 o'clock. All are cordially invited to attend.

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DOES WATER WASH AWAY SINS?

A. C. Huff

(A faithful preacher 89 years young)

Jesus washed us in his own blood (Rev. 1:5). Some "washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). "Wherewithal shall a young man cleanse his ways? By taking heed unto thy word" (Psa. 19:9). "Now ye are clean through the words which I have spoken unto you" (John 15:3). "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7). "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him through baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4).

And so it is made clear that the blood of the Lord was shed for our sins. He shed his blood in his death, and we are "baptized into his death" when we are baptized in water at his command—that is, we enter into the benefits of his death in obeying that command. It is then that his blood does cleanse us from our sins. This truth is re-stated by Paul in Rom. 6:16, 17. After describing the burial into the death of Christ by our being baptized into him, Paul says, "Being then made free from sin we become the servants of righteousness." That is what Ananias meant when he commanded Saul to "arise and be baptized and wash away thy sins calling on the name of the Lord" (Acts 22:16).

GERMAN WORSHIP SERVICES

Bill McCown

The church of Christ in New Braunfels, Texas, has for several months been devoting one 30-minute broadcast period each month, the first Sunday morning at eight on KGND, 1420, to a sermon in the German language. Preaching has been Brother Sachsenmeyer. Plans are in the making for a German service, GOTTESDIENST, to be conducted by the local congregation, with Brother Sachsenmeyer as the "prediger." These services are to be conducted in the German language entirely each Sunday morning at 9 a.m. at the building of the church of Christ, Faust and Castell Streets in New Braunfels.

In addition to this work among the German-speaking people, the congregation is

sponsoring work among the colored people of New Braunfels in June, and will send and support the local minister in three mission meetings during the summer, at Natick, Massachusetts, Nixon and Gonzales, both in Texas.

PREACHER AVAILABLE

W. B. Cox

I have resigned the work here due to the heavy burden it is working on the church due to the drought conditions of this section. I am 28 years of age, married, and have no children. My preaching experience is six years, entering soon my seventh. I am a graduate of Abilene Christian College. A recommendation is given by the brethren here in this paper. References can be furnished, as many as a congregation deems necessary. I would like to locate in Texas or Oklahoma. My address is Box 25, Megargel, Texas, phone 17. These brethren are fine people and especially blessed with real Christian workers. Had weather conditions been favorable, we would have stayed another year, and we truly wish it could have been so.

WALNUT SPRINGS LECTURES

The congregation at Walnut Springs, Texas, is to have a lectureship program March 16 through the 20. The theme is "Christian Responsibility." The speakers and subjects are as follows:

March 16—"The Use of the Tongue," Reuel Lemmons, Cleburne, Texas.

March 17—"Working in Unity," Foy Smith, Cleburne, Texas.

March 18—"Christian Liberty," M. L. Daniels, Cleburne, Texas.

March 19—"The Christian Home," Westie Mickey, Ft. Worth, Texas.

March 20—"Personal and Church Work," Robert Farrer, Granbury, Texas.

Services begin each evening at 7:45 P.M.

Special singing March 15, at 2:30 to 4 P.M.

T. E. Baxter is the local minister

TO WHOM IT MAY CONCERN

Brother W. B. Cox has preached for the Megargel church for over a year. He has resigned the work here due to the drought conditions that have existed in this area for the past year and one-half. We wish to commend him to the brotherhood as one who has no hobbies, preaching the gospel

as it is. He is a good worker, worthy in every way, and loved by all the church.

We are sure he will do a good work for any congregation desiring his services.

His wife is a wonderful help to him in his work. The church here will be glad to answer any questions of any church desiring his services. Write either Mr. Irl Branch or Mr. O. C. Sherley, Megargel, Texas.—Signed: Clyde Priddy, Harold Ward, Houston Branch, J. I. Branch, S. S. Jenkins.

Willard J. Price, 2458 Grape Street, Abilene, Texas March 6: I am now available for a few meetings this summer. I have been preaching the gospel eight years. I helped to establish the church in South Houston, Texas. I moved to Tennessee, to attend the college at Freed-Hardeman. While in Tennessee, I had monthly appointments at Milledgeville and Dyers Chapel. After two years there I then went to the mission field in Louisiana, and labored two years with three small congregations. I worked with the South Side congregation in Albuquerque, New Mexico, as their local evangelist. My most recent work in New Mexico was with the North Side congregation in Farmington. I am now going to school at Abilene Christian College. I am available to preach some place on Sundays that is within driving distance of Abilene. If I can be of service to you in summer meetings or weekly appointments, please contact me at the above address.

WANTED—A companion for a Christian woman who is a semi-invalid. For further information, please contact Lewis Gray, Box 117, Brookshire, Texas.

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Our Departed

HARRIS—On the afternoon of January 25, my father-in-law, Dr. A. T. Harris passed from this life into that which is eternal. The funeral was conducted in the Pearl and Bryan church on the afternoon of January 27. Boyd D. Fanning was the speaker and Brother Kenneth Davis, Jr., directed the group of singers. Burial was beside his good wife, Laura M. Harris, who preceded him in death four years ago. Interment was in Restland Memorial Park.

Had Dr. Harris lived until the 14th of February, he would have been eighty-two years of age. He taught school in his early manhood in the state of Kansas and was united in marriage to Laura Haworth in the year of 1895. To this union were born two children: Dr. R. P. Harris and Dr. Nina M. Crawford, who survive, and seven grandchildren and three great grandchildren.

Dr. Harris was a Baptist at the time of his marriage. His good wife converted him soon after their marriage and he remained faithful to the church throughout the years. Serving as elder of the Denver Heights congregation of San Antonio for a number of years and on moving to Dallas in 1918, he was made elder at Pearl and Bryan, where he served for about twelve years. He taught a Bible class most of the time, was superintendent of the Bible School for a number of years and for the past fifteen years he had taught a class of elderly people until two weeks before his passing.

Few men lived a cleaner life than he. He and I worked together in the same office for twenty-one years. I never heard him use language that would make the most timid woman blush during that time or lose control of his temper. He hated error and

few men had a better knowledge of the Scriptures than he.

He was highly respected as a chiropractor by his profession and his patients. At one time, he was president of the State Chiropractic Association and at time of retirement five years ago was made a life honorary member of the Dallas County Society of which he was a charter member.

Since the passing of Sister Harris, four years ago, he made his home with my wife and me.

SAM H. CRAWFORD

TUCKER—Minnie Lovina Tucker departed this life in a Batesville, Arkansas, hospital at 7:50 A.M., January 25, 1953. She was born Minnie Lovine Billingsley, August 4, 1878, in Mississippi. The family moved to Arkansas when she was seven years of age. She was baptized into Christ at the age of twelve by her uncle, M. J. B. Billingsley, who was a gospel preacher, and lived the beautiful exemplary life of a Christian until God called her home. She was married to George W. Tucker, February 6, 1898, and would to God more marriages were like theirs! Their love was true and their care and reverence for each other was unsurpassed. Three children were born to them. One daughter, the writer, Mrs. J. F. Jenkins of Fresno, California; Noel Tucker of Monterrey, California, and Luther Tucker, of Agnos, Arkansas. We children and our father are left to sorrow. She also leaves one sister, Mrs. Ida Estes of Choctaw, Oklahoma, eight grandchildren, and seventeen great grandchildren, besides many nephews and nieces. We do not mourn as those who have no hope. God's precious promises are to those who love him and obey his commandments, and we know well she did the things taught by her Master. Her tender ministrations were extended to many besides her own family. Her earnest wish for her children was, always, that they would live Christian lives and rear their children in the ways of righteousness. We can never again feel the touch of her gentle hand; never hear her cheerful, encouraging words during the trials of life, nor receive the wise counsel she was so able to give. But we can live the rest of our lives, knowing that in that better land she is waiting to greet us, and knowing her life to be the great example of faithfulness it was, we are urged to press onward to the attainment of the goal she has possessed. May God help our dear broken-hearted father to travel the lonely road that is his, and which none of us can know until we are bereft of a companion. But he trusts in God in whom they both trusted through their long life together. We laid her to

rest in the Church House Cemetery at Agnos, Arkansas, where a large group of relatives and friends paid a last tribute of respect to the sweet life of one of God's own. Brother Joe H. Blue of Morriston, Arkansas, and Brother Walter Billingsley of West Plains, Missouri, spoke words of comfort and encouragement. We miss her and our hearts are heavy with grief, but it is so sweet to know she is with the redeemed.

Her daughter,

MYRTLE WATKINS

KLINGMAN—Sister George A. Klingman, 83, passed away on Friday, January 16, at her home in San Angelo. Services were conducted the following Monday at Harris and Irving church by Harrison Matthews, local minister. Her honored husband was buried in San Angelo following his death there on December 9, 1939. This woman was highly cultured, adorned by all Christian graces, and the mother of a large family, five daughters and three sons surviving. The twenty grandchildren and thirteen great-grandchildren can look back to her as a "worthy woman" whose "price is far above rubies." Like her husband, Sister Klingman was a constant and profound student of the Holy Bible. Both lived the ideals of the Christian religion so that all who observed saw in them what it means to be a Christian. Brother George A. Klingman was for his day a leader in his field, an educator as well as a gospel minister. He was often criticised, especially for his attitude of tolerance toward the opposition, but through it all he ever manifested the loving and lovable spirit of John the apostle. The same faithfulness is seen in his brother, John Klingman, who for many years has served as chaplain evangelist in a hospital at Atlanta, Georgia. William G. Klingman, younger brother has for a generation served as one of the greatest leaders in vocal music and as local minister in various congregations. Charles C., another brother (now minister of First Christian Church, Honey Grove), was among the early missionaries to Japan, where they suffered privations and his wife contracted tuberculosis of which she died shortly. The Klingmans are a great family. George A. Klingman lived in Louisville, Kentucky, where he and John led most of the family from Luther to Christ. George went to College of the Bible, Lexington, where he met and married Lula Mae Grubbs, whose father was an able Bible scholar and teacher there. George next took over work with Portland Avenue mission in Louisville, which had been fostered by Galt Miller, minister and elder at the old Chestnut Street church, the congregation that split over innovations and gave way to separate congregations—Broadway Christian, served by the Brineys, and Campbell Street served by Azbill and Kurfees. Later work of the Klingmans is known to all well informed disciples. Fruitful be their memories!

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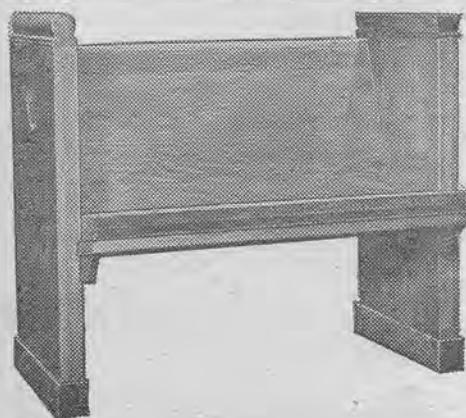
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Book Review

P. D. Wilmeth

OUR BIBLE. Edited by Frank Pack. Abilene Christian College, Abilene, Texas. pp. 192. 1953.

On my book shelf there is a volume entitled, HOW WE GOT OUR BIBLE, by George L. Robinson. This is a prized possession of mine, because given me by the author, one of his last volumes. There is material in it not to be found anywhere else in one single volume.

Now Frank Pack comes forth with one comparable to it, and on its pages are to be found materials not found anywhere else in a single volume. In this day of growing disrespect for the word of God, it is refreshing to have a volume like this one dedicated to those six retiring members of the faculty of Abilene Christian College, who served so faithfully. Tribute and honor is paid a generation that has preceded, and gives to the great brotherhood an insight to a new generation of teachers and preachers to whom they have committed "the torch."

Such topics as: "The Inspiration of the Scriptures," "The Formation of the Canon," "The Hebrew Bible and the Septuagint," "The Greek New Testament," "The Ancient Versions of the Bible," "Early English Versions," "The King James, the American Standard, and Modern Speech Versions," are all treated by a different author. M. Norvel Young closes the volume with the topic, "The Word of a Thousand Tongues."

Some of the authors are: Robert M. Alexander who writes the introduction. Lemoine Lewis, J. D. Thomas, J. W. Roberts, Paul Southern, Carl Spain, John P. Lewis all write.

SERMONS ON THE PARABLES OF JESUS. By Charles M. Crowe. Abingdon Cokesbury Press, Nashville, Tennessee. pp. 186. 1953. \$2.50.

The parables of Jesus were universal in application and timeless. Here is a volume of sermons which relate the parables to our generation with insight and help. These fifteen sermons are carefully thought out, and clearly outlined. The sermons are illustrated abundantly with illustrations from life, which adds zest and color to the sermon material. For those teaching or preaching from the parables, here is a volume that will be of real merit.

Here are a few suggestive topics developed around the parables. For example the first is: **Does God Care?** (parable of the lost sheep). **Why Go to Church?** (parable of the four soils). **How Can We Overcome Evil?** (parable of the empty house).

You may order either of these books from the Firm Foundation Publishing House, Box 77, Austin 61, Texas.

"COME OVER INTO AUSTRIA AND HELP US"

Dr. Paul E. Noffsinger

I am leaving this summer to take graduate work in advanced surgery at Allgemeines Krankenhaus in Linz, Austria. This is an industrial city with untold possibilities for mission work. At present there is no church closer than Salsburg.

I have corresponded with Brother Gatewood and he has men who speak German and are thoroughly acquainted with the customs of their own people, also having been trained as gospel preachers for this work.

My wife will be there also to help with the work.

We appeal to churches in America, in the name of our Lord, who gave the Great Commission—to take this opportunity to support these workers in Austria.

I will leave some time this summer. For further information write me at 104 Broadway, Denver 9, Colorado.

Duward Boggs, Dallas, Texas, March 10: The Pleasant Grove Church of Christ continues to grow in numbers and we are trying to help some to grow in spiritual strength also. During February, we had five baptisms and five to place membership with us. However, we lost two so we made a net gain of only eight. This puts our membership at the 200 mark. Peace and harmony prevail and a spirit to work. We are now in a meeting with Morris Moore doing the preaching. The lessons so far have been fine and the audience a good sized one.

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Austin, Texas, Tuesday, March 24, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

Instrumental Music Again

Over a period of years I have written numerous articles on the subject of instrumental music in the worship, but I have never written one that provoked so much reaction, as the one of two weeks ago. I do not usually give attention to letters I receive with reference to my articles, but in this instance a second article seems to be called for. The writers are evidently seeking to know the truth.

I observe one thing in all the letters—that the division caused by instrumental music is a sin. Otherwise the writers seem to think it is harmless. Of course those well informed in the Scriptures know that this is not the only argument in the case. But suppose the division is the only thing about it that is a sin, who are the sinners? Where does the responsibility for the division lie, with those who favor or those who oppose the use of instruments in the worship?

Those who advocate the use of instruments in the worship also concede that Christians can worship God without it. Then why have it if it causes strife and division? The wedge that causes the division is the instrument, and the ones who drive it are the sinners. So if Christians can worship God acceptably without instrumental music, why drive the wedge and split the church?

Alexander Campbell said that instrumental music in worship sounds as well as a cow bell does in an orchestra. I have heard many complimentary remarks from denominational people of the fine singing on the "Herald of Truth" program. An instrument of music in this chorus would sound no better than a cow bell in an orchestra.

Other Reasons

The division that is caused by the introduction of instrumental music into the worship is only one reason why it should not be used. There have been several objections to my contention that any religious practice that has no authority in the New Testament is a sin. I am asked where the authority is for a song leader, a pitch pipe, a song book, a church building, and several other things of a similar nature.

We should learn to distinguish between things that differ. If there has ever been any division over using a song leader, I have not heard of it. We are commanded to sing, but how could a group of worshippers sing, if no one had authority to start a song? And how could they sing if they had no songs to sing? The command to sing is sufficient authority for a song leader and a song book, because without them there could be no singing.

But if the song leader should insist on blowing his pitch

pipe all the way through the song, there would be objections. In that case it would be somewhat comparable to the use of instrumental music.

And then one writer says that instrumental music was right under the old law, what makes it wrong under the new law? To this inquirer I will repeat one point in my first article. Nothing is justified under the gospel just because it was used under the law of Moses. That would permit the use of a lot of things that would be objectionable. I think burning incense is beautiful, but it would be unscriptural. It was required under the old law, but not authorized in the New Testament. "Let us walk by the same rule; let us mind the same things."

5842 Monticello, Dallas, Texas.

California Christians

Malcolm P. Hinckley

The Home of Superlatives

What do you think of the church in California? There are undoubtedly those who see it in the light of a spiritual utopia. I suspect that they are apt to be Californians who have imbibed deeply from the fountain of the chamber of commerce. With equal ease they can set forth wonders of climate and scenery, or of the church and spiritual conditions as they are found here. If they have any rivals as to being certain what state has all the advantages, they would no doubt be Texans!

On the other hand it is my impression that elsewhere the average estimation of the church in California tends toward the unfavorable. Some make continuous capital of attacking it in scathing and denunciatory terms. Others have heard enough such tirades as to be made either suspicious or cautious concerning it. This prevailing attitude was reflected by the group of well meaning brethren who strongly counseled a young brother who had been converted in Europe not to go to California. He had spent some time in one of our best known colleges located in surroundings where the New Testament church possessed the advantage of great numbers. He came to California anyway. After having tasted of Christianity in both places, he has no hesitancy in saying that what he found here was closer to Christ than what he had found there. What, then, are the real facts concerning the church in California?

Qualifications for Writing

If I may be pardoned for making these personal references,

I hope that they may demonstrate that I should be able to look at the matter in an impartial light. Like most "true" Californians, I was born elsewhere. I was reared here, and saw the church in its early days of struggle when it was almost non-existent. From the old congregation of Sichel Street in Los Angeles, which was very nearly the only congregation in Southern California, I have seen the church multiply amazingly. From the days when nearly every congregation met in the local woman's club building, I have seen the majority come into possession of their own building. I think, then, I know something first-hand about California.

But not all my experiences have been restricted to this area; and that fact, I believe, lends balance to my viewpoint. I attended one of our colleges in the deep South. I obtained additional schooling in the South in what has sometimes been called facetiously, the "New Jerusalem." From this and preaching experience in the same areas it will be seen that much of my spiritual training was received in an environment far removed from California. Later I was to spend some seven years preaching in the heart of the Mid-West, once again far removed from California influence, both geographically and spiritually. These experiences, I believe, enable me to have some degree of objectivity in speaking of things as they exist here.

An Aid to Understanding

From the different places I have gone, I have learned that most Christians have at least some superficial characteristics reflecting the area in which they live. No one, then, would be well equipped to understand much about California Christians if he did not take into consideration some of the things which have their influences on all Californians, including Christians.

Where Does He Come From?

Your "typical" Californian is a man who has come from any other state than California! The influx here of Christians from any and everywhere else creates its own problems. If there are varying local characteristics and customs elsewhere, they are all translated here. The result, as one might expect, sometimes creates difficulties of understanding. To some extent this problem is being felt in larger metropolitan areas all over the nation. However, it is intensified here by the fact that due to astounding immigration, California is first among all states in growth of population.

Under these circumstances "growing pains" become a very important reality. Anywhere such terrific growth is encountered, accompanying problems will be inevitable. Such problems as adjustment and assimilation can scarcely be imagined by those far removed from the scene, and they are even difficult to comprehend by those living in the midst of these convulsions. Because so large a part of our population lives in Los Angeles, or a similar big-city area, I shall speak chiefly of conditions as they are found here.

Lost in the Big City

Most of those coming here who are members of the church come from the South. In nearly every case they are coming from an area of lesser population (small communities) to an area vastly larger in population. Everyone knows, or at least those entering soon find out, that as the population of a city increases, individual friendliness decreases. The newcomer finds himself lost in the anonymity of the big city. Back home everyone knew him, and evidences were always at hand reminding him that others not only knew what he did, but cared as well. Here, he soon discovers that "no one knows what you do" and he may readily conclude that no one cares. He wouldn't be far from right, either, if it weren't for the Lord's church. Even some of its members may be more typically Californians than Christians, and so share the same selfish attitude that the world about manifests. These introductory experiences alone may guarantee that the

newly arrived church member will never attend a single service of the church nor become identified with it in any way.

Getting While the Getting's Good

It is helpful in understanding the California situation to remember the kind of atmosphere created by this continuous influx. Hosts of newcomers have been motivated by one great influence, the "get-rich-quick" spirit. They have heard there is money out here in California. They have come after all they can get. To an extent probably true nowhere else in the country, everybody works. This poses its own problem in trying to help these people. Many is the day the preacher piles mile upon mile on his car just trying to find anyone at home to be able to visit. Nights are limited in number, but even if all one's calling could be done then, it would still be found difficult to make contact. Work in many factories goes on around the clock. While the husband is away working, perhaps the wife sleeps. While he sleeps, she works. If you have ever tried calling under such circumstances, you will know the impossibility of the situation. Those who come to "clean up" financially are obviously not activated by the highest motives. Many who are raking in the ready flow of money here were failures back home—that's why they had to strike out to new territory. Obviously there are difficulties to be encountered in successfully building on a foundation of such people.

Attractions and Distractions

Few outsiders are well able to understand the overwhelming competition which is offered for the time and interests of local residents. There are places to go, sights to see, and things to do—and good weather in which to do them. No one is as equipped to respond to this lure as your true Angeleno. Your Los Angeles resident has more mobility than anyone else on earth. Not only are there more automobiles here by far than anywhere else in the world, but they are used! Every entertainment conceivable to the mind of man exists in profusion. If all this were not enough to lure the newcomer who is anxious to take everything in, he will be gotten in his home. The latest invasion there is television. Yes, this is also the television capital of the world. Everyone has one. It may be an unpainted shack on the wrong side of the tracks, but it has a TV inside as the aerial on the roof testifies. People who aren't out burning up the oxygen in their cars somewhere, can be found glued to these contraptions. Glued is the word. They could hardly afford to go to church, when in doing so, they'd miss their favorite program. Besides, they're tired from having slaved around the clock all week and need a bit of relaxing at home. It's little use trying to visit them, either. If you can find them in, the TV is on. Do you think they'd turn it off just because a visitor has come? Not on your life. Did you ever try to talk to a man about his soul while the TV blares its sound and the unceasing motion demands and gets the attention of the eye? I am willing to state from experience that it is an impossible situation.

What It Adds Up To

The atmosphere of irreligion here surpasses that of any other geographical area in this country. While in some areas church attendance will be engaged in by as high as 80 percent of the people, on the Pacific Coast the figures run down

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to 22 percent—the lowest in the nation. For a specific example of just how unconcerned the bulk are, we observe that three out of the latest four young people baptized where I preach, have parents who were not interested enough in religion or even in their own children to come and share the sacred moment of their baptism into the Lord—or at least to witness it. Worse still, some have even been put out (to express it mildly) with their children who have done so much better than they.

Little Help

The problems of ministering to spiritual needs are exceedingly difficult to solve. But the very magnitude of these problems makes it all the more imperative that everything possible be done to meet them. When we consider the handicaps under which many newcomers face the local scene, it is disheartening to know how little is being done by some to help them. I have been simply amazed in calling on many who have been members of the church and in attendance for years to discover that it is the very first time any person from the church has ever called upon them. No elder, no deacon, no preacher, not one single member has visited them! With this kind of lack of follow-up for those who are newly arrived, it is little wonder that hosts of them become discouraged and give up. Others, after trying, are discouraged by first attending some congregations where the atmosphere is distinctly cool. This, coupled with absolutely no visitation, is enough to shake the faith of so many.

The New Dispersal

We have other problems intensively peculiar to our metropolitan area. One of them is that of a dispersed membership. Your non-Californian would find the reality in this situation difficult to believe. Members don't live somewhere grouped around the church building. Not even remotely. Perhaps we can use the Huntington Park church where I preach as an example.

If you can find the latest population figures for Huntington Park, you would take it to be a place of about 30,000 inhabitants. So it is, in a book—but in all save technicality it is a tiny part of a huge sprawling city of two or three million. There are easily more "Los Angeles" congregations outside Los Angeles than in it. In our own case, by actual count, our members are from 15 different towns as indicated by their post office addresses. At least 50 percent of our membership does not even live in Huntington Park. I can assure you this congregation is no different from others of this area in that respect.

So imbued is our Californian with driving that car of his, that he literally thinks nothing of passing by one congregation after another closer to where he lives, to attend elsewhere—if he goes to church at all. I have never seen anything like it elsewhere, chiefly because nothing approximating it could exist elsewhere. This scattering of membership poses almost insoluble problems. Obviously it is almost impossible to create within a congregation a real feeling of "being at home" since everyone's home is somewhere else. And they are too, except when they're in a church service. Used to driving phenomenal distances to work or play, the same habit carries over even to church going. What handicaps this imposes on church work you can well imagine.

It Isn't Easy

These are just some of the impossible situations with which we have to contend. Simple observation will demonstrate that one "big" back East preacher after another has had his try at working here and just can't take it. He may have a greater reputation back home and have had far above average success—but after a bit out here he throws up his hand in resignation and heads for greener pastures—down south.

Such a heaping up of combined circumstances at least

explains some of the complex problems Christians here have to deal with. Little wonder, then, that it is not difficult to find fault with churches here. But, brethren, there are teeming hosts of lost souls out here that desperately need saving. Someone must minister to their overwhelming needs. Not everyone can stay in the fertile pastures.

Real Progress

In spite of every hindrance and compounded obstacles, the growth of the church in California has been phenomenal. From the one congregation I can remember in 1920 there have grown scores upon scores of congregations. With continuing influxes, it is inconceivable that the church should not continue to grow. California is destined not only to outstrip one state after another in population—but the church here will be keeping some kind of pace with that advancement.

The Old Story—Two Extremes

It is my personal belief that the California scene has lent itself to the creation of two radical extremes. The one is strongly liberalistic and extremely loose in tence. The other, in the oft seen extremity of reaction, has gone to an opposite and no less dangerous extreme. I am firmly convinced that there is a rightful balance that must be maintained. It seems to me that Brother John Allan Hudson, who in a first-hand sort of way understands these problems, is trying to reflect this kind of balance in his new periodical for the brotherhood, the *Bible Advocate*.

Since the majority of church members here came from elsewhere, it would not be unfair in placing blame, for a good share of it to fall on those churches where the material originated. That might give pause to some who are most vocal in their condemnation. One wonders how it is that many who were "pillars in the church" back home never even darken the doors of a church here the first time, or else swiftly slip away. Surely something fundamental and vital was lacking in their faith even while they were still at home. Put to anything like a real test, it at once failed. But fixing blame is not a constructive goal.

We need men who have strength in Christian living and the capability of teaching members how to overcome the tidal wave of worldliness that strives to engulf us. A liberalistic of the ever changing tide. It can therefore offer nothing fundamental or divine to which one may anchor his soul. Neither will the type of preaching which has little content but negation and stressing of theoretical doctrinal concepts help in this situation. Sound doctrine is indispensable, but if it is not accompanied by equally as heavy an emphasis on what a person does with his life twenty-four hours a day in the complex affairs of this great turbulent tide of life, the soul will be lost. Salvation is not promised to those who have the right doctrine—but to those who use it.

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AUSTIN 61, TEXAS

The Church in India

H. I. Taylor

Through the kindness of the College church in Abilene, Brother Prenshon Kharlukhi from Assam, India, is in the United States. He spoke at the Abilene Lectures and is now speaking in different parts of the United States before returning to India in April. During the past fortnight he has been in Austin and vicinity speaking at various places. He is then to go to Kansas and Tennessee before he leaves this country.

He tells the story of how his people broke the shackles of Presbyterianism without any help from any source except the Bible and not knowing whether there was anyone else in the world who followed the uncorrupted New Testament faith. One by one they laid aside the peculiar doctrines of Presbyterianism and picked up the pure doctrine of Jesus Christ. They are now identical with us. It is one of the most inspirational stories one has ever heard outside the Bible.

About two years ago, Digressive preachers (Christian Church) came into their midst and by fair and smooth words captured seven of the twelve congregations of New Testament Christians. They even took the building and forced the faithful into the streets. They now meet in the open and from house to house. Brethren, that is a very familiar story. It happened to us here. It is a tragedy. They are not complaining nor even asking for help. They are preaching the gospel without outside help. However, full-time natives would accomplish even more in this great work. We have been told that for \$4,000 they can purchase land and erect a building to fit their needs. Why can't all of us respond and enable our brethren to meet this need? They are poor in this world's goods but exceedingly rich in faith. If you care to help, send your contributions to the College Church of Christ, Abilene, Texas. Or, you may send to the church in India. Send it to the church of Christ, c/o Prenshon Kharlukhi, Mawlai, Shillong, Assam, India. Brethren E. W. McMillan and Charles Tinius have personally visited Assam and know this to be true. There have been other reports in connection with this work in the papers. However, just now the suggestion is being made that we help our brethren there to acquire the property and build a meeting house. Also, if you would like to have a part in defraying his traveling expenses you send that to the College church.

Austin, Texas.

"He Is A Troublemaker"

F. L. Paisley

These are not my words about anybody, especially about a gospel preacher, one of a class of men who often have unjust things said of them. A good friend of mine—both of us being good friends of the subject—made the above statement to me of a third man who is an excellent gospel preacher, as is the one making the remark. There was no spirit of gossip on the part of either of us, but I had given a very high estimate of the other man's ability, when my quoted heading was uttered.

This little article is my present contribution in an effort to diminish to some degree the all too-wide tendency to smear another's work and good name, if he has been so unfortunate as to have church trouble at some place, regardless of the source and underlying causes of that trouble. So to injure another's work might border on what the Lord forbade in Old Testament times—"justify the guilty and condemn the just." In Prov. 17:15 it is said that such is an "abomination to the Lord."

All who have made wide observations, especially all preachers, know that church disturbances can get so complicated,

and reports of them so twisted, that what seems to be an honest, and even an accurate report turns out to be wholly unreliable and incorrect. The office of the eldership is too holy to be unjustly charged and blamed, but this does not mean that all elders, and some who assume eldership authority where no elders are recognized, never give a preacher any such worries as later blight his name.

Likewise, the work of a preacher is too sacred a calling to be misrepresented by the loose thinker and talker. There are preachers who should be plowing corn instead of (dis)gracing the pulpit, but this does not justify our supposing that any preacher who has had trouble is necessarily a disturber of peace in the church. The one who is quoted in my heading has had serious grief. He, as another preacher I could name, has "wept amid the fires of pain" over things and conditions he could not control at all. He should remember those griefs, and that another might have suffered as unjustly to whom he applies the stigmatizing heading of this article. Let us do unto others as we would have them do to us.

When he made the statement to me as quoted, I said, "I happen to have known the man with whom he had such a serious difference, and that he would give any preacher grief. I know good men who suffered his opposition." Then my informant changed his statement to, "I'll say that he was a troublemaker." But so long as the reference is made to the same occasion of disturbance, it is unjust unless the true happenings were known. I remarked that the accused preacher had admitted to me that he, under the strain, had said some things he regretted in his reproof of the situation. This is not too abnormal to be forgiven. Then the critic admitted the fact.

Sober thinking will assure us that a preacher has more personal interests at stake to demand that he cause no trouble than has any other member of the congregation, elder or others. He has the same Lord to whom he must account for being wrong. He will usually lose more friends locally, and suffer much more in distant places. He suffers financially, while the man who remains prospers. The preacher's work is blighted, while the elder continues without hindrance. In every way, whether guilty or innocent, the preacher has much more to suffer and lose in a church disturbance than any other person. Unless I know the facts, I do not say of any gospel preacher that "he is a troublemaker."

"By thy words thou shalt be justified and by thy words thou shalt be condemned," the Lord said.

Preachers: Let's not berate the "eldership" just because some are not what they should be. Elders: Let us not force trouble upon a preacher, and accuse him, just because some preachers have disturbed some churches.

FINE BIBLES

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One Like Moses

Homer Putnam Reeves

"God made his grave, to men unknown . . . and laid the ages seer alone to slumber while the world grows old."

The Promise

Moses declared, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:15, 18, 19).

Consider these facts: Moses was the present prophet; another prophet (future) would be raised up; he would be of "thy brethren," (Jewish) and like unto Moses. The message of the new prophet would be heaven's message; condemnation would rest upon those who refused to heed the new prophet's message.

Christ, the New Prophet

Jesus Christ is the new prophet, of Jewish lineage, like unto Moses. His message is heaven's message. The transcendent glory of the voice of Christ was proclaimed by the authoritative voice of Moses. "I will put my words in his mouth" refers to the most excellent message of grace. "God, having of old time spoken unto the fathers in the prophets . . . hath at the end of these days spoken unto us in his Son" (Heb. 1:1, 2).

The superlative excellence of the new prophet is seen in the transfiguration. Moses, Elijah, and Christ appeared in a glorified state. Peter suggested that three tabernacles be constructed. Moses and Elijah were removed from the scene and the voice of heaven declared, "This is my beloved Son, in whom I am well pleased, hear ye him" (Matt. 17:1-5).

The superiority of Christ over Moses is graphically presented by Paul. "For he (Christ) hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house" (Heb. 3:3).

Of Jewish Lineage

Both Christ and Moses were Jews. They possessed a common father in the person of Jacob. Moses sprang from the tribe of Levi; Christ was of Judah.

Babyhood

In infancy, the lives of both Moses and Christ were threatened. Extraordinary efforts were made to preserve Moses from the general destruction of the male children of Israel. The parents of Christ found sanctuary in Egypt to escape the slaughter of the innocents ordered by Herod.

Leadership

Christ is, like Moses, the leader of the people of God. Moses led physical Israel; Jesus leads spiritual Israel.

Moses was a great general. He delivered the Jews from the most powerful nation on earth; he maintained them, by God's providence, amid the perils of the desert for forty years. Christ is like Moses in that he too is a general—the captain of the Christian army (Heb. 2:10).

Whereas Moses delivered the Jews from Egyptian bondage, Christ delivers from the bondage of sin (Rom. 6:17, 18).

Whereas Moses led the Jews to be baptized in the waters of the Red Sea, Christ leads men and women, with believing, penitential hearts, to be baptized into the name of the Father and Son and Holy Spirit (Matt. 28:19, 20).

Whereas the Jews were saved, having passed through the baptismal waters, under Moses' leadership, people who now pass through the baptismal waters, by the authority of Christ, are saved (1 Cor. 10:1, 2; Mark 16:15, 16).

Lawgivers

Both Moses and Christ were lawgivers. Both presented God's law to the people. Moses received the law of Jehovah

(ten commandments) from Mt. Sinai; Christ presented his new law as the gospel of grace. Paul presents a beautiful allegory, contrasting the two laws: the law of Moses was like Hagar, the bondwoman; the law of Christ is like Sarah, the free woman (Gal. 4:21f).

John says, "The law was given by Moses; grace and truth came through Jesus Christ" (John 1:17).

Church Builders

Both Moses and Christ built churches. Moses built the tabernacle, called the "church in the wilderness" (Acts 7:38). Jesus declared, "Upon this rock (Peter's confession) I will build my church" (Matt. 16:18).

God gave Moses a pattern for the tabernacle when he was in Mount Sinai. There he received the ten commandment covenant.

The church of Moses was supported by the ten commandments. The church of Christ is supported by the law of Christ (1 Tim. 3:15). The law of Moses is defunct. It was blotted out (Col. 2:14; Heb. 8:13). Accordingly Moses' church is extinct. Christ's law remains and Christ's church.

Reward

Moses could hold out no greater inducement to the Jews than the land that "flowed with milk and honey"—the land of Canaan.

Christ offers an eternal habitation—a house not made with hands, in the heavenly Canaan (John 14:1-3).

THE CAMP MEETING AT NOLANVILLE

F. L. Paisley

Each year, for many years past, the church at Nolanville, Texas, has conducted a ten-day meeting at the Nolanville camp grounds. Many preachers and singers have had part in the work, and many Christians have come from far and near to camp and attend the meeting. Great feasts of good things are always enjoyed.

The meeting always begins Friday night before the first Lord's day in August, and runs over two Lord's days. This means that the 1953 meeting will begin July 31 and close August 9. There are always several services a day, including some classes in singing and in Bible.

* Brother Max R. Crumley, of Central church in Temple, Texas, has been chosen for the preaching this year. Brother Palmer Wheeler is to direct the singing again and teach classes in song. Children singing is a great feature in these drills. This writer has been asked to do some Bible class work, and possibly be a general lucky boy for the meeting. He doubts his being big enough for this sort of work, but will do his best.

If my word is worth anything in evaluating preaching, let me assure the public which plans to come that the preaching will be the very best in every way. Brother Crumley loves the church and the gospel, and is neither afraid nor ashamed to proclaim the full truth on any Bible theme. Brother Wheeler has been at Nolanville and many other places and needs no commendation from me to those who plan to come.

We shall anticipate a good meeting and the usual fine fellowship.

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Studies In Galatians (No. 6)

R. C. Bell

In Galatians 2:19-21, Paul glides out of his personal rebuke of Peter into a compressed exposition of the fundamentals of Christianity. If these verses, as some think, were not spoken to Peter, nonetheless they explain why Paul was so much concerned about Peter's ceasing to associate with Gentile brethren. They show why he thought Peter's deflection under the circumstances forfeited constitutional principles of Christianity and perverted the gospel even unto changing its very heart and pulse beat. This scripture focuses Paul's interpretation of Christianity and furnishes the key to his teaching and life.

Dead to the Law

God's written law through Moses was "holy . . . righteous . . . good . . . spiritual" (Rom. 7:12-14), but it was addressed to the flesh, not to the spirit of men. It served its purpose in God's unfolding economy for fifteen centuries, until men were ready for a religion addressed to the spirit. To the obedient, this law promised life; to those who broke it, death. Inasmuch as every Jew without exception broke it, it became to Jews "the ministration of death." Simultaneously, Gentiles without exception, and with the same fatal result, broke God's unwritten moral law. Consequently, Paul's unqualified statement: "By the works of law shall no flesh be justified." Justification by law, good works, character, and merit is utterly impossible. Under the reign of law, through no default of law however, both Judaism and Heathenism failed to justify, and universal condemnation hung over men. Could they justify men, the grace of God and the cross of Christ would be useless (See Gal. 2:21).

The gracious Father of mankind, knowing that his human children would not render the perfect obedience that legal justification requires, never intended the covenant of law to be final. Rather, he was giving men an opportunity to learn by their unvarying failure in obedience that under law they were hopeless, doomed sinners. In this manner, men might be led in despair to abandon God's provisional, educative system of law for his perfected system of grace when it became accessible to them.

"I, through the law, died unto the law, that I might live unto God," says Paul. He had to give up all hope of being justified by law before he could be justified by grace. The covenant of law and the covenant of grace, therefore, cannot run concurrently. God cannot save sinners until they cease trying to save themselves by law and their own merit. There is no need of a man's thinking he can live unto God before he is dead to law as a means of salvation. He must, so to speak, attend his own funeral, "for the old man was crucified with him." A clean break must be made with legality and self-righteousness. The two systems are so different that either annuls the other. The law demands unattainable righteousness while the gospel bestows righteousness upon all who will take it. Though Peter did not realize it, to use legal rites as if they were needed to supply deficiencies of the gospel is to go back to law and self-effort, which inevitably means death. This is to fall "away from grace" and stab Christianity through its heart. That Paul saw the subtle poison of Judaism and the danger to the whole structure of Christianity accounts for his rebuking Peter and writing this warning letter to Galatia. The two systems simply will not mix. "They shall not cleave . . . even as iron doth not mingle with clay."

What does Paul's saying, that he "through the law died to the law," mean? He was a breaker of law, subject to God's inexorable decree, "The wages of sin is death." But in amazing grace, Christ took his place as condemned sinner to die for him. Paul felt most poignantly that his sins nailed Christ

to the cross and that he himself, not Christ, should have died there. Hence, he means that because God's judgment against his sins was executed upon Christ, he himself died, representatively, on the cross with Christ. Law could not execute him again. (See John 5:24).

Note that not law, but Paul, died. When at Damascus he realized how inhuman, steely, and bloody his years of devotion to the law had left him, he, despairing of ever getting any good from it, fled to the gracious "Jesus of Nazareth," who was unbelievably kind and ready to forgive and forget his terrible past. The law still speaks as sternly and fatally to men in the flesh as ever. Only men who forsake law as the means of salvation (die to it), thus making it possible for them gratefully to accept Christ's vicarious death in lieu of their own, deserved death, can ever escape God's eternal death penalty for breakers of his law.

Alive Unto God

In further explaining the practical workings of Christianity, Paul writes: "It is no longer I (the old man born of the flesh) that lives, but Christ liveth in me: and the life which I (the new man born of the Spirit) now live in the flesh (bodily frame) I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (2:20). Later, from his Roman prison, Paul distilled this into, "For me to live is Christ" (Phil. 1:20).

With respect to his flesh and the world, Paul was born into Christ crucified; with respect to his spirit, he lived a risen, Christ-absorbed life. Before he became a Christian, religion was to Paul a grim, hopeless struggle to please God and improve himself by living up to God's moral code. Upon becoming a Christian he exchanged this ineffectual striving to toe a legal chalk line for a grateful, joyous response of his whole personality to the indwelling Christ, and found "a well of water springing up unto eternal life." Instead of Christ being a dead man that belonged to the past, he was a living, personal companion, living and working in him. Christianity was to Paul a beautiful, warm, fragrant friendship—a personal experience ("Operation Experience"), "a divine-human encounter," whereas his religion had been impersonal and traditional. All this sent Paul over land and sea attending to Christ's business as other men were attending to their own business. He lost his life to find it. A Christian is dead to law, sin, flesh, world, and alive to God, to the measure that he really desires to be, but no more. There can be no outer compulsion and no inner reluctance; all must be personal and spontaneous. "Christ in you, the hope of glory" (Col. 1:27).

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does the Bible Say?

Search the Scriptures Daily

In our study of Acts of the Apostles we have come to the seventeenth chapter where Paul left Thessalonica and came to Berea, another Grecian city near-by. Luke, the writer of Acts, pays a wonderful compliment to these Bereans. He writes: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11).

How wonderful it would be if the citizens of every community in our land, and in the entire world, would search the Scriptures daily! What a marvelous safeguard it would be against error and all false teaching if every man would check the things he reads and the messages he hears by the word of God to see "whether those things were so."

I am thankful to God that more Bibles are being published today than ever before. Governor Adlai Stevenson said: "Religious faith remains, in my opinion, our greatest national resource." President Eisenhower said: "If each of us in his own mind would dwell more upon the simple virtues—integrity, courage, self-confidence, an unshakable belief in the Bible—would not some of our problems tend to simplify themselves?"

More men of science, more educators, more statesmen are calling our attention to faith in God and the values of Christianity than ever before in modern times. Why not determine to learn more about the Book of books. Here is how you can read it through in a year.

Read three chapters each day and five chapters each Sunday. This will carry you through both the Old and New Testaments in a year. If you are not very familiar with the Bible let me suggest that you begin in the New Testament with the book of Matthew. The New Testament is the Old Testament revealed. After you read it you are better prepared to understand the Old. Underline those passages that are most meaningful to you and re-read them from time to time. The Old Testament tells of God's creation of the world, and his dealings with men in past dispensations. Today we are under Christ, and not under the old law of Moses. We study the Old to profit by its principles and examples, but we read the New to know what we are to do to be saved, and to live the Christian life.

If you will do this you will be richly rewarded by the Lord. If you decide to follow this plan please drop us a postcard and we will enroll you with other daily Bible readers. From month to month we will send you material which will help you understand the Bible. We will send you a 38-page pamphlet, "Understanding the Bible." Do your better self this favor. Expose your soul to God's holy word each day during 1953!

THE PROPER USE OF MONEY

B. C. Goodpasture

All resources should be obtained honestly. Those who have come into the possession of money dishonestly sooner or later will pay for their dishonesty. Judas betrayed his Lord for thirty pieces of money, but his heart was so tortured with the fires of remorse that he returned the price of his treachery, with the awful confession, "I have betrayed innocent blood." The rich men of James 5 had filled their coffers from the toil of their underpaid, or unpaid laborers, and the consequence of their crimes were upon them. But it is not enough to obtain money in the right manner.

The rich men about whom and to whom Jesus spoke, so far as the record indicates, came into possession of their wealth by no fraudulent means. The rich young ruler is not charged with dishonesty. The rich farmer of Luke 12 and the rich man of Luke 16 are above reproach so far as the manner of obtaining their wealth is concerned. Whether they inherited it, married it, or by toil and industry made it, we do not know. The manner of their obtaining their money is not the point under consideration. It is not enough to obtain money honestly. Having obtained resources rightly, there is the obligation to use them properly.

The three rich men in question made their grave mistake—not in the manner they obtained their wealth—but in the way they used it. There are three factors which contribute to the making of money. The person who immediately possesses the wealth contributes his part. Society contributes its part. A man, with no contact with society, is incapable of making money in the usual sense of the term. And, in the third place, God contributes his part. Now, if all three parties are involved in the making of money, should they not all be considered in the use and distribution of it? Here is where the rich men in question failed. One said that he would pull down his barns and build greater; and there bestow all his grain and goods and say to his soul that it had much goods laid up for many days. In his plan, neither society nor God was considered. Another was clothed in purple and fine linen and fared sumptuously every day. He was not interested in his fellowman or God in the use of his resources. Seemingly, the humble desire of Lazarus to be fed of the crumbs of this rich man's table was not granted. It was nothing to him if Lazarus, sore-covered and dog-licked, died of hunger and exposure at his gate. And for God and his cause he had no thought nor gift. And the rich young ruler kept, for a brief time, his wealth while the cry of the needy was unheard and the voice of the Lord was disobeyed. Significant it is that all these made their fatal mistake in their use of their money. What a lesson for us—what a warning to us! Brother, what are you doing to help the poor and preach the gospel? Will the Lord be pleased with the use you are making of his blessings?

Note: This article is one of 11 articles on the subject of God, Man, and Money which will appear in a special issue of the 20th Century Christian on this theme April 1, 1953. Churches will find this 38-page pamphlet on the theme of Stewardship valuable for teaching members their duty in giving and in earning and spending money. Some churches plan on using them in bundles so that each family can have a copy. Copies can be ordered through the Firm Foundation at 10 cents each.

Commentary on the Entire Bible

by Jamieson, Fausset and Brown	7.95
Commentary on Hebrews by Milligan	2.50
Fourfold Gospel by McGarvey-Pendleton	3.50
The One-Volume Bible Commentary, covering the entire Bible by J. R. Dummelow	5.00
Commentary on Romans by Moses E. Lard	3.00
Commentary on First Corinthians by Lipscomb-Shepherd	3.00
Campbell-Owen Debate on Infidelity	3.00
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History of the Christian Church, Geo. Parker Fisher	5.00
Why I Left, Thomas L. Campbell	3.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

EDITORIAL

G. H. P. SHOWALTER, Editor

GOING TO SCOTLAND—THEY ARE WORTHY

It is very peculiarly interesting that so many brethren are going abroad, and in so many different places, and supported by so many congregations of Christians, preaching the gospel of Christ. Four hundred years ago, missionaries came from Europe to tell the savages of North America of the Bible and of salvation through Christ. This wave of people impelled by religious zeal flowed unceasingly westward culminating in the unparalleled movement in the 19th century for the complete restoration of the New Testament order of things both in the matter of preaching the gospel after the manner of the early Christians, but as well for the faith and practice of those who were led to Christ through obedience to the gospel. That was a wonderful period in the history of the church and in the history of the world.

And now the trend has been reversed; thousands of zealous teachers of the Bible are making their way, not west but east, to the Near East and the Far East—to Europe, Asia and Africa and to many of the islands of the sea as evangelists of mercy, hope and life in the preaching of the gospel to the lost, but to great groups of peoples as well, who having once known the truth that saves have turned aside from the "sound doctrine" that Paul preached to the rudiments of the world and not after Christ—to "Higher Criticism," "Modernism," and the manifold speculations in human philosophy and unbelief. The thoughtful consideration of some of our brethren, specially those who know our worthy brother Clyde P. Findlay, is requested to the following report:

Gospel preaching in virgin territory is more fruitful in numbers and more thrilling than in burned-over areas but there is often a pressing need for encouragement, restoration and rebuilding in the latter type of fields. Scotland, with almost 600 members in about 20 loyal churches needs gospel preachers. Two full-time preachers are carrying this load. Brother David Allan and I have promised to assist these churches this summer. They are worthy brethren. Scotland's staunch defenders of the faith have proven their worthiness. They welcome our help. We feel compelled to help.

But here is the problem: We are willing to make personal sacrifices but will need additional help. Although we are under the direction of the congregations where we minister, these churches are not fully supporting us. Only ten weeks remain until we leave. We are far short of our needs. Churches and individuals caring to have a part in this work need not send their entire support at once. Monthly support will be needed during June, July and August. During April and May we can apply monthly payments to our travel fund.

Our evangelistic and financial programs are separate. Brother David Allan, long familiar with this field plans to preach in northern Scotland and his sup-

port should be sent to him in care of Austin Avenue church of Christ, Brownwood, Texas. My work is to be confined to the small churches around Glasgow and Edinburgh which are threatened by continued digression in the country. Tracts will have to be provided, especially bearing on those problems that are now disturbing over there. My support should be sent to Dick Mawby, Treasurer, 304 Pierce Street, Houston, Texas.

It may be that Brother Allan and I can visit congregations where invited and speak on the needs of this great field. We would welcome such invitations. —CLYDE P. FINDLAY, 304 Pierce Street, Houston, Texas.

SOME CHURCH BUDGETS FOR 1953

Mont Whitson

The following table of statistics furnishes some very encouraging information concerning the liberality of Christians throughout the nation. The kingdom is spreading and the New Testament example of giving is becoming more and more a reality among the churches of Christ. The churches listed below have been selected from information at our disposal, thus some equally good examples, no doubt, have been omitted. (The writer is more familiar with Texas churches, and that explains the predominance of listings from that state). Possibly hundreds of other churches could have been included; however, those listed should be representative of liberality in the brotherhood.

Church	(Approx.)	
	Budget	Members
Central—Cleburne, Tex.	\$50,000	800
Central—Houston, Tex.	98,780	1175
Church of Christ—Hereford, Tex. ..	22,931	350
Church of Christ—Wyandotte, Mich. ..	18,000	130
College Avenue—Lubbock, Tex.	52,000	400
Eastside—Lubbock, Tex.	26,000	325
Hillsboro—Nashville, Tenn.	100,000	800
Harris & Irving—San Angelo, Tex. ..	47,000	850
Lamar Avenue—Paris, Tex.	27,000	530
Pioneer Park—Lubbock, Tex.	35,000	400
Preston Road—Dallas, Tex.	78,000	466
Skillman Avenue—Dallas, Tex.	130,000	1000
Tenth & Broad—Wichita Falls, Tex. ..	67,000	1000
20th & East Birch—Colored, Lubbock, Tex.	5,720	75
Union Avenue—Memphis, Tenn.	78,000	1000
Broadway—Lubbock, Tex.	200,200	1500

A good number of these churches are spending 30 to 40 percent in mission work and at least two are spending fifty percent or more in the mission field. None of these congregations is averaging less than \$1.00 per Sunday per member; a third is averaging over two dollars; and one congregation is averaging more than three dollars per member.

These churches should serve as examples of liberality just as the Thessalonian church, because of its work, faith, love and patience, became "ensamples to all that believed in Macedonia and Achaia." It is probable that the congregations mentioned have only touched the hem of the garment; notwithstanding,

their continued growth in liberality during the past few years is very refreshing, and is a manifestation of what can be done when Christians are united together in a "work of faith, and a labor of love, and

patience of hope in our Lord Jesus Christ." The restoration of New Testament Christianity will not be complete until Christians give according to the pattern laid down in the gospel of Christ.

O Happy Day

Georgia Carver

"O sel 'iger Tag! O happy day" is still sounding in my ears and indeed it is a day with a happy ending.

This morning seemed no different in the beginning than any other Monday—the day after Sunday, few personnel in and out of Gemeinde Christi, no school, late breakfast, few phone calls, the postman with a few more letters than usual, three or four passing the time in the office. When Brother Gatewood came in he was immediately drawn aside by Helen.

"I want to be baptized tonight," she said in her quiet, sweet voice.

I, and possibly others, overheard this but their conversation was uninterrupted until Brother Gatewood announced it to the room. No one spoke. Perhaps all felt as I, they couldn't for joy in their hearts.

You see, Helen Neuber had been at the Bemeinde Christi since the beginning of the fall term of school in October and here it was the last week of the term in February and she had not yet become a Christian. Of course, everything had been said that could be except deliberately asking her to render obedience. Everyone was so anxious.

"Do you know Chaplain Fisher?" she asked me later.

"No, I don't. Who is he?" I asked.

"Oh, he's the Army Chaplain at Wiesbaden. He was the one who suggested that I come to this school."

Seven-thirty came and we assembled for the usual Monday night prayer meeting. The singing was excellent with Brother Hugh Mingle calling particular attention to the thoughts in some of our best-loved songs. Our study was taken from Matthew 13, reviewing the parable of the Sower and taking up the parable of Tares and the Wheat. Brother Gatewood gave excellent explanations on both with Chaplain Fisher adding to the discussion. At closing, the guests and newcomers were introduced and the announcement made that both Helen and her sister, Valdi, were to be baptized. Valdi had visited quite often but I doubt if anyone thought of her making the confession. We then went to the auditorium for the baptism. Another young girl, whose name is Ursula was the third person to be baptized.

A short service of song, prayer, scripture reading, and discourse was given. At the end of the talk, a comparison of the conversion of the eunuch and that of Ursula who had a little more than 24 hours earlier entered a church of Christ building for the first time in her life. She heard one sermon, saw the Lord's Supper served, and attended one Bible study. It all came about by the church opening its doors to by-passers to and from the "Messe" (fair grounds). Sunday afternoon Ursula visited the fair and on her way home she noticed the church building. As it was open to visitors, she came in to look around. Her interest was keen and Brother Gatewood invited her back to the evening service. Brother Don Finto spoke on, "Be Prepared to Stand before God." A timely subject indeed for her and she was impressed with its simplicity. She was invited to attend a student social after the evening service at the Gatewoods, which she thoroughly enjoyed.

She resolved that night that she wanted to become one of us and further study with Klaus and Analiese Monday strengthened her resolution. Obedience of the three was completed with Brother Gatewood baptizing. So three babes in Christ went on their way rejoicing and angels and men were made happy.

Frankfurt, Germany.

Lusaka, Northern Rhodesia

"The Gospel Wagon," the name given to our new Willys station wagon, has certainly won the admiration of all the workers, both black and white, in the Lusaka area. Its name comes from the fact that it takes the gospel to somebody every day of the week, always once, often twice and sometimes three times in a day. We have five meetings per week at the Cement Compound, Chilanga, four a week at Chilenje, Lusaka, one at week at the Game and Tse-tse Control Compound, Chilanga, and one at Kapopo Village. Two of these are by my wife and the rest by myself and my interpreter. Then Brother and Sister Frank Murphy have at least seven a week in Chilenje and some of the schools in Lusaka. These efforts through February have resulted in thirteen baptisms for the month. One each at Chilenje and Kapopo and eleven at Chilanga. The new work in Chilanga has made definite growth both in numbers and in the strength of the new members. At least three of the 11 baptisms have been the results of the efforts of the new members, none of them over two months old. They have taught them enough while at work to get them interested and have brought them to the meetings where they almost immediately made their confessions and were baptized. Two of the most recent additions have been from the Catholics.

We are also feeling the pressure of denominational opposition. The Jehovah's Witnesses have re-doubled their efforts to keep their members away from Chilanga. One day they decided to try a different method, so 12 to 15 of their men came to our meeting to try to out talk us and to break up our work, but theirs was a dismal failure in this ruse. The Catholics have opened a school at Kapopo and placed a teacher there to work against us. One day early in the month, I failed to go to the village because of heavy rain and this teacher ordered the Christians not to meet any more. The Chief of the village had given us permission to meet at a place just outside the village. We were meeting there and not bothering anybody when this teacher came and ordered these Christians not to meet any more, threatening them. When I returned the following Sunday, the brethren were upset and were planning to meet at one of the homes, but I told them to return to their regular place of worship. I went to the village for an interview with the Chief and made him stand good on his permission for the use of this place for worship. I also had this teacher to understand that he was not to molest them any more under the penalty of prosecution. We do have freedom of religion in this country and we will not tolerate any such interference.

The building season is nigh upon us and the Chilenje church must be built this dry season. Materials must be bought immediately before the rush season takes everything up. At least \$3000 is still needed for this work. We have raised about all we can on this side. This is most urgent. Please send checks air mail to the following address for this building fund.—H. E. PIERCE, P. O. Box 1016, Lusaka, Northern Rhodesia.

If you have not secured your copy of the new edition of the Revised Standard Version of the Bible, we are now in position to fill all orders.—Buckram binding, \$6.00; Leather binding, \$10.00.

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

FROM THE HARVEST FIELD

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, March 11: Three placed membership with the West Avenue church Sunday. Flavil R. Yeakley will be with us in a meeting April 6-12.

Howard Canada, Great Bend, Kansas, March 11: "One came for baptism and one was restored last Lord's day. Attendance and interest has been fine in spite of much bad weather.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, March 9: After a sermon on dancing yesterday, four confessed the sin of dancing. Leonard Mullens will begin his part in our meeting March 23rd.

Raymond Whittington, Carthage, Texas, March 9: We gained ten new members in the past month. Two were baptized. Two were restored. The others moved here. Our work in Carthage is most pleasant.

Mrs. Jack Sharp, Hondo, Texas, March 14: We will sponsor a Training School for Bible School teachers on the evenings of April 30, May 1, and May 2. We hope to be able to secure good teachers, and also an able speaker for each evening.

Chloe L. Bryant, 165 S. 15th Street, Salem, Oregon, March 7: We are in the midst of a protracted meeting with W. E. (Bud) Irvine doing a splendid job preaching. We baptized another inmate in the Oregon State Penitentiary, March 3.

Albert A. Gonce, Jr., 1010 S. Pugh, State College, Pennsylvania, March 9: Since our last report we have had one baptism. In the last six months, there have been six baptisms, one restoration and one to place membership. We now have the Herald of Truth on the local Mutual Station.

B. E. Bawcom, 926 N. "C" Street, Arkansas City, Kansas, March 9: Three were baptized yesterday and two came from the Christian church. Three were restored and two placed membership the week before, totaling ten additions in March. The work here is growing.

Dean Bullock, Grand Saline, Texas, March 9: Brother O. J. Russel of Durant, Oklahoma, is to be with us in a meeting April 6-15. Services will begin at 7:30 each evening. Clinton Kirby will lead the singing. We urge all in driving distance of Grand Saline to attend.

C. J. Kirkpatrick, 5th Avenue & Beechwood Blvd., Pittsburgh 6, Pennsylvania, March 10: Brother James Groves of Detroit, Michigan, is to preach in a two-weeks meeting here beginning April 12th. Churches in this area are urged to help us promote this meeting. We have had two baptisms thus far this year.

D. M. McQuiddy, El Centro, California, March 12: The work here continues to progress. Twelve responses since the first of the year. Eight have been baptized and four restored. I am now in a meeting at Holtville, California. Brother Glen Kramar is the faithful minister for this fine group of Christians. Time allotted me for meetings this year by the church at El Centro, has all been taken. We invite your prayers in our work.

Orland W. Rury, Snyder, Oklahoma, March 12: Eight restored, three placed membership, and one baptized here in the past six weeks. We have had a good increase in Bible school attendance this year. I am sorry to report that I cannot accept any more invitations for meetings in 1953. My schedule is already full.

M. Norvel Young, Lubbock, Texas: Harvie M. Pruitt will be available for meetings this summer from June 1 to September 1. For reference: Elders, Broadway, Lubbock; Smyer; Acuff. Harvie is a capable gospel preacher. He plans to go to Germany later to preach the gospel. Churches desiring to use him can write to him in care of Broadway Church of Christ, Lubbock, Texas.

C. E. McGaughey, 2407 Lincoln, Springfield, Missouri, March 9: At Lamesa, 19 were baptized and 13 were restored. Paul McClung is doing a good work there. One unusual thing about the meeting was the fact that about a hundred people sat at the front of the auditorium every night. Am now at Portales, New Mexico, in a good meeting. I begin at Union City, Tennessee, the 22nd.

Reginald Beaver, Box 263, Sayre, Oklahoma: This is to let all know that I am moving to Delta, Colorado, June 1, to work with the small congregation there. I will be supported by the church at Tipton, Oklahoma. I appreciate all the invitations I had concerning local work. Several responses here this year. My successor has not been selected as yet.

Hood Wilkins, 3210 Howard, Fort Worth, Texas, March 8: We had two good services at Oaklawn today. Two fine young mothers responded to the invitation; one to be restored and to place membership and the other to be baptized. Thus, two families are now completely united in the Lord. Another young wife was restored and identified last Wednesday night. Thanks be to God.

C. H. Shipp, 315 E. Central, Madera, California: We have launched a special personal work program which is new here but is received gladly by those interested souls who desire to be busy for the Lord. We have called Brother L. L. Stout of East Long Beach, California, to come and hold our spring meeting, May 4-17. We have begun to make extensive preparations for his coming.

Frank L. Cox, Box 104, Mineola, Texas, March 16: Four have placed membership and two have been baptized here in recent days. Average Lord's day Bible school attendance is the highest in the history of this eighty year old congregation. I am to speak in the Fort Worth lectureship Thursday of this week and in a gospel meeting with the Highland Park congregation of the same city April 19-29.

A. C. Williams, Box 757, Sand Springs, Oklahoma, March 15: Last Wednesday night brought to a close our meeting with the church at Olton, Texas. Brother S. A. Freeman is local evangelist. He and the congregation are doing a fine work in that area. Our son, Don, teaches chorus and band at the Olton schools. He preaches at Fieldton. He and Brother M. Crawford directed the singing in the meeting. There were three baptisms.

Ward Glentzer, 1505 Ormond Drive, Corpus Christi, Texas, March 12: I began regular work with the Norton Street church here February 15. This congregation is about four years old. We have a new auditorium and are planning to build additional class rooms soon. We have had three baptisms and three to place membership the last two weeks. When in Corpus Christi, visit with us.

Claude A. Guild, 2701 E. Belknap Street, Fort Worth 11, Texas, March 13: Our spring meeting March 1-11, with L. D. Webb of Portland, Oregon, as evangelist, closed with forty-three responses: seven placed membership, twenty-seven were restored, and nine baptized. Brother Webb did an especially wonderful job for us. We hope to have Weldon B. Bennett, Frankfurt, Germany, for our fall meeting.

A. C. Huff, 1222 S. 49th, Temple, Texas, March 10: Thanks to those who have sent in their names for my book, "The Great Salvation," to be sent to those who are unsaved. I need more. "It is more blessed to give than to receive." Please give your own address. Prospects are bright here for the Christians. The zone work is getting well under way. Success to the Firm Foundation. I need more work. Who needs my help?

Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, March 9: Yesterday another was baptized and one placed membership. This brings our total of responses since the turn of the year to 20. 10 have been baptized, nine have placed membership, and one has been restored. For the second successive Sunday we have set a new record in attendance for our Bible school. We had 180 present for it yesterday.

John H. Gerrard, P. O. Box 735, Aurora, Illinois, March 12: The work here continues to progress. Especially is this noticed in our contributions and attendance at our Sunday evening service. The new baptistry is about ready for use. We are looking forward to a busy and fruitful year. Stop and worship with us at 529 Clark when passing our way.

M. E. (Mickey) Blake, 110 S. Lake Street, Carlsbad, New Mexico, March 10: The work here at Fok and Lake in Carlsbad, New Mexico, is fine. We are enjoying record crowds, especially in Bible school. We are now averaging more each Sunday in Bible school than our record attendance was 18 months ago. Our spring lectureship begins April 19 and closes April 26. Robert C. Jones of Fort Worth, Texas, is to be with us in August for our summer meeting. When in Carlsbad, worship with us.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, March 14: It was my pleasure to be in attendance the past four nights, March 9-12, at the debate held in Cleveland, Texas, between H. A. Dobbs of the church of Christ, and David L. Welch, of Pensacola, Florida, representing the Pentecostal faith. Brother Dobbs ably defended the faith against the one God and direct operation of the Holy Spirit sect of the holinists. Welch is reported to be the best the Pentecostals have. Our work here continues in good fashion. Newspaper advertising, preaching on the radio in German, are new phases of our work here. Both are being well received. I will be with the church at Natick, Massachusetts, April 12-26 in a meeting sponsored by the church at New Braunfels.

Ernest McCoy, Borger, Texas, March 13: In the past week two have identified themselves with the congregation and six have made confession of faults. Our building which seats near six hundred is filled for the evening service.

L. L. Gieger, Tyler, Texas, March 9: Since our last report there have been six baptized, six restored, and 11 to move into our section of the city and express a desire to work under the oversight of the elders of the West Erwin congregation. I am scheduled to be with the Broadway church in Houston, April 5-12. Brother James Scott is the capable evangelist there. The Lord willing, Brother Harvey Porter, one of the evangelists here, will preach in my absence.

Jno. H. Lanier, Seagoville, Texas, March 9: Brother David Walker filled his appointment at the Pleasant Grove Church of Christ, to a good audience. Brother Willard Mossom of Fort Worth, has been in a series of meetings at the Crandall Church of Christ. Brother Mossom delivered some very good sermons. I have some choice time in '53, for meetings, as song director. I will go anywhere. Write me at once and we will get the time arranged.

Grover C. Ross, 613 W. 4th, Portales, New Mexico, March 10: I know a very capable young man who is receiving his M.A. degree this spring, and who will be available for local and meeting work by June, 1953. He is an outstanding young gospel preacher with several years' experience, and has unusual talent and ability to preach the gospel. I know of very few young men with his ability. If you should be interested in this young man, write me or the elders of the 4th Street Church of Christ in Portales. The man also has a very fine wife.

A. Chester Grimes, Heights Church of Christ, Houston, Texas: Nine were baptized in our meeting which Brother Anthony E. Emmons, Jr., conducted for one week. It was a wonderful meeting in every way. He formerly labored with this congregation in 1948 and 1949. The work here is most encouraging at this time. Our Bible school attendance has reached an all time high of 406 and the balcony is occupied every Lord's day. We have had forty-five additions already this year. We are happy indeed when the Lord's work succeeds.

Tildon McFerrin, Whitewright, Texas, March 16: Since my last report there have been five responses: two baptisms and three restorations. The church in Whitewright continues to grow and that should be encouraging to all the membership in and around our community. We extend to all a special invitation when coming our way to make it a point to come by and visit with us. I will be in San Angelo, Texas, at the Fair Grounds Road Church for a meeting beginning April 24, and extending through May 2. We covet your prayers for a profitable meeting there.

W. T. Garnett, 402 E. Gilbert, Henrietta, Texas, March 13: I was with the East Side church in Portales, New Mexico, in a four day meeting March 5-8. At the close I agreed to begin local work with them. We have been here in Henrietta for three and one-half years. It has been as pleasant as anyone could expect. We now have firm elders and deacons, and the church work as a whole is in fine condition. Whoever follows me, I believe, will have a pleasant and enjoyable work. If you would be interested in working with these brethren, contact us.

Ben West, Lampasas, Texas, March 11: Four identified in fine services here on the Lord's day. The young men's training class leads the service one Wednesday night each month. They deliver a complete sermon that is heart warming to over two hundred people who attend. 205 were present last Wednesday.

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, March 8: We enjoyed fine services at Linda Vista today. Seven responses since last Lord's day: three were baptized and four confessed wrongs. One of those baptized came from the Catholics and one from the Lutherans. I am to be in a meeting in Tennessee the first part of August. Any congregation wanting me for meetings the last of July or August may contact me. I prefer meetings between California and Tennessee. We thank God for being able to use us in his service.

Robert B. Farrar, Granbury, Texas, March 9: After what was far more than just a pleasant association with the church in Mexia, we ceased our labors with them and began working with the church in Granbury February 8. We are enjoying immensely the work here under the leadership of most capable elders. Since we have been here, three have placed membership, one restored, and one baptized. The new and commodious church building is located on the main highway. When in this vicinity be sure and stop and worship with us. You will be more than welcome.

Wendell Winkler, Box 133, Rayville, Louisiana, March 10: Since last report, over twenty have responded to the invitation, seven of whom responded in our recent meeting with Brother V. E. Howard of Greenville, Texas. In the last ten months there have been seventy-five responses. We are having the largest crowds for Bible study in the history of the church, with two hundred thirty present March 1, which is an increase of over one hundred in the last five months. I began a meeting last night at the Good Road congregation, north of Hollyridge, Louisiana, and begin at Good-springs, Alabama, April 6.

Jimmy Wood, 1803 N. Wash., Odessa, Texas, March 11: Brother W. T. Hamilton of Gainesville, Texas, has just concluded a most successful meeting with this congregation. During the meeting there were twelve responses to the gospel invitation. Six of these were baptized and six confessed sins. The entire congregation appreciated the fine preaching that Brother Hamilton did and good audiences were present at all the services. Since the first of the year we have had ten baptisms here at Northside, and during 1952 there were forty-five baptized into Christ. The work of the church moves forward in Odessa with four congregations doing the Lord's work at this place.

L. R. Lovelady, Box 144, Honey Grove, Texas, March 11: I am now beginning to book my summer evangelistic work for meetings, singing schools, and singing for meetings. At this time I have some very good time not taken. I would be glad to assist any place that would be in need of my service in any of the above work mentioned. I would also accept local work with some congregation that is in need of a minister. May the Lord continue to bless the church everywhere that many souls will come to the knowledge of the truth in 1953. May the Lord continue his blessings on Brother Showalter and spare him many more years in his service.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California, March 11: We are happy to report another baptism here at Del Paso Heights last Lord's day—a fine young lady with a promising future. We rejoice that the church seems to be making some progress. There is a great and growing need of more workers in this area. Just yesterday we drove forty miles to conduct funeral services for a brother eighty-two years of age, who had been a member of the church sixty-three years. The family reported they had some difficulty in locating a preacher to conduct the funeral service.

Raymond DeSpain, Blanco, Texas, March 10: Our work here in Blanco seems to continue to show increased interest. We have had one baptism since last report. We had a good day yesterday; the singing in the afternoon was well attended. Twelve different congregations were represented. The church here plans a meeting to begin March 29th to continue through April 5th. Brother Quentin Dunn of Eldorado, Texas, will do the preaching. We are looking forward with much interest to this meeting. This is an invitation to all who can come and be with us in this special effort to preach the gospel.

R. V. Wood, Box 673, Crane, Texas, March 9: Guy N. Woods closed a very fine meeting with us last night. It was a remarkable meeting because of the type of preaching. Most every service was along the line of Christian living and Christian responsibility. That is the type of evangelism that the church needs everywhere today. It has been rightfully said that to convert the church will convert the world. There were only six responses, but we feel like the church has been greatly strengthened. All records for attendance and contribution were broken during the meeting. We press forward with renewed zeal and determination, giving the Lord all the glory.

Ben West, Lampasas, Texas, March 16: Yesterday people stood and some turned away. Two hundred fifty in Bible school, two hundred six at prayer Wednesday night to hear the young men speak on "Youth and the Church." These are the members of our young men's training class. Next month they will speak on "Requisites of a Prosperous Church." Our new rock church building is going up. It will seat near six hundred when finished. The congregation last week bought the home of eight rooms just north of the church building and the quarter block of land to use as auto parking lot. This is the third residence joining the church property we have secured. We now have a three quarter block of land—sufficient for our present needs.

James F. Fowler, 403 Church St., College Station, Texas, March 10: One addition last Sunday by baptism. The opening of our new building is scheduled for May 10. Sunday night, May 10, Brother Carl Spain will begin a four night meeting in our new auditorium. He will bring the Central Church of Christ Chorus with him and they will sing at special 6:00 p.m. service, preceding the evening worship hour. Brother Spain was recently brought to the A&M College campus by the college to serve as one of the dormitory counsellors during the college's religious emphasis week. He did an excellent job. About 150 boys were out each evening to his forums—many staying until the midnight hours to discuss moral and spiritual questions. The college plans to have him back next year to serve in a similar way.

Charles M. Adams, Box 285, Cleveland, Oklahoma, March 13: We are much encouraged by the many letters that have come to us regarding our articles in our local paper, also from those who are interested in getting this type of work started in their own cities and communities. It is a proven fact that this type of writing is one of the most effective means of teaching that is known. It will produce results in any community. When people say they never heard of the church of Christ, that is no reflection on them, but it is on us. It is simply presented evidence that we have fallen down on the job. We have not obeyed Jesus, rather we have disobeyed, as he gave the commission in Matt. 28:18-20 and Mark 16:15, 16, until we use all the means that we know to use, and the newspaper is one of those means. In my home city, St. Louis, Missouri, which has a population of 856,796 souls, almost a million people, they have two daily newspapers that as far as I know, are read by most of that vast population, yet (unless it is a comparatively late thing) there is not one line in those papers that tell those people of the

Christ who died for them. In Tulsa, Oklahoma, the same situation exists. Tulsa has a population of 182,740 people, it also has two daily newspapers, and not one line appears in them regarding the true church other than free space that is given all churches for sermon topics. This is not mentioned as criticism, but to point to the fact that many times we overlook the very means by which we could do a better work. I am of the opinion that this condition exists all across this great untaught nation of ours. In our small city, we have a newspaper and it possibly goes to some six or seven states, and the war fronts. We spend about fifteen dollars per month for this advertisement, the mail that we receive attests to the fact that our articles are being read and appreciated, also, resented by some. I have tried to arouse interest among churches relative to this great opportunity, and in the main the response has been overwhelming. It is our sincere prayer that we may join hand with God's children in every hamlet, village, community, and city, and make use of this great, heretofore, neglected medium, that we may all take this means of teaching this vast audience that Jesus died for them, too.

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FROM ELMONT, L. I., NEW YORK

Ed Bayliss and Clark Hanna, Elders

There is one small congregation of the Church of Christ serving the entire section of Long Island outside of New York City. About one million people live in this area.

This congregation is the Elmont Church of Christ, made up of about forty-five members, some of whom drive as far as thirty-seven miles each way to worship. Of the forty-five there are only about twelve families where both husband and wife are members. Morning attendance including children has averaged about seventy for this year. There are several military personnel stationed at Mitchell Field who attend regularly.

Brother Robert L. Johnson, a graduate of Abilene Christian College, who formerly served the Northwest Congregation in Detroit, commenced work with us the first Sunday in January.

Begun in Hempstead in 1945 the congregation purchased a minister's home in Elmont four years ago, the basement of which was also to serve as the place of worship. One Sunday school class meets in the living room and two classes in the attic, the basement still serving as the place of worship. We are paying \$47.00 per month on the minister's home. Adjoining lots were purchased where we had hoped to erect a building. In dire need of larger quarters we have been investigating all buildings in the area that might conceivably be used. A new building seems beyond our financial ability.

Just recently we discovered that a former Lutheran church building in Malverne, about four miles from Elmont, is for sale. It is mainly red brick with some stucco detail work and is situated on a 140 foot by 100 foot lot. It seats about 150. The building is about 26 feet by 60 feet and is in good repair. In the upstairs area there are five good Sunday School rooms designed for this specific purpose. The price of the building is \$21,000.00. It probably could not be duplicated for twice that figure. The architect whom we were going to engage to design a new building has advised us to buy this one and even pay more if necessary to get it.

We are assured of a \$15,000.00 mortgage on the building. We must raise \$6,000.00 by the middle of April. Out of our limited number of families we feel that we can raise about half of that amount in that time and still carry on our other obligations. Some monthly assistance is received from Manhattan but we do need considerable outside help at this time. We will have to install a baptistry, purchase furniture, and decorate the building.

It is hoped that a number of congregations and individuals who receive this information will be able to contribute \$10.00 to \$25.00, more or less, to help us acquire this property which will be such a great asset to the Lord's work in this area. Individuals are encouraged to send their contributions through their local congregation but it may be sent direct if preferred. Checks should be made out to the Church of Christ of Elmont, and mailed to 274 Dutch Broadway, Elmont, L. I., N.Y.

Burford Holt, 1621 Mitchell Street, Humboldt, Tennessee, March 10: Two were baptized and one restored March 8 and another baptized March 9. Sunday night attendance shows increase and it is good to see more of the members doing personal work among the people of the world. Franklyn T. Puckett will do the preaching in the spring meeting. We will be glad to have those passing through Humboldt to worship with us at 1613 Mitchell Street.

ANNUAL DENVER, COLORADO, LECTURES

March 30-April 3

Monday, March 30, at Sheridan Boulevard, West 36th and Sheridan

10:00 a.m.—"Sins of Impurity," Cecil N. Wright

1:30 p.m.—"Love, Joy and Peace," Gorin Rutherford

8:00 p.m.—"Authority in Religion," LeRoy Murphy

Tuesday, March 31, at Park Hill, East 13th and Cherry

10:00 a.m.—"Sins of Superstition," Wilfred McKenzie

1:30 p.m.—"Meekness and Longsuffering," Charles E. Gentry

8:00 p.m.—"The New Testament Church," Grady Lee Reese

Wednesday, April 1, at South Denver, 2005 South Lincoln

10:00 a.m.—"Sins of Disposition," T. R. Bankhead

1:30 p.m.—"Kindness and Goodness," Clemon F. Muse

8:00 p.m.—"The Scheme of Redemption," Herbert Fraser

Thursday, April 2, at Aurora, East 13th and Boston

10:00 a.m.—"Sins of Religion," Paul S. Moffitt

1:30 p.m.—"Faithfulness," M. W. Chaffin

8:00 p.m.—"The True Worship," D. H. Perkins

Friday, April 3, at Sherman Street, 125 South Sherman

10:00 a.m.—"Sins of Intemperance," Joe L. Banks

1:30 p.m.—"Self-Control," M. W. Chaffin

8:00 p.m.—"The End of the World," Elbridge B. Linn

Local evangelists will speak mornings and evenings, and out-of-town preachers in the afternoons. Morning theme, "Lusts of the Flesh"; afternoon theme, "Fruit of the Spirit"; and evening theme, "Christ the Answer." Two congregations will serve as hosts each day at the locations named above. But all evening lectures will be in the Byers Junior High School auditorium, at East Bayaud and South Pearl. Discussion periods will follow the morning and afternoon lectures. Luncheon each day in church basement. Out-of-town visitors invited. For further information, write: Church of Christ, Box 4046, South Denver Station, Denver 9, Colorado.

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into its present population is assured. A thriving business, trade, diversified agriculture, and industry, all combine to make Miles City the hub of commerce in eastern Montana. Airlines, railroads, and highways fanning out in every direction, serve the transportation needs of this rapidly growing city. Can we afford to pass up the opportunity of preaching Jesus to these people?

If God wills, Brother W. L. Garrett and I shall move our families to Miles City March 17. Two of them, and our family of three, added to the ten saints now there, will make



N. L. GARRETT

a total of fifteen. "As workers together with God" (1 Cor. 3:9), we shall concentrate our efforts on a plan of work designed to develop every single child of God (Eph. 2:10, 4:14-16; Gal. 6:4). We believe that he will work through us, and use us to his great glory in leading the lost to the Christ. The work at present is drastically hampered because of a lack of a meeting house,

and sufficient funds with which to buy essential supplies. Our brethren are assembling in a rented place in the Eagles Lodge Hall. This leaves the impression that they are just another "fly-by-night" sect common to that part of the country.

While our needs for the Lord's work there are numerous, being a raw field, we are at present concerned with raising the balance of funds needed for our support. I could work at a secular job to earn a livelihood for my family, but it is the consensus of the Montana brethren that the services of a full time evangelist is indispensable to the progress of the work. Brother Garrett will support himself, except that the church in Miles City will supply his house. Is there not some church able to assist in this effort to the glory of Jehovah? A church of a hundred saints could fast one meal a week, allowing one \$1.00 per meal, and support a preacher full time. If this challenge falls on the ears of some Macedonian brethren (2 Cor. 8:1-5), we know they will seize the opportunity to give "out of their poverty," that Jesus may be preached to those who "sit in darkness." If each one who reads this would follow this simple plan of fasting one meal a week, all of us together could do the job. Send your contributions to Sister Harry J. Bensley, Route 1, Box 269, Miles City, Montana. And "pray that God will open a door" for preaching the good news of his only begotten Son. Until March 17, my address will be Box 718, Perryton, Texas.

FROM LUBBOCK, TEXAS

Vaughn D. Shofner

Splendid crowds attended the first two services conducted Sunday in the new building of the church in Vandellia Village.

We gratefully acknowledge and deeply appreciate the help received in making the initial services so successful. You have a place with us as a visitor, and there is a place for you as a co-laborer in this new work.

A total of 252 were in Bible school, Sunday morning. Too, we had 135 who expressed a desire to be co-laborers in the Vandellia work by placing membership. We believe this to be the result of faith and zeal and the blessings of God! We covet your prayers in this new work.

Our next service will be at 7:30 Wednesday evening, March 11, 1953. Our ladies Bible class will meet Thursday morning at 9:30.

Sunday services are: Teachers training class, 9:00 a.m.; Bible school for all ages, 9:30 a.m., also 6:30 p.m.; Lord's Supper and sermon at 10:30 a.m. and 7:30 p.m.

Lubbock, Texas.

PREACHER AVAILABLE

Clarence A. Price

I am in my fourth year with this good church, and I would like to make a change. I am 40 years of age, have a faithful wife and three sons. Any church needing a preacher, who has no hobbies and loves personal work, write me, Box 347, Bryson, Texas. The elders and myself will appreciate other preachers interested in this work, not to inquire until I announce my leaving later.

L. L. Thornton, Dill City, Oklahoma, March 13: I began work with the Dill City congregation the first of January. We had a record attendance last Lord's day, March 8th. We have had three baptisms since the first of the year. We had a very profitable lecture program in February stressing the "Teaching Program of the Church."

COFFEYVILLE BUILDING NEARS COMPLETION**George E. Darling**

A very zealous group of Christians in Coffeyville, Kansas, are anxiously awaiting the completion of the new building there. The building should be ready for service within thirty to forty-five days. The new building is located across the street from the High School—Junior High School and the McFarland Trade School building. It is on the main street of town and the principal highway through the city. The present plans are to start the work in the new building with a "continued gospel meeting." A number of congregations in Texas have

promised to support their preachers in this effort.

I began work with the small congregation here February 16, one month ahead of the proposed date in March. My support is from the congregations in Hale Center, Lockney, Wolfforth and Earth, Texas, and Bartlesville, Oklahoma. Congregations in Wichita, Kansas and Tulsa, Oklahoma, have been helping in the construction of the building. The above mentioned support and help is deeply appreciated by every member here and we have pledged ourselves to do our best to see that the money they have expended will pay great dividends in the harvest of souls. The work here offers a tremendous challenge—one that we are

ready to accept.

The great need in the work here is for a radio broadcast over the local station KGGF, a 10,000 watt station that reaches out into three states. Sectarian error has been preached for years over the air in these regions and has gone unopposed long enough. People are listening to religious broadcasts and we have an unsurpassed opportunity to reach many with the unaltered truth. The cost of a 15 minute program is \$9.75. Surely there are congregations who will help to see this work done. Is there a congregation willing to support this work for a year? Can we find an individual willing to support one broadcast or more each month? Brethren, if you were here to hear the error taught over the air you could readily see why I am so anxious to see this work accomplished. I have had enough experience at radio preaching to know that we have an opportunity to do good here. We must let the people of Coffeyville know that there is a church after the New Testament order in town. Will you help us do it? Send your check to the church of Christ, Box 451, Coffeyville, Kansas. It will pay dividends in souls saved.

Under the direction of Brother Al Wilborn we have started a "Round Up Of Strays Campaign." This work will result in much good. Many who were "strong members" in Texas and Tennessee have moved here in times past but have forgotten God and some have drifted into denominational error. We have a list of some thirty "strays" that we are contacting every week. Perhaps some who read this article know of someone in Coffeyville who should be attending church but are not. Will you send us their names? Maybe we can reclaim them for the Lord. Help us if you can.

If you should be near Coffeyville, come by to visit us. Our home address is 1503 W. First. Phone 1545-M.

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Our Departed

OWENS—February 20, 1953, marked the end of Jo Anna Owens' ninety years. T. E. Milholland baptized her many years ago. She was a woman of faith and stamina. Forty-one years she lived with Joe and Inez Williamson in Madill, Oklahoma. Sister Williamson's care for her mother was impressive. Brethren William O. Hall and Roy E. Howell read from the Scriptures and led the prayer in the funeral service.

JNO. W. PIGG

MEMOIRS OF A GREAT WOMAN

Mittie Lena was born to Jim Horn and Retta Scott Horn January 26, 1889, near Bloomdale in Collin County, Texas. After going to school in her home community, she attended Gunter Bible College. She became Albert Dow Martin's June bride in 1908. A. D., Jr., Milton Foy, and Alvin Maraie were born to them.

Brother Martin taught in three Christian Colleges. For twenty-one years he was professor of mathematics in Texas A. and M. The Martins were instrumental in the establishment of five congregations in and near Bryan including the church at A. and M. He passed away in 1939. A. D., Jr., followed ten years later.

After Brother Martin's death and the graduation of their sons, Lena returned to McKinney where her mother, who departed this life in December, 1943, lived.

The marriage of Sister Martin and Brother Beasley occurred in October of 1945. They

were very happy together and served faithfully in McKinney's Davis Street congregation in which he is an esteemed elder.

Sister Beasley often said James 1:27 was her religion. She gave liberally to the support of Home For Aged at Gunter, the orphan homes, and missions in the states and foreign fields. She clothed a little girl in one of the orphan homes for several years. Her desire was to do good in a meek and quiet spirit according to the Bible. She did not seek earthly praise but a heavenly reward.

HILL—A memorial service for Wilmer G. Hill was conducted at 2:30 p.m., February 1, 1953, from the auditorium of the church of Christ, Kemp, Texas. Brother Wilson Coon, the speaker, prefaced his remarks by pointing out that this service was an unusual one, since satisfactory funeral services were held for Brother Hill by Brother James Medford and Brother G. A. Dunn, Sr., on January 8, 1953. Brother Hill had expressed a desire to have Brother Coon conduct his funeral, but he was not available at the time, and for that reason, Sister Hill arranged a memorial service. Brother Coon used one of Brother Hill's Bibles, fingered and worn from constant use. After his baptism in 1922 by Bro. A. R. Holton, Bro. Hill had studied the Bible unceasingly. He was interested in knowing all that God said. One of his first converts was his wife. Brother Hill was a carpenter and contractor and had lived all but nine months of his nearly sixty-eight years in Kemp. A faithful servant of the Lord, active in the work of the church, his influence is far reaching. The auditorium for this occasion was filled with Christians and non-Christians, friends and neighbors from surrounding communities, who listened attentively to a gospel message, made more impressive by the solemnity of the occasion. Besides his wife, Brother Hill is survived by one brother, John Hill, Kemp, Texas; three sisters: Mrs. J. T. Rice and Mrs. Sallie Rogers of Kemp; and Mrs. Carl Neel, Oklahoma City, Oklahoma.

GRAY—Mrs. Mattie Jane Gray was born November 26, 1872, in Denton, Texas, where she lived as a child. She came to Stephens County in 1895, and had lived in the Necessity and Ivan community before moving to Breckenridge 25 years ago. Mrs. Gray passed away at the home of a daughter on January 30 at the age of 80 year, two months, and four days. She had been declining in health for several months. She had been a member of the church of Christ for 58 years. Mr. Gray died February 27, 1939. Surviving are four daughters: Mrs. O. W. Wood, Breckenridge, Texas; Mrs. T. W. Carter,

Longview, Texas; Mrs. Ella Yose, Overton, Texas, and Mrs. J. V. Cothern, Portales, New Mexico. Two sons: George H. Gray, Breckenridge, Texas, and Roy Gray of San Angelo, Texas. There are 16 grandchildren and 16 great grandchildren. She will be laid to rest beside her husband in the Necessity Cemetery. Funeral services were conducted at the Breckenridge Church of Christ by John Weatherford, assisted by Hugh Boydston, local minister, on February 1, 1953.

HUGH BOYDSTON

PEACOCK—Funeral services for Minister Joe S. Peacock, 91, were held Thursday, February 26, at the Briggs-Gamel Funeral Home with Minister Silas Howell of Llano, Texas, officiating. Burial was in the Oak Hill Cemetery, Lampasas, Texas with members of Saratoga Lodge AF&AM officiating. A minister of the church of Christ, Brother Peacock had preached many years in Burnet county. Surviving are four daughters: Mrs. Ivie Baker of Austin, Mrs. Viola Watson of Bertram, Mrs. John Holland of Mullen, and Mrs. Ross Holland of Mercury; and three sons, Lincoln Peacock of Bertram, Joe Peacock of Brownwood, and Charles Peacock of Lampasas.

SHAFFER—George Clark Shaffer was born September 2, 1899 and passed away on December 14, 1952. He was buried on December 15, 1952. I knew him to be a fine boy while I was serving as teacher and secretary and treasurer of the board of regents at Texas State College. He obeyed the gospel while young and never left his first love. He was a diligent worker to care for the Homecoming at Thorp Springs. His last years were spent as a chiropractor. He is survived by his wife of Thorp Springs, a daughter, Mrs. Ruth Rowe, and a sister, Mrs. Daisy Hall, both of Fort Worth. His body was laid to rest at Thorp Springs. I made the funeral talk.

J. T. STRICKLIN

Fort Worth, Texas

PATTERSON—Earl C. Patterson was born August 10, 1884, at Junction, Texas; died January 30, 1953, at Fredericksburg, Texas. He came from a large and influential pioneer family. Two daughters, one sister and three brothers survive him. W. G. Birkner and the writer conducted funeral services for him from Hodges Funeral Home, Junction, January 31.

WALTER W. LEAMONS

Junction, Texas

TELEGRAM: Victoria, Texas, March 12: Beginning meeting March 23rd with my father in the gospel, A. F. Thurman, and the church in Electra, Texas.—M. R. Phillips, 905 North Cameron, Victoria, Texas.

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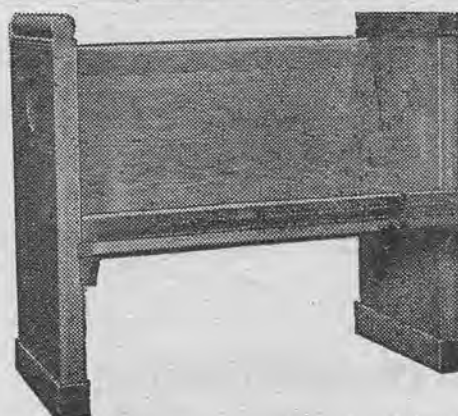
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Book Review

P. D Wilmeth

"God's Picture Gallery." By Fred W. McClung. Privately published, Box 84, Fayetteville, Ark. 172 pp. \$2.50.

My good friend, Fred McClung, has brought out a workable, usable, and practical book of sermon outlines. These are full enough to be used by those who may wish to get real suggestions. This is the cream of a twenty-seven year ministry on the part of

Brother McClung. He is preparing another volume, and this one will give a splendid introduction to the second. The second is to be longer in treatment, fuller, and in more detailed treatment. Younger preachers will find special help in this volume and the writer commends it to a wider reading public.

"Sermons for Special Days." By Charles M. Crow. Abingdon-Cokesbury Press. Nashville, Tenn. 171 pp. 1951. \$2.00.

Preachers who do not observe "days, weeks, moons, etc." are nonetheless called upon to address audiences on some special occasion as a graduation exercise, a Thanksgiving service, or some other special meet-

ing. This is a volume full of help and suggestions for just such occasions.

The sermon on Student Day, entitled, "One Solitary Life", is in this writer's judgment, worth the price of this little volume. The New Year's Day Sermon on "The Long Look" is packed full of suggestions for a New Year's sermon. And how many preachers are not on the search for a good spring-board on the first of the year. The psychological approach here is excellent indeed. If one is called on to speak before the Alcoholics Anonymous, or a special discourse on the Liquor Question, the sermon entitled, "Men of Distinction" is captivating.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Timid Souls

Have you heard church members say that they hesitate to hand their religious papers to denominational people to read, because the papers are so full of controversy and harsh criticism of those in error? They say they are afraid the papers would do more harm than good. I suspect such remarks have been made about every gospel paper that is published. These critics of the critics concede that the papers they find fault with teach nothing but the truth.

Do they object to the papers because they teach the truth? Maybe not, but they do not like the way the truth is told. They esteem soft words a better medium of conveying the truth to the minds of men than the hard words used in reproving and rebuking, which Paul told Timothy to do. When men will not endure sound doctrine, what is the proper approach to them? Should we stand in an attitude of timidity and embarrassment, almost afraid to speak, lest, we hurt their feelings? Such an attitude impresses them that we do not more than half way believe what we teach.

Here I am reminded of the preacher who went to a tragedian after one of his impressive performances. "This preacher wanted to know why the truth he preached did not have the powerful effect that the tragedian's lie had. The actor said, "I tell a lie as if it were the truth, while you tell the truth as if it were a lie." The best teachers I ever had were the ones who told me plainly and emphatically what I needed to know. Those who used soft words and handsome phrases did me no good—I did not know what they were talking about.

Ashamed of the Gospel

If I hesitate to give my neighbor a gospel paper to read, lest it hurt his feelings, then I am ashamed of the gospel. Concerning men in error Paul told Timothy to "rebuke them sharply." Some people might refrain from giving the New Testament to their religious friends to read, for the same reason that they refrain from giving them a gospel paper, if they were familiar with New Testament language.

For the benefit of the soft-spoken, sweet-spirited church members, I give a lengthy quotation from Jesus to show how he dealt with those in error. "Woe unto you, scribes and Pharisees hypocrites, for ye devour widow's houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but

whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind, for whether is greater, the gold, or the temple that sanctifieth the gold?" (Matt. 23:14-17).

Such were the words of Jesus to his religious neighbors. Has any writer in our gospel papers ever used such scathing rebukes to men and women in error? Will any one say that such words as Jesus used will do more harm than good? Is any one ashamed of the New Testament because these hard sayings are in it? Jesus says, "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

5842 Monticello, Dallas, Texas.

The Consequences of Rejecting Christ

Hoyt Bailey

John says: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John 1:11, 12). To Jerusalem, Jesus said: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38).

The multitudes looked for an earthly king, and they would have taken Jesus by force and made him king, but "he departed again into a mountain himself alone." The earthly view of the Messiah's kingdom was a universal one though Jesus had taught again and again that his kingdom is not of this world. The time was at hand when Jesus was to be rejected of men, crucified, buried, raised, and exalted to God's own right hand. Prior to his rejection, he comes to Bethphage, and from there he sent for a colt on which he could ride into Jerusalem. The prophecy announced the coming of Christ as King. God brought it to pass, for that coming to Jerusalem as Messiah was the beginning of the great series of events by which the redemption of the world was wrought. Jesus entered the holy city in the royalty of meekness. The animal which had never borne the yoke was employed to bear Jesus into Jerusalem. His coming was therefore the triumph of pure joy, the multitude expressing such by acclamation and by spreading their garments and palm branches. The hosannas of earth did in such an instance serve as a prelude to the hallelujahs of heaven. In calling Jesus the "Son of David", the people recog-

nized him as the long promised Messiah; and, without clear apprehensions of what his work was, they rejoiced in the realization of the national hope. Their joy made it clear to the Jerusalem officials that Jesus claimed to be the Messiah. There could be no mistake, and they must either accept or reject the claim.

Jesus went to the temple and found that men had profaned it. He said: "My house shall be called a house of prayer; but ye have made it a den of thieves." Selling oxen, sheep, and doves, and changing foreign money into temple shekels, was right in its place, but all this was being done in the wrong place. Trade is not wrong, if it be honest trade, and buyer and seller pass fair equivalents. Our Lord never interfered with tradesfolk or money changers in their proper place; he taught principles which would ensure fair bargaining. The Lord's indignation was roused by the offense these corrupters gave to his sense of the fitting, of the becoming. The true consecration of a building is no mere ceremony, it is the feeling of consecration that is in all reverent souls in relation to it. Had the money changers been consecrated, they would never have brought in the things which displeased the Lord. Jesus was specially jealous, with a sanctified Jewish jealousy, of the temple where God was worshipped. He felt that the things fitting to it were—stillness, quiet, prayer, reverent attitudes. Things unfitting for the temple were noise, dirt, quarrellings over bargains, shouts of drivers, and the greed and over-reaching of covetous men.

But the temple stands forth as a type of Christ's church (1 Cor. 3:16; Eph. 2:21, 22), so the subject has its lesson for us. We should ask, then—What sort of persons does Jesus find in his church? The secularist is thought to be in his place only in the world, because his calling desecrates the 'house of prayer.' The temple of God is defiled by merchandise, that scandalous traffic in ill-timed and ill-placed things. That worldly, covetous, money-getting spirit introduces into religious circles things designed for the special purpose of raising money. In our day, so called religious people have dramatic activities, rummage sales, pie suppers, baby contests, tacky parties, cake auctions, and many other similar things for the purpose of raising money. Since those individuals rejected God's plan in defiling the temple by their sales in the temple, isn't it rejecting God and Christ to try to do things contrary to what he has authorized? The New Testament teaches Christians to lay by in store on the first day of the week, but the Bible nowhere authorizes Christians to raise money by an unscriptural means.

Though the Christian is in the world he is not of it, but he is at home in the church. The child of God meets Christ in his church. The worldly man in the church can expect to be violently rejected by Christ. The fact that the seats and tables of the money changers were overthrown shows that Jesus places a different estimate on money's value to that which is cherished by men of the world. Jesus exposed their characters—pointing out that they were extortioners, cheats, and robbers in their business dealings, and such took place in the temple—"the house of prayer".

Jesus teaches in a parable how he is to be rejected by men. "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard,

and slew him. When the Lord, therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:33-43).

We note that the hedge, winepress, tower, and everything needful had been provided, but the husbandmen were rebellious; they beat and murdered the servants who were sent to receive the fruits of the vineyard, and at last they cast out and slew their lord's only son. Those servants were the prophets, sent again and again, to warn both priests and people of their sins, to call both priests and people to repentance. "I sent unto you," God said, by the mouth of Jeremiah, "all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate!" Some of these were persecuted, some were slain. "They cast thy law behind their backs, and slew thy prophets which testified against them to turn them unto thee" (Neh. 9:26). The Lord of the vineyard had yet one son, his well-beloved; he sent him last, saying, "They will reverence my son."

This parable veils the mysteries concerning the foreknowledge of God and the free will of man. Human thought cannot grapple with these mysteries; human words cannot express them. God gave his only begotten Son; the Son of God came to give his life a ransom for many. The foreknowledge of God did not destroy the free agency of man, or remove the guilt of those who crucified the Lord of glory. The priests had taken counsel already to put Jesus to death. Caiaphas had already "prophesied that Jesus should die for that nation" (John 11:47-53). They had said already: "This is the heir; come, let us kill him, and let us seize on his inheritance." Christ is the heir of all things; he is the priest forever after the order of Melchizedek. He knew what was coming; knew that he was to be cast out (Heb. 13:12), and that they would kill him. He calmly prophesied his own death, and asserts his own divine character simply; yet in words which his enemies did not comprehend. Jesus is the Son, the one and only Son, the well beloved, of the Lord of the vineyard. Jesus puts a question to those guilty men, and they in turn are forced to pronounce their own condemnation. He said unto them: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" They said: "He will miserably destroy those miserable men." They prophesied not only their own doom, but they prophesied also the loss of those exclusive privileges which they guarded so jealously. They said: "He will let out his vineyard to other husbandmen." The Gentiles were to succeed to the privileges which the Jews possessed; the Gentiles had been strangers and foreigners, but soon they would become fellow-citizens with the saints, and of the household of God. The Gentiles were soon to tend the church of God, and they were to render the fruit in due season to the Lord of the vineyard.

After the husbandmen had killed the heir to the estate, no

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more patience could be shown to them. They had filled up their cup of guilt to the brim. They had rejected the last and greatest message from their Master. To be cast forth and destroyed is their rightful doom, and this doom came upon the leaders of Israel in the overthrow of Jerusalem by Titus. God's doom for the ungodly awaits false and traitorous leaders of the church who repeat the sin of the Hebrew hierarchy. That doom awaits all who work in the midst of the privileges of Christianity without rendering any fruit to the glory of God.

Keep in mind that the leaders of Israel reaped what they had sown. The leaders had persecuted and stoned God's prophets, murdered his Son, and then sought with all their might to destroy his church. It was not as if individuals here and there had committed murders; in these matters the nation through its authorities had committed the crimes. Death was the penalty—death to the nation. Those leaders of Israel were supposed to guide the destinies of the nation, but had been miserable criminals. On this same issue Stephen pointedly said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not" (Acts 7:51-53).

"In the figure of the rejected cornerstone, the chief priests and Pharisees are represented as trying to build the walls of a house, but unable to fit the stones at the corner because they rejected the only stone that was cut for that place. They were guilty of this folly in rejecting Jesus while trying to construct a conception of the kingdom of God." They could not fit Jesus into their ideas of the kingdom, and this shows that they had the wrong idea as to what the kingdom would be. Christ is not the cornerstone of the Old Testament structure, but he is the cornerstone of the New Covenant, of all that pertains to it, particularly of the New Testament church.

Jesus Christ not only rejected those who crucified him, but he rejected their tradition, disregarded their religious and social distinctions, and he brought doom to the leaders and to the nation of Israel. Those of us now either accept Christ or reject him, we are either with him or without him; we are for Christ or we are against Christ. To reject Christ is to be doomed forever, for there is no other name under heaven given among men whereby we must be saved.

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"Hiring a Preacher"

L. R. Wilson

"Hiring A Preacher" is another term all too common today. The only scripture of which I can think that might justifiably be used to support such an idea is found in Luke 10:7. When Jesus sent the disciples out under the limited commission, he declared that "the labourer is worthy of his hire." But this passage certainly has a very limited meaning; it does not carry the same idea that we have in mind when we now talk about "hiring a preacher."

When we think of a "hired preacher" it is so difficult for us to separate the idea from what Jesus had in mind when he said, the "hireling" fleeth, "because he is a hireling" (Jno. 10:13). Actually this idea is often carried over into practice. Not only do the elders, and the members of the congregation, frequently look upon the preacher as a "hireling", but the preacher sometimes acts in the same manner. He puts his services purely on a competitive basis.

Please do not misunderstand me. This is not always true. We have many excellent preachers among us, as good I believe as we have ever had, in ability and in manner of life. We also have many good elders, and many good congregations. I certainly do not want to leave the impression that I believe all preachers, elders and church members are going to the devil.

On the other hand, I do want to warn against some dangerous tendencies among us. There are some congregations who think only of the preacher as a "hired hand", and who should be a "lackey" to his employers; and who may be "fired" at will—just as he is hired. When the preacher places his services purely on a competitive basis—so much work for so much pay—and then when the congregation looks upon his services in the same way, the church work can never succeed as it should. There will be continued misunderstandings, strife and politicking in the congregation.

To get rid of this sort of an idea, we need to start out with the use of the right kind of terms. First of all, it would be better to talk about securing the services, or the ministry, of someone in our work. The emphasis should be placed upon the work of the individual, rather than upon the pay. This is not said to discourage congregations in supporting preachers in their work. Neither is it said to discourage preachers from expecting enough support to live and care for their families in a respectable manner. On the other hand, we certainly should place the emphasis where it belongs. In choosing a preacher, we need to think in terms of service, co-operation and mutual helpfulness.

A congregation cannot "hire" a preacher to do its work. A preacher should not be regarded as a "hireling." He should not think of himself as being "over" a congregation; neither should he think of himself as being "under the thumb" of a congregation, or its elders. Working together for the salvation of souls, the edifying of the body of Christ, and the glory of God is a partnership. We need to think in terms of how we can all work together for the greatest possible good.

When all of us manifest this sort of spirit, there will be less moving by the preachers. They and the congregations will strive to work out all their problems, to advance the cause of the Lord Jesus Christ and to accomplish the greatest possible good together. Let us get out of the habit of talking about "hiring" and "firing" a preacher. Let us also get out of the habit of thinking of the preacher as a "hireling." This idea indicates that some of us are drifting far from shore. Let us make an honest, conscientious effort to labor together for the greatest possible good of all.

The Church—An Army

Clarence C. Gobbel

Many figures of speech are employed by inspired writers to bring out the many and varied aspects of the function of the church in the world. We find that the church is spoken of as a "Letter of Christ," emphasizing the viewpoint of its being a divine message addressed to the world, and showing that we have a duty to see to it that this message must be delivered to the ones to whom addressed, those in sin, and darkness. Also Christians are spoken of as having their citizenship in heaven, or the church being a colony of heaven (Phil. 3:20). Also Paul writes to the Corinthians concerning their being "laborers together with God: ye are God's husbandry (tillage) ye are God's building" (1 Cor. 3:9).

Also the same writers emphasize that we have enemies to fight, battles to be waged, and thus are soldiers in the great army of the Lord. Timothy is urged to "endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). We know that we are to fight in the great spiritual army of the Lord, and that our warfare is not carnal, but is for the express purpose of: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

1. The captain calls for volunteers. Our captain is he who suffered, and was made perfect, as our captain, through the sufferings he underwent for us. We are told that, "For it became him (God), for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). In order to perfect a captain for us, he went through sufferings, sacrificing for man, and came forth therefrom proven to be worthy to lead us in all our sufferings, temptations as well as our developments in his service here below.

This great Captain, the Lord Jesus Christ, calls for volunteers for his army. The generals of the armies of our land, conscript our young men to fill up the ranks not taken by volunteers, but we can be assured that our Lord will never conscript us into his army. But he does call in tender and pleading tones, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). He promises us eternal rewards, and benefits beyond computation in this present life, if we volunteer to fight for him and his cause. But he will not force anyone to do it. However, we can be assured that when this life is over, he will force us to take the consequences of a life lived in disregard to his pleading invitation to accept him according to his word. But that is the only time he will ever force anyone. Isn't it so much better to accept him now, rather than to wait for him to force us to take the consequences of not having done so? Those who are conscripted to our country's army, are used for a few years, at the most, and then are discharged. But our Lord expects us to remain in his army during our entire lifetime. We are expected to be willing to remain faithful to his cause, fight for him through life's little day, and the crown of life will be ours to receive (Rev. 2:10; Jas. 1:12).

2. Our Captain expects us to fight. Timothy was exhorted to, "Fight the good fight of faith. Lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12). And Paul says that he was ready to go, because, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). A soldier has the right to expect to fight, and such is nonetheless true in the army of the Lord. Of course, this fighting is not with carnal weapons, but with that which is "mighty through God to the pulling down of strongholds" of sin. This fighting is for the purpose of "casting down imaginations and every high thing that ex-

alteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Every high thing that is exalted above the knowledge of God; that is, every teaching that fails to be according to the knowledge revealed concerning what we are to teach and practice, must be cast down in our every effort to serve our God. Also the very thoughts we think, must constantly be in obedience to the Christ. This takes valiant effort constantly, and those who are afraid, or lazy cannot be faithful soldiers in this great army. No wonder so many that claim to be soldiers of Christ, are affirming that we need to preach an affirmative gospel only, never be on the negative; that is, never condemn sin in any form among the brethren, or of the world. If the soldiers in our armies never broke up any of the weapons, or fortifications of the enemy, would they, could they, make the proper advancement in the prosecution of war? Certainly not, as we all very well know.

It seems to me that we have a fine thought presented us in this very respect, when we read from Paul: "And having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor. 10:6). Are we, as public soldiers, gospel preachers, always prepared to defend the truth, "revenge all disobedience"? Not only is this true of gospel preachers, but others should also be prepared, and more determined to stand against the false doctrines of men, valiantly able to combat error wherever it is found.

We are to be equipped with the various parts of the Christian armor that Paul suggests in Eph. 6. After he exhorts to "take unto you the whole armor of God," he then says, "Stand therefore." It takes some courage, and determination, and a lot of faith to stand. He mentions about five weapons, which are all defensive; that is, these are needed in order for one to be prepared to thwart the darts of the wicked. But is it enough to merely stand against the "fiery darts of the wicked"? I think not, or no other weapon would have been mentioned. But he goes ahead to say: "And the sword of the Spirit, which is the word of God." In order to make inroads into the ranks of the enemy, to conquer the hosts of error, to make light the paths of darkness, the sword of the Spirit must be wielded. This means to be prepared to give those in error, a "thus saith the Lord," when they ask a "reason of the hope that is in you" (1 Peter 3:15).

Yes, friends, to be a soldier in this Christian army, to be a valiant part of the church of our Lord, means more to have our names enrolled on the church register. It means we are wearing the Christian armor, every part of it, daily, and thus continuously ready to uphold the principles of righteousness against all the hosts of error. If, and when every Christian, in every community will thus be an integral, and valiant part of this great Christian army, the hosts of error, denominationalism in all its ramparts, will begin to crumble, and soon every thought will be made subservient to Christ. God speed the day!

HUDSON TO ITALY

Herb Swinney

The church of Christ in Coleman, Texas, has consented to sponsor Wyndal H. Hudson in the mission field of Italy. Wyndal and his wife, Wilma, are to leave for Italy as soon as possible since his visa expires on August 31st of this year. Brother Hudson was one of the original seven preachers who landed in Italy on January 14, 1949, and for 32 months was co-laborer with Cline Paden. He was there during the Castel Gandolfo stoning and in Monte Compatri escaped injury of a crude bomb accidentally set off by a small Italian boy who lost his hand in the explosion. Brother Hudson's work in Italy yielded 131 baptisms; 97 of which were previously Catholics and 34 were Baptists. He baptized three native Italians who are today fulltime gospel preachers. They are Aurelio Nori,

who is sponsored by the church in Winters, Texas; Sam Corazza, who is sponsored by the church in Sherman, Texas; and Buta Antonio, who is also sponsored by an American congregation.

The elders of the Coleman church are planning for Wyndal to work with the Padova church in the absence of Brother Howard Bybee for one month, after which, he is to begin work in Leghorn, Italy. This city has a population of 125,000 people with an American Fort within its premises. In this city, Brother Hudson has been promised the Lutheran church building or a dining hall for religious services. An American Colonel has assured him of an American audience for religious services.

Leghorn is a northern city of Italy and an industrial center. The people there are a more educated class than in the southern section of the country. At present, there are no Christians in Leghorn. The work in evangelizing this city is begun through the Bible correspondence course; contacting prospects from house to house.

Brother Hudson, along with Herb Swinney, the local evangelist, are to tour the neighboring churches for additional help in this endeavor. When Wyndal spoke to the church in Coleman in its midweek service, there were 339 people present. They were overjoyed to know that they could have a part in helping to convert souls of another land. If any congregation wishes to hear Brother Hudson, please write or call the church in Coleman, Texas.

The progress of the church in Italy has reached beyond our expectations. There are now twenty-three congregations composed of over 400 members who are faithful to the cause of Christ. Realizing the experience and ability of Brother Hudson in the Italian work, the church is expecting great accomplishments in Leghorn. We solicit your prayers and help as together we lift up our eyes and look upon the fields that are white unto harvest.

Cleansing The Temple

Waymon D. Miller

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changes of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said to them that sold doves, 'Take these things hence; make not my Father's house an house of merchandise' " (John 2:13-15).

It is most remarkable that the Lord's public ministry was inaugurated in so tempestuous a manner. The first public act of his ministry was one of astounding violence. He burst

forth from a wilderness of obscurity with the ferocity of "the Lion of the tribe of Judah," striking terror to those who defiled the holy temple of God with their greed and commercialism. Thunderbolts of his wrath were hurled at those who desecrated and debased things high and holy.

The Lord was thus filled with furious contempt with what he discovered in the temple of his day. It is wondered if this striking example does not have an appropriate application for our day. What do we suppose is his attitude toward conditions he views in his temple now? If the same or similar spirits are prevalent now as then, do we imagine that he views them with less contempt and disgust? If he was so enraged and driven to such caustic action against those who debased the true mission of the temple, what of his attitude toward conditions that in our day have diverted and obscured the true mission of his church? Are there existent in his present temple situations that would also arouse his wrath?

Institutionalism

The primitive purity of the church was once destroyed by ecclesiasticism, or the formation of the church into an institutional hierarchy. The church is today confronted with a grave danger of the same nature. One of the greatest menaces today to preserving the pristine simplicity of the Lord's religion is again the emergence of an institutional spirit. This form of human heresy would pull down heavenly things to an earthly level, secularize spiritual principles, and carnalize and institutionalize every aspect of the spiritual temple of God. The heavenly temple is renovated and reconstructed, its living stones shaped in a materialistic mold, and this divine temple is constructed along institutional lines.

The sale of oxen, sheep, doves, and money-changing in our text was not forbidden in the temple. It was a service of great convenience to those visiting from afar, and it was only the abuse of this service that filled the Lord with contempt. Just so in our day some harmless and permissible services may be exposed to dangerous abuse. Our colleges, orphan homes, missionary endeavors, journals, and the like, can also burst the bounds of their orderly spheres. The impression seems to be that some of these are now desperately striving for the mastery, for prominence, for authority, for control.

We are in no manner opposed to any of these works when they are mindful of their spheres of service, but when they violate their provinces and seek to tower above the church itself, then they become dangerous and even enemy institutions to the Lord's work. For example, the promulgation of the gospel is a prime function of the church. This is undisputed, and the church generally is not fully discharging this responsibility. But when mission efforts are so organized that the organization itself dominates the church; if it is operated to accrue glory to the organization itself, to popularize a preacher who may be prominent in the organization, to bestow carnal prestige upon the congregation "sponsoring" or promoting the program, then at these points this mission of the church is sectarianized and profaned.

There are despicable intimations common among us today that this college, this paper, this missionary organization, this orphan home, or this program is simply indispensable to the church itself! Human schemes are always great in the eyes of those who contrive them. Surely it is not extreme to state that we today face the danger of institutions fastening themselves like leeches upon the church and sucking out its real life's blood. May God remove the scales forming on our eyes, and help us to see the church itself as the grandest, most sublime institution on earth. It is the church itself—not colleges, papers, organizations, adjuncts, programs, annexes—for which the Savior shed his precious blood. May he help us in our concepts of things not to allow the offspring to rock the cradle, nor the tail to wag the dog! We are gradually allowing ourselves to be drugged with human schemes, which render us the more insensible to superlative, divine spiritual

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principles. If I know the true tenor of the gospel message, I firmly believe that if the Lord visited his temple today personally he would drive out in fervent contempt all who would turn the church of God into a bevy of secular institutions.

Materialism

These sensual, money-mad Jews of the temple were summarily expelled because their hearts were saturated with a materialistic spirit. They cared but little in reality for the high spiritual end of their commerce. They were interested primarily in the excessive revenue produced by their merchandising.

How far are we today, we who constitute the holy temple of God, removed from this materialistic spirit? At times it seems that the true, resonant ring of spiritual tones is fading away, while we are accenting with clanging crescendo a discordant materialistic strain. All about us we see the church assessing its worth and progress with a material measure. We are, it seems, fastly becoming unbalanced in our evaluation of mortar, mud, stone and steel. While we have entered a great race to enhance our material resources, have we left our souls behind? Do we "look on things after the outward appearance?" (2 Cor. 10:7).

How sensual it is when we seek to tabulate the progress of the church in terms of palatial buildings, earthly holdings, and worldly appearances. Are we erring in polishing the vessel without? How is it within? How carnal it is to size up our values by this business of nose-counting, and with pretentious advertisements of our numerical, monetary and physical strength. Real spiritual strength and progress cannot be measured in a bucket, or computed upon a comptometer! How many of our reports advertise the fact that the church has grown deeply in piety, consecration, sanctification, holiness of heart and life, and devotion to the principles of Christ? And what other growth, apart from these, is really worth noting? Yes, we are filling our church buildings, and breaking former records. Have we stopped to ask, "What with?" Are our buildings filled with real converts, are the hearts of our people vibrant with real love for Christ and one another, are our pews packed with those truly pious, and are these external signs symptomatic of fervent spiritual progress? If not, our numbers are misleading, our true worth misrepresented, and our genuine progress is being appraised superficially. Let us put from us all this gaudy glamor, this emphasis upon externals, this exaggeration of material values which can gnaw the spiritual heart out of the church! Pride, pomp, and pageantry are opposed to the simple, unassuming air breathed by the servants of Christ.

How we have come to judge spiritual things by materialism! Often we hear the progress of a church judged by its impressive house of worship. Or we think of a preacher's success in terms of the clothes he wears, the expensive car he drives, the size of the church for which he preaches, the amount of his salary, or the magnificence of his manse! In such distorted judgment, let us recall the tragic example of Laodicea. She judged herself materially, saying, "I am rich, and increased with goods, and have need of nothing." But the Lord looketh beneath her glittering external veneer, examined her heart, and pronounced different judgment. He asked of her, "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" Laodicea had lavishly adorned the body, but left the soul naked. Is this our present attitude toward material things? God help us not to become inebriated with external, and exult in mundane, material values. When this we do, the Lord will vomit us out of his mouth and ride his temple of our defilement.

Pastors and Preachers

Can our clear-thinking brethren very courageously deny the monstrous abuse of our located-minister system? Do we not assert in theory of church polity that the bishops are

peers of the flock, and gospel evangelists are subservient to them? In theory we are unassailably right and scriptural. But what of our practice?

Has there not been a growing tendency to relegate the elders to a figurehead office, and bestow upon them a mere meaningless name and office? Has there not been a sweeping trend to elevate the evangelist above them, and place in his hand in fact and act the scepter of the church? Have we not in reality transferred many of the real pastoral responsibilities from the elders to the minister—such duties as counsel, spiritual care, seeking out lost sheep, visitation, and the like? We require our preachers to be expert politicians, publicity men, diplomats, program-promoters, directors of church affairs, and the real vital cogs of local machinery. It seems in our day preaching the gospel has become a mere sideline for the gospel preacher! If he is a real power in the pulpit, a resourceful and tireless student of the word, a skillful teacher of divine truth—well, these qualifications may be desirable, but we seem to attach only secondary importance to them! They seem to have become only incidental requirements of the job expected of him.

And the tragedy is that unfortunately many of us preachers seem to adore this role! How much clamor for carnal glory, crowding to the center of the stage, basking in the blaring blaze of limelight, striving for pre-eminence, grasping greedily for personal emoluments, political intrigues, and craving for prestige, recognition and plaudits there seems to be among us! Are many of us not perfectly pleased to be pressed into the position of a common sectarian pastor, else why do we receive such positions without protest? Why do we not more frequently raise our voices against such vices? Why do we not decry this distortion of the simple service of a New Testament evangelist? Do we by our silence assent to such abuses of the divine order of things? Are we content to allow the Lord's temple service to become debased by a professional pastorism and clerical control? Will we place ourselves in the background, and return the honor of leading the flock of God to the presbyters, satisfying ourselves to work in simple subjection to them?

Conclusion

Have we in this study indulged in acid exaggerations of existent realities? Have we spoken of fact or fiction? How extremely fortunate for the cause of Christ it would be if these charges were simply fanatical fulminations. We have not deliberately sought to present extreme charges, but to sound a warning against what we believe existing evil tendencies. We harbor no presentiment of a doctrinal departure or apostasy in the church, but is a material one less degenerating? May the Lord's people not become blindfolded by carnality, and plunge headlong into the stagnant, offensive slough of sectarianism, materialism and institutionalism.

FINE BIBLES

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does the Bible Say?

Is It Not Enough Just To Be Religious?

There is a definite revival of interest in religion! As a symptom of this revival of interest the Norwalk (Connecticut) Hour recently devoted its entire front page to an editorial on the theme, "In the Balance—the Christian World." The gist of the editorial is summed up in this sentence: "We urge each American—you and your friends and neighbors—to give a little more of yourselves to God's purpose for you when he gave you your life!"

I am thankful to see this rising tide of concern about religious values. But it is not enough for us just to be religious. We must seek the truth of God in religion as we do in science and history. We must go to the Bible, the word of God, and use the intelligence God gave us to find out what is true and what is false in religion.

Paul teaches us this principle in his dealings with the citizens of Athens as recorded in Acts 17. Athens was a center of religious and philosophical thought. When Paul began to tell some of the thinkers about Jesus they brought him up to the rocky prominence called "Mar's Hill" and asked him to describe his doctrine. (One of the greatest thrills of visiting Greece is to stand on this site where Paul spoke.)

Paul said: "Ye men of Athens, I perceive that in all things ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To An Unknown God. What therefore ye worship in ignorance, this I set forth unto you" (Acts 17:22).

The Athenians were very religious. They had dozens of gods and goddesses, and had even erected an altar to the unknown God. But they worshipped in ignorance. They needed the revelation of God through Jesus Christ. So Paul preached to them. He disclosed to them that the true and living God did not dwell in temples made with hands. He told them that God made all nations of men of one blood "that they should seek the Lord, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being . . ."

Then Paul called upon these religious people to repent because God has appointed a day of judgment and has given proof of that by raising his Son from the dead. When the resurrection of Jesus was boldly proclaimed some scoffed at the idea, but others indicated they want to hear more. A few believed and stayed with Paul.

This wonderful sermon speaks to us today of the importance of knowing the true God and learning how to serve him. Many today are like the Athenians, "very religious", but they have never studied God's book to learn what he wants them to do.

May I challenge you again to check every religious view by the Bible. It is our infallible standard. It will furnish us unto every good work (2 Timothy 3:17).

IS SINGING, WORSHIP?

P. W. Stonestreet

"The Restoration Movement Is Marching On" is the title of a 1951 book by H. A. Stone, 2409 Milvia Street, Berkeley, California. The title implies there is more to restore, which may be true, but it should not be exploited to the point of urging, as the author does, that all possessions be laid at the apostles' feet for distribution, for there are no apostles at whose feet to lay things now. Nor do the apostles have successors. But caring for distressed saints and expediting

the spread of the gospel is amply provided for without apostles in the flesh. Among the good observations the book makes is: "A Christian experience before becoming a Christian" is "a bit complicated."

But the author himself makes a statement that is much complicated. After disparaging the idea that either vocal or instrumental music is worship, he adds: "Neither is it suggested once that either vocal or instrumental music might, could, would, or should be used in or as a part of worship at any time nor in any place" (page 40).

Let us see. Interpreting Isaiah, Christ says: "This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrine the precepts of men" (Mark 7:6, 7). Inasmuch as "teaching as doctrine the precepts of men" is vain worship, thereby inspiration implies that teaching as doctrine the precepts of Christ is true worship. We may faithfully infer what is so plainly implied by inspiration, just as if it were specified.

Alongside the above text I place this one: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). From the first text we learn that teaching is worship and from the second we learn that singing is teaching. So it is even syllogistically true that: Teaching is worship. Singing is teaching. Therefore singing is worship. No claim is made that all singing is worship or even meant to be worship.

Unfortunately for the author's claim, instrumental music on the same occasion with the same intent is also worship, but it is vain worship, because it does not have the stamp of divine approval in Christian worship. True, as the author suggests, worship is an individual matter; as much so as obedience, purpose and sincerity. Yet any number of individuals may worship assembled together. There is a fine distinction between service, worship and praise. But since all may be combined on the same occasion, contrary to the author's claim, such an occasion may be properly called a "worship service." Even though we do not find that phrase verbatim in the Scriptures, the idea is there in principle. Neither do we find the phrase "Bible study" verbatim in the Scriptures, but the idea is there in principle.

The two requisites to Christian worship are "in spirit and truth" (John 4:23)—not in spirit or in truth, but in spirit and in truth—referring to divine truth and the worshipper's own spirit. The worshipper is to observe the truth and govern his spirit accordingly. One's own spirit has to do with motives, sincerity, etc. No wonder Solomon pays so high a tribute to the one "that ruleth his spirit." One's spirit is essential to Christian worship and is capable of eternal existence. Pro and con appraisals of other points of the book could be given, but it is wise to boil down what is said in a single article that the average reader may have time and inclination to read it.

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EDITORIAL

G. H. P. SHOWALTER, Editor

BIBLE LECTURESHIP

"The Fourth Annual Lectureship," "Sponsored by Churches of Christ" in Fort Worth, Texas, was brought to a conclusion on Friday, March 20, with an address by the Editor of the Firm Foundation on the subject: "A Plea For Unity." This is now the fourth year of these lectureships, and the one just closed, had the distinction of being largest, so far as attendance goes, of any in the entire series. The manner of directing these meetings is a little unusual. They were held in fifteen different auditoriums, of the thirty churches of Christ now in existence in the city of Fort Worth—three meetings held each day, one at each of three different places. The hours for these different meetings were 10 a.m., 2:30 p.m., and 7:30 p.m. The speakers were carefully selected, and for the most part were undoubtedly loyal, faithful and capable representatives for the churches in support of the common faith, the gospel of Christ, and men who are known as true and tried exponents of the sound doctrine of the Christ and equally as well known and approved as opposers, not only of false doctrines from without but for many and manifest derelictions, faults, failures and inexcusable neglect and misconduct from those that are within the church.

There are many fault finders and self-appointed critics, murmurers and complainers as in the days of the Savior. I study their findings with patience, and analyze them with the greatest care, for I am always anxious lest there should be on the part of any of my brethren a departure from the living God. I find that in most instances these long, drawn-out and doleful deliveries of pessimism have originated where personal and selfish interests are involved, are wholly within the realm of opinion and not in any manner within the range of faith, and, that without exception, those who are most conspicuous in finding fault with what preachers and churches are doing, are doing almost nothing themselves. True it may be better to do nothing than to do the wrong thing, if it really be true that something wrong is being done. But the truth of all things that are hypothetical, must at the first be established, before we declare by implication or otherwise, that a thing has been said or done that has neither been said nor done, and then proceed to take this as a premise from which to reason, and reach conclusions that are unsafe, untrue, illogical and, of course, unscriptural. But to do nothing is about the most unscriptural, unsafe, and dangerous course to which the intelligence of a spiritually-minded man can direct his energies, when the inspired word of the living God has said to such a man: "Be always abounding in the work of the Lord." Brethren, the work of the Lord must be done and your part of it and mine must be done while we live. If it is a terrible thing to

do wrong, it is a frightfully awful and terrible thing to do nothing. The fearful maledictions of heaven have been uttered against those who say and do not. To that class of leaders and teachers it was, you will recall, that the Savior said: "How can you escape the damnation of hell?" From the time we start in the Master's service till we shall answer the signal of life's setting sun to enter the eternal rest that awaits the faithful, we are under the most serious obligation to respond to heaven's mandate to seek and to save the lost. To spend one-half of our time in faultfinding and the other half in doing nothing is about the most dangerous piece of ungodly and unscriptural misconduct and about the most disgraceful behavior to the profession of a Christian that was ever reflected in the history of the human race. "To him that knoweth to do good and doeth it not to him it is sin."

I heard many comments favorable to the speakers on the program. The addresses were well prepared and were of an order that would help and encourage those who are trying to live as the Lord requires. My time permitted me to hear but one of the addresses other than my own. That was the one delivered by Brother Dean Brookshire at Northside on "Other Dangerous Trends Among Us." I thought that the speech was one of the finest I have ever heard. Brother Brookshire spoke for nearly an hour with the deepest earnestness on the pitfalls along the pathway of the Christian life, and the urgent need of a helping hand of love and sympathy, of brothers and sisters in the Lord with the new members and with the wayward ones; and of the tremendous responsibility of all leaders—teachers, preachers, elders and deacons—in regard to soundness as to the things taught, and the very important matters of instruction in the conduct of Christians in matters of discipline. It was a masterful address. Brother Brookshire is at this time serving as a minister for the church at Plainview, Texas. He goes soon to labor with one of the fine, growing congregations in Lubbock.

Some of the brethren have found fault with lectureships; they don't like them. They even say that they are entirely unscriptural, and that the brethren should not deliver lectures. Well it is true that the word "lecture" is not found in the Bible. Shall we just call these lectures sermons? But we do not find the word "sermon" in the Bible. We find the word "speech" in the Bible; maybe all will agree that this is a safe word. Well, we usually try to fit our vocabulary as best we can to give adequate expression to the thing we are trying to talk about. Personally, I find no objection to the use of either of the words, "sermon," and "lecture." The fifteen lectures given by fifteen men were just simply fifteen carefully prepared gospel sermons delivered by fifteen gospel preachers. The addresses themselves were admonitory, hortatory, and

evangelistic, in keeping with the manner of work usually done by gospel preachers from the days of Paul down to this good day of grace 1953 in which we live. Criticisms of preachers' meetings and lectureships among the churches of Christ have all been advanced so far as I have seen, on the assumption or at least the implication that the meetings were legalistic in reference to the affairs of the church. To the contrary, they are simply in the nature of what are generally called gospel meetings, protracted meetings, and sometimes revival meetings.

The complete program was sent us for earlier publication but it is our sincere regret that it was inadvertently omitted from our columns at that time. It is here given in its entirety:

MONDAY

10:00 A.M.—Calmont Avenue, Calmont and Montgomery. "The Need for Better Bible Schools." 1. Aims and Purposes, 2. Weaknesses of Today. R. B. Sweet, Austin, Texas.

2:30 P.M.—Castleberry, 1025 Meritt. "The Danger of Modernism," "The Danger of Higher Education." Mardell Lynch, Pecos, Texas.

7:30 P.M.—Arlington Heights, 5001 El Campo. "Attitude Toward the Scriptures." 1. Perfection, 2. Authority, 3. Power. Bryan Vinson, Denton, Texas.

TUESDAY

10:00 A.M.—Meadowbrook, 2801 Oakland Boulevard. "The Need for Better Teachers and Better Helps in Bible Schools." Logan Buchanan, Dallas, Texas.

2:30 P.M.—Oaklawn, 4609 Wichita. "The Danger of Ecclesiasticism." Frank Dunn, Dallas, Texas.

7:30 P.M.—Polytechnic, Avenue "I" and Little. "Salvation By Faith Through Grace." George Stephenson, Wichita Falls.

WEDNESDAY

10:00 A.M.—Birdville, Carson and Broadway. "Teaching Activities of the Church Other Than the Bible School." Thomas L. Campbell, Anson, Texas.

2:30 P.M.—Diamond Hill, 2916 Deen Road. "The Danger of Worldliness." Wallace Gooch, Waco, Texas.

7:30 P.M.—Riverside, 2701 E. Belknap. "Identifying the Lord's Church." Harvey Scott, Wewoka, Oklahoma.

THURSDAY

10:30 A.M.—Vickery Boulevard, 1632 E. Vickery. "Improving Our Worship in Song." 1. Developing Congregational Singing, 2. Developing Local Leaders. Texas Stevens, Dallas, Texas.

2:30 P.M.—Highland Park, 1200 E. Richmond. "The Danger of Softness." Frank Cox, Mineola, Texas.

7:30 P.M.—Southside, College Avenue and West Leuda Street. "Catholicism, Denominationalism or Christianity." Eldred Stevens, Nashville, Tennessee.

FRIDAY

10:00 A.M.—Rosemont, 4041 Ryan. "Woman's Work in the Church." Luther Roberts, Corsicana, Texas.

2:30 P.M.—Northside, 20th and N. Lincoln. "Other Dangerous Trends Among Us." Dean Brookshire, Plainview, Tex.

7:30 P.M.—West Berry, 2701 West Berry. "A Plea For Unity." G. H. P. Showalter, Austin, Texas.

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Since we all know that the greater the circulation of the paper the greater the good that may be done, the efforts of our friends in extending the circulation are very greatly appreciated. In the first place, the more papers we print, the more economical is the printing. And in the second place we have a correspondingly greater opportunity for teaching the truth and saving the lost. We are very thankful for the fine list of subscriptions. Is your name among them? Remember, the subscriber saves \$1.00 on each year of subscription, and anyone may subscribe for as many years as he may wish in a club. We are enclosing a club subscription blank for the better convenience of our club workers.

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FROM THE HARVEST FIELD

Ralph R. Givens, 555-12th St., Yuma, Arizona, March 16: Since my last report to the Firm Foundation three have been restored and three baptized.

Ted W. McElroy, Uvalde, Texas, March 16: Brother Foy E. Wallace, Jr., did the preaching in a gospel meeting here, March 8-15. Sermons were excellent, interest was keen, and nine were baptized.

Howard Casada, Great Bend, Kansas, March 23: "Another was baptized yesterday. I enjoyed speaking to a large group of the young people of this area in a meeting at St. John recently.

B. E. Bawcom, 926 N. C St., Arkansas City, Kansas, March 24: Within the last two Sundays two have been baptized, two have placed membership and one restored from the Christian church.

Elders, Sayre, Oklahoma, March 16: This is to let these interested in the work at Sayre know that we have employed Mack Currey to work with us when Reginald Beaver leaves in June. We appreciated all the inquiries concerning this work.

T. B. Underwood, Jr., Robstown, Texas, March 24: Eight additions recently, three baptisms. After April 1, our new address will be 1027 South 14th Street, Chickasha, Oklahoma. We will be with the 16th and Florida church in that city.

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, March 23: Clements Street enjoyed a great week last week. Every phase of the work increased. One was baptized, one restored and one by membership. We look forward to greater things as the weather conditions settle.

Bill Thompson, Lufkin, Texas, March 21: I concluded a meeting at Marietta, Oklahoma, last Sunday night. Three were baptized. Brother Austin Taylor led the singing. Brother Cled Wallace preached at Fourth and Groesbeck the two Sundays I was away, and one fine man was reclaimed.

Tice Elkins, 4428 Gresham St., San Diego 9, California, March 21: I am gaining some, but it will be many months yet before I can work. I now have a supply of "Sounding of Seven Trumpets" on hand, also my other books for sale. You can get these by ordering from me at this address.

C. W. Scott, 301 N. W. 52nd St., Miami, Florida, March 10: James P. Miller assisted 7th Avenue church in seven good services March 2-7. Attendance was very good on the part of all congregations of the area. Brother Miller's sermons were most instructive and inspiring. Two were baptized and one restored March 1.

Virgil Bentley, 201 West 6th St., Cordell, Oklahoma, aMrch 16: Two baptized here March 15.

Fred Custis, Haskell, Texas, March 18: After nearly five years of work with the Central Congregation in Beaumont we are moving to Haskell, Texas, to work with the congregation there.

A. E. Wickham, Coshocton, Ohio, March 17: We had two splendid crowds at the East Main Street church of Christ in this city last Lord's day. One person came from the Christian church and took her stand with us. The church is still growing.

George Tipps, 211 W. Grand, Jackson, Tennessee, March 17: One was baptized last Sunday. Several have been restored and identified in recent weeks. My first meeting this year is with Alvis Miller and the 5th Avenue church in Rome, Georgia.

Clarence C. Gobel, Ajo, Arizona, March 16: I began preaching in a meeting yesterday. A fine group of Christians here with Brother John M. Burnett for their preacher. We hope for a good meeting. Our spring meeting at Tucson with Robert Bell preaching will be held April 1-12. We are looking forward to a fine meeting.

John H. Lanier, Seagoville, Texas, March 18: Brother Neal Marshall of Ft. Worth is to be with us in a meeting the third and fourth Lord's days in July. We are looking forward to a good meeting. I have the first and second Sundays in July open for a meeting as song director. Choice time for summer. I will go anywhere.

M. R. Phillips, Victoria, Texas, March 23: I began a fine meeting tonight with Brother A. F. Thurman and the good brethren in Electra, Texas. Fine crowds for the first service and we are looking forward to a great meeting. The work goes well at home in Victoria. Visit us at 905 North Cameron when passing through.

E. D. Green, 221 E. Garfield Street, Del Rio, Texas, March 17: Three baptisms and two restorations since our last report. The church in Del Rio continues to move along smoothly. Brother Wilson Wallace is to be with the Del Rio congregation the third and fourth Sundays in April in a meeting. If you happen to be in this vicinity, visit the meeting.

William H. Price, Exeter, California, March 17: My part in the meeting in Selma, California, closed February 25th with eight being baptized. Interest was running so high the brethren continued for two nights with Bert Wilson doing the preaching and baptizing six. This is one of the fastest growing works in the valley. Brother Wilson is doing a fine work with them.

Edward J. Craddock, 1714 Cass Street, Nashville, Tennessee, March 13: I begin the St. Augustine, Florida, meeting where Ralph Lemon is located March 22.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, March 19: Three placed membership with the West Avenue church Sunday. Attendance is very fine in all services.

Roy Burgess, Maysville, Alabama, March 19: We are reaching for 200 in Bible study in spite of a break-down in our bus. Two baptized Sunday. A welcome to all who come this way.

Silas Triplett, 812 Clark, Marlin, Texas, March 23: Two have been baptized the last two weeks. Interest increasing in our program over KMLW, 1010 kc., at 8:45 each Sunday morning. It is doing lots of good.

James M. Benson, Box 373, Lepanto, Arkansas, March 16: Two have been restored and one baptized here recently. Construction is well under way on our new three bedroom brick veneer minister's home.

Noah S. Bates, Route 2, Sunnyside, Washington, March 11: Since my last report, one has been baptized and two placed membership. We have just closed a short meeting with W. C. Harrison of Cottage Grove, Oregon, doing the preaching.

Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, March 18: Sunday one more was baptized here and one was restored. We have a daughter, Kaye Elaine, added to our home, bringing our family to two boys and two girls.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, March 19: Two have been baptized and two restored recently. Our meeting begins next Wednesday night with Brother A. H. Kennamer of Midland doing the preaching.

R. H. Banks, Jr., Box 36, Pottsboro, Texas, March 19: I am to begin work with the East Main Street church in Shawnee, Oklahoma, next month. My address will be 1331 East Eleventh. Our work here has been enjoyable and very fruitful. My successor has not been selected.

Levoy Bivens, P. O. Box 734, Gadsden, Alabama, March 23: Four baptisms and one restoration yesterday. Attendance and interest continue to increase each week. May 17th we shall begin a gospel meeting with Brother G. C. Brewer doing the preaching. On May 19th the chorus of David Lipscomb College will be with us.

William Daines, 819 Main St., Charleston, West Virginia, March 18: The annual lecture program of the churches of Christ of Ohio and West Virginia will be held this year at the Park Avenue and Main Street congregation in Charleston, West Virginia, the Lord willing. The time is August 17-21. Subjects and speakers will be announced later.

Albert Smith, 643 W. 10th St., McMinnville, Oregon, March 19: On the last Sunday of February we began our eleventh year here in Oregon. While the overall growth of the church is encouraging, we need more Christian families who can provide potential leadership. We begin a meeting tomorrow evening with Leonard Woods of Newberg, Oregon, doing the preaching.

Preston Cotham, 2000 Oakland Boulevard, Fort Worth, Texas, March 24: Sunday was a good day for the Meadowbrook congregation, a record Bible school attendance, one baptized, one restored, and one placed membership. I began here at McCamey last evening with a full house. Extra chairs were used. A man and his wife, who had been out of duty for 15 years were restored.

Choice L. Bryant, 165 South 15th Street, Salem, Oregon, March 20: Brother Bud Irvine served us well as visiting evangelist in a protracted meeting which closed March 13. There were two baptisms and four confessions of wrong during the meeting. There have been two baptized since then. We also have baptized three inmates of the Oregon State Penitentiary since last report.

Reeder Oldham, Box 26, Gainesboro, Tennessee, March 17: Six restorations and three baptisms in recent weeks. In the meanwhile I have also preached at Logansport, Indiana, Lawrenceburg, Kentucky, and Providence (Rock Castle County, Kentucky). Visiting preachers here have been A. J. Rollings and Joe Alley. From April 15-26 I will be in a meeting with the East Mountain church, Greggton, Texas.

Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, March 23: During the past three weeks there have been twelve people added to the membership of the Preston Road Church. Four were baptized and eight placed membership with us. I began a meeting with the church in Tipton, Oklahoma, yesterday. Brother Oscar Ellison of Springfield, Missouri, will do the preaching in our spring meeting April 19-26.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, March 23: At Portales, New Mexico, twenty-five were baptized and fourteen were restored. Grover A. Ross is the efficient local evangelist there. I am now in the beginning of a meeting at Union City Tennessee. I go next to North Houston to be with them in the opening of their new building April 5, then to Pueblo, Colorado, the last two Sundays in April.

Quentin A. Dunn, Box 273, Eldorado, Texas, March 23: We have just closed a very good meeting in which Raymond DeSpain of Blanco, Texas, did the preaching in a very commendable way. Attendance was very good throughout the meeting, and one man was baptized. We believe that the church was greatly strengthened because of this meeting. We press forward with renewed zeal and determination, giving God all the glory.

Jesse Brookshire, Morton, Texas, March 23: We had another good day here yesterday. A man, the head of a family, who had been a Baptist for twenty years was baptized into Christ. Two placed membership and two others were restored and placed membership last night. We have just completely redecorated our building and have everything in readiness for our meeting beginning tonight, with C. M. Moser doing the preaching. When coming this way worship with us.

Joe W. Crumley, 500 So. Roberts, El Reno, Oklahoma, March 20: Four baptized within last three weeks.

E. C. McKenzie, Box 1164, Montgomery, Alabama, March 23: The Catoma Street congregation is moving along steadily. Two were added to our working forces yesterday by membership.

Raymond C. Keley, 2117 N.W. 21st Street, March 21: Since I began work with the Tenth and Francis church in Oklahoma City last November there have been thirteen baptisms, nine restorations, and fifteen to place membership. Our meeting begins tomorrow with Cleon Lyles preaching.

Raymond DeSpain, Blanco, Texas, March 24: I have just returned from a very interesting meeting with the church in Eldorado, Texas. One was baptized. Brother Quentin Dunn is their local preacher, and is doing a good work. The work here continues to grow. Two more were baptized March 15. They came out of Roman Catholicism. Still more people are having their eyes opened and are coming to the light.

Jack Cox, Enid, Oklahoma, March 20: The second Sunday of this month marked our first week with the brethren here in Enid, Oklahoma. It was only after much prayer and thought that we left the work at Haskell, Texas, for we thoroughly enjoyed our association with the brethren there. We feel certain the work there will grow and prosper and we look forward to wonderful opportunities here.

Paul S. Gray, P. O. Box 573, Bowie, Texas, March 13: During our meeting with Weslie Mickey preaching two were baptized and one was restored. The cooperation of surrounding congregations was fine. Brother Mickey shall return in 1955. Next Sunday I begin a meeting at Nocona; April 12th at Beckley, West Virginia; April 26th at Seventh Avenue, Columbus, Ohio; and May 10th at Beallsville, Ohio.

Hood Wilkins, 3210 Howard, Fort Worth, Texas, March 16: Yesterday was a great day for the church in Oaklawn. We had another record-breaking attendance in Bible study, one baptism, and one restored and identified with us. This is the second time we have broken our record in attendance since the first of the year. There are many opportunities here; we pray God that we may have the vision and the courage to use them to the glory of God.

Stoy Pate, 1081 McLemore Avenue, Memphis, Tennessee, March 23: In the past two weeks we have had ten to respond. That makes fifty-two who have been baptized, restored and placed membership since the beginning of our second year in our new meeting house. Brother Melvin J. Wise will begin a meeting with us the second Lord's day in May. Brother J. B. Cox will be with us in a Vacation Bible School the second week in June. We invite all in reach of us to attend these services.

J. O. Jones, 1014 Beech Street, Little Rock, Arkansas, March 16: Our work is off to a fine start with the Pulaski Heights congregation. Our plans and prayers with our works are for Heights Church to climb to higher heights. Every member is to be visited and personally given a special responsibility in doing a certain work. Our purpose first of all is to restore all the unfaithful. This part of the work has been badly neglected everywhere it seems. Remember Galatians 6:1.

Herb Swinney, Coleman, Texas: Two restored and two placed membership here recently. One restoration was from the First Christian Church.

Claude Robertson, Haskell, Oklahoma, March 1: Six have been baptized and two restored since last report. Our Bible school attendance continues to be good. We are to install new pews in the near future.

Barton Davis, 447 West Ross, Farmington, New Mexico, March 17: In order to accommodate the large attendance, the Northside church in Farmington, New Mexico, has started having two Sunday morning services. Last Sunday, the first time two services were held, all previous records were broken in attendance and contribution. During the past six months more than forty have been added to the membership of the congregation and the Bible school attendance has increased by more than fifty per Lord's day.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, March 16: Today I received permission from President Everett Derryberry to hold a weekly meeting for the church of Christ students on the campus of Tennessee Polytechnic Institute here in Cookeville. If you have boys or girls attending college at TPI please urge them to attend this meeting, or contact me at the Willow Street church of Christ. If you want information concerning the beginning of such a meeting on the campus of the college in your town I will help if you will write me.

George E. Darling, 1503 W. 1st, Coffeyville, Kansas: Our "Round Up of the Strays Campaign" is beginning to "pay off." We have located another eight members of the church who are not in attendance. Some of the ones we are contacting each week have started attending. A married woman, the mother of two children, was baptized yesterday. Attendance for Bible School was 62. The Herald of Truth broadcast has a large audience in this part of the country. We could use some good tracts in the work here. Will someone who reads this do some mission work and make a donation of tracts?

Guss Eoff, 2354 East Lindsay, Stockton, California, March 18: Since our last report I conducted a meeting in Oakland, California. This was to have been a two weeks meeting, from January 26th to February 8th, but because of illness I was not able to be there the first week. Brother Robert R. Price preached the first week and laid a good foundation. During his part of the meeting, one confessed wrongs. I closed the last part of the meeting with 20 responses; 8 baptisms, and 12 confession of wrongs. My next meeting will be in Watsonville, California, March 29th through April 10th.

Frank Pack, Abilene, Texas, March 5: The third annual training school at the Northside church in Abilene began Tuesday night, March 3 with approximately 400 present. Classes in sight singing, song leader training, teacher training, conducting public worship, public speaking, church leadership, church history, visiting, personal evangelism, modern denominational doctrines, young people's problems, marriage and the Christian home, personality problems, and a Bible class in Galatians are being taught. In addition to the writer the following teachers in the Abilene area are working in this school: E. R. Harper, Paul Southern, Lloyd Ellis, Floyd Dunn, Warden Novak, Frank Rhodes, Don H. Morris, O. B. Proctor, and Mrs. G. L. Belcher. The classes will continue through April 7.

W. T. Hamilton, Gainesville, Texas: The Commerce Street church in Gainesville is growing steadily. We are losing many members who are moving away, however, our attendance and contributions are increasing. The first week in March I was with the Northside church in Odessa, Texas, in a meeting. There were twelve responses in that meeting—six baptisms, five restorations, and one to place membership. That's a fine congregation and Brother Jimmy Wood is doing a good work with them.

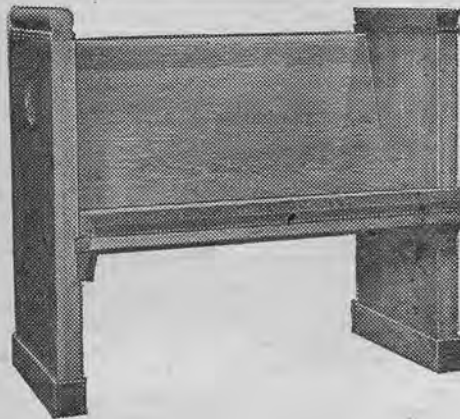
James O. Wilburn, Box 11, Gruver, Texas, March 19: Meetings at Tulare, California, resulted in seven added to local active forces two of whom were baptized and two restored. Hartford Smith directed the singing and Frances Herring serves as local preacher. We spent the days teaching in homes. Churches of this area continue to make splendid progress. At Gruver we are completely renovating the building with volunteer labor. A. C. Williams begins meeting with us April 1. We will conduct a week day Bible school with home forces the first of the summer. My next meeting will be at Goodwell, Oklahoma, the first of May.

Will M. Thompson, 227 N. E. 13th Street, Oklahoma City, Oklahoma, March 11: I recently visited my old time friend, J. W. Ballard, at Apache, Oklahoma. Brother Ballard is confined to his bed most of the time. He has nervous trouble and arthritis. I first met him in 1913 and from then until now we have been co-workers in the kingdom of our Lord. He is one of the best men I have ever known. It would be a real Christian act if brethren and churches that know him would write him and enclose a nice check to him. His son had to give up his teaching profession to come home and care for him. He suffers very much. He has written his own obituary and has made the request that when he passes away that I speak the last words over his lifeless form. Let us not forget this soldier of the cross in his days of suffering.

Robert H. Bell, 672—19th St., San Diego, California, March 23: Our work here with the Central congregation continues with good interest. In recent weeks an unreported four have been baptized, one restored and one identified. Interest is at a peak,

and we continue to have record attendance. Brother Robert Lehmann, my co-worker, is preaching for the El Cajon City church while they are trying to locate a man. He is doing a fine job with them. I am to be with the East Mabel and Santa Rita St. church in Tucson, Arizona, in a meeting the first twelve days in April. Brother Clarence C. Gobbel is the preacher for this congregation. I have one open date for a summer meeting, which I would like to book in Tennessee. I am to be in Tennessee in July and August in meeting work. The open date that I have is from July 19th to August 2nd. If I can serve you during this time, let me hear from you.

E. W. Stovall, Edmonton Rd., Glasgow, Kentucky, March 9: Yesterday was a great day for the church here. One of the largest crowds ever to assemble for the regular work was present. This was a wonderful increase over the attendance as it was the first of May last year, at which time I began work with this fine congregation. Our auditorium will hold 750, and we are beginning to believe that it will be filled in the not too distant future although it was built for twenty-five years of growth. We rejoice at the fine growth and give God the praise. Last month there were five baptisms, two restorations, and four to place membership. One placed membership yesterday. Our contribution is at an all-time high for regular work. We are reaching higher than ever before in aim, and we are doing more work than ever done by this congregation. Our daily radio work is stirring the whole coverage. Debates are in the making.



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R. Ervin Driskill, 2509 Gould St., Columbus, Georgia, March 17: It has been some time since I sent in a report to any of our papers, however, the work at Rose Hill, in Columbus, and the work with the Korean Officers, at Ft. Benning, has made good progress. W. Douglas Harris (who preceded me in the work here) is to hold our spring meeting and Marshall E. Patton (of the North B'ham, congregation) will preach in the fall meeting. One was restored and one baptized (Catholic) last Lord's day. Our budget calls for \$385.00 per week and we have gone well over the \$400.00 the last three Lord's days. Contributions and co-operation is the best in the history of the Rose Hill church. Brethren have responded in a marvelous way and the Lord has certainly blessed us. Work will begin on a new building (another congregation) within the next month or so. I would like to leave the church here on the move "up" and not "down" so, I am leaving the work when I can locate another and the church here locates a desirable man. I will be glad to correspond with brethren concerning a man. I will be glad to correspond with brethren concerning a move. I am in my fourth year here and can give references.

TARBET—Flossie Hendrix Tarbet, wife of Thomas H. Tarbet, Sr., went to her rest October 27, 1952, and was buried at Ackerly, Texas. She was born at Corinth, Arkansas, September 13, 1891. At the age of fourteen she moved with her parents to Texas, and resided at Merkel, Hamlin, and Rule. She was married to Thomas H. Tarbet, Sr., January 15, 1908, at Rule, Texas. The most of their married life was spent on a farm in Dawson County, near Lamesa, Texas; but they were living at Ackerly at the time of her death. To this union were born two sons: Price K. Tarbet of Ackerly, Texas, and T. H. Tarbet, Jr., of Big Spring, Texas. She lived a faithful Christian life for forty-eight years; and was in attendance at all the services of the Ackerly church on Sunday before passing away early Monday

morning. She helped to encourage many young gospel preachers, and otherwise did much good that only eternity will reveal. She left behind many dear friends, and was loved by all who knew her. Her survivors are: her mother, Mrs. J. E. Hendrix of Merkel, Texas; one brother, C. P. Hendrix of Buffalo Gap, Texas; a sister, Mrs. Flora Westenhoefer of Merkel, Texas; and another sister, Mrs. Selma Tucker of San Antonio, Texas; also by her husband and two sons. Brethren Paul McClung and Roy Phemester spoke at her funeral October 28.

F. B. Shepherd, Box 836, Sweetwater, Texas, March 13: I am finding the association with the church here in Honolulu about as pleasant as anything I have experienced in my work as a preacher. Several nationalities are represented in our church but all work together and cooperate with real Christian love and unto mutual edification. There have been six baptized since I came. All were added through the efforts of some of the service men stationed here. Thirteen have moved to Honolulu and cast their lot with us. On the other hand ten of our very finest have left us and returned to the Mainland. Such is normal for the church

here. It is extremely difficult to build a stable, properly overseen congregation with so many coming and going constantly. We are planning on spending \$12,000.00 dollars before August 1st on a remodeling job on the present house of worship. This is a remodeled residence in a splendid location but needing a lot of repairs on account of the work of termites.

Claude B. Holcomb, 633 W. Collin, Corsicana, Texas, March 9: During the past six weeks one has been baptized, five restored, and two identified at the Fifth Avenue church in Corsicana. I am now in my fourth year of work with this good church. The work in this city is moving along nicely in all the congregations, and I have a very pleasant association with T. B. Crews of North Beaton church, and Luther G. Roberts of Westside church. Bonnie Matthews, graduate of Southwestern Christian College at Terrell, is doing an excellent work with a fine colored congregation here. Our spring meeting is to begin April 26th, with Oscar Ellison of Springfield, Missouri, doing the preaching. Vacation Bible school is scheduled to begin June 8th. Come to see us, when in Corsicana.

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Paul McClung, 607 N. First, Lamesa, Texas, March 18: I have accepted an invitation to serve as minister of the Tenth and Broad church in Wichita Falls, Texas, beginning June 1. I have been with the church here during the past five and one-half years. During this time the church has made considerable progress. Two hundred and forty-one have been baptized, one hundred and forty-four restored, and two hundred and forty-one have placed membership. We have lost in several ways but we have had a net gain of between two hundred and fifty and three hundred members. During my stay in Lamesa the church has built a preacher's home valued at \$15,000. A \$75,000 enlargement of the old building has also been made and just recently a \$7,500 annex

was built to house the church offices. This church has helped the colored church improve their property by several hundred dollars and has purchased a church building and preacher's home for the Mexican church. All of this property is completely free of debt and a building fund has already been set up for starting another congregation in our own city. This congregation now furnishes the full support for six preachers and is helping with the support of two others. Among those drawing full support from this congregation are: Nick Nagano, who is preaching in Japan; Don Finto, who is preaching in Germany; and Italo Minestrone, who is preaching in Italy. The congregation in Lamesa is in the best condition it has ever been in both spiritually and mate-

rially. It is blessed with a strong leadership and some of the most spiritually minded people I have ever known. It has been hard for us to leave this good and most cooperative congregation. Only the urgent invitation and greater challenge of the church in Wichita Falls has led us to do so. I feel confident that whoever follows me in the work here will enjoy a most pleasant and profitable work. Several good men have been contacted by the elders but no one has been selected as yet.

J. T. Marlin, Sweetwater, Texas, March 24: Our meeting with Trine Starnes of Waco, Texas, closed with 14 responses. Of this number two were baptized. We enjoyed our association with Brother Starnes. New records were set in Bible School attendance during the meeting. I am beginning a meeting tonight with the church at Crawfordsville, Indiana.

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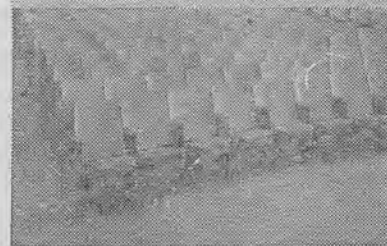
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George Gurganus

For the convenience of those members of the church of Christ who are headed for the Far East in the armed services or for other purposes and would like to locate other members of the church with whom to worship on Lord's days, I am listing contact persons in the different areas. If you have a loved one in this part of the world, please pass this information on to him.

Korea

Seoul: Pvt. Lem O. Rogers, Hq. Det. 52nd Med. Bn., APO 971.

Suwon: 2 Lt. Mac L. Fitzgerald, 319th Ftr. Intep. Sq., APO 970.

Taegu: CWO Chesley A. Park, Hq. Sq. Sec., 5th AF (Rear), APO 970.

Chuncheon: A-1C Albert E. Jones, 6150th TCS, Box 151, APO 970.

Pusan: 1 Lt. Harold P. Thomas, 21st Evac. Hosp., APO 59.

Okinawa

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write us of any other groups meeting in the Far East so that we can pass on the information.

Fred W. McClung, Box 84, Fayetteville, Arkansas, March 21: I baptized in regular work two Baptists and one Catholic recently. I am now in a good meeting at Springfield, Missouri. There will be a delay in the delivery of my last two new books because of sickness of the printers. Send your reservations for the Mt. Sequoyah Encampment July 11-19, 1953. It is for young people and adults. Brethren R. N. Hogan, J. L. Dykes, R. B. Sweet, E. R. Harper, and many others will be preaching and teaching.

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Horace W. Busby, 2225 Hawthorne, Fort Worth, Texas, March 16: The Lord gave the command to "go" and preach the gospel to the whole creation. The Holy Spirit through Paul declared that the gospel is the power of God unto salvation to all who would believe it. The Lord has also instructed his people to "come together" for teaching and "worship." So when we are engaged in "gospel meetings" in the true spirit of Christ, we are sure he is pleased. It has been a real joy to be thus engaged this far into 1953. After assisting in 29 splendid meetings in 1952. Since the holidays it has been my great pleasure to be with the Lake Victor church in Burnet County, great interest in every service. A

wonderful old time church, and fine attendance throughout. Then to Sonora, Texas, another ranch country church in a splendid town. People from many other sections came, lunch for all each Lord's day. A great interest throughout. Vernon, Texas, was next, the last two Lord's days in February. The church or now churches in Vernon are about the best. They have a wonderful past with unusual growth. This was my twelfth meeting there and one of the best. George Jones is the present minister for the Pease and Houston Streets church. It was fine to be with him as this was our first time together. From there, I went to Port Lavaca, a wonderful church, where we had large crowds, fine interest and wonder-

ful results. Six were baptized the last day, several during the eight days. Ira Williams, a young man whom I baptized when he was about twelve years old, is the preacher working with them. At this writing we are again in west Texas at Amherst, where we began yesterday with great interest, good crowds and several have asked for prayers for their neglect of duty the first day. My heart is filled with the wonderful song: "I want to be a Soul Winner for Jesus."

Gordon L. Downing, Eliasville, Texas, March 23: On March 18, 1953, I concluded three and one-half years of most profitable work with the church in Eliasville, Texas. In those years the contribution more than trebled and the attendance at all services approximately 95%, and the Bible Study on Wednesday nights showed a larger attendance than did the preaching service on the Lord's day. The church, because of the unusual interest in Bible study, has begun to attract outsiders in great numbers. Several Wednesday nights some 25 young people from outside the church were present. The attendance on Sunday evenings is generally as large or larger than the morning services, and the Ladies' Bible Class and Men's training class could hardly be improved upon. As a result of this growth the church is now on a full time basis, having secured Brother Carrel Anderson to work with them. Brother Grover C. Ross of Portales, New Mexico, held our meetings the last two years and did a wonderful work. Six people were baptized in those meetings and one restored. I commend this group of Christians to the entire brotherhood for their faithfulness to the Lord. The last night I was there one was baptized and two confessed wrongs. When in the vicinity of Eliasville, stop and worship with them.

TELEGRAM: Fort Worth, Texas, March 25: 13 baptized at Rosen Heights last week—four for membership. Sunday work continues in great way—J. Willard Morrow, 2203 Azle Avenue, Fort Worth.

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Austin, Texas, Tuesday, April 7, 1953

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Christ, The Savior

The shepherds of Judaea, who were watching their flock by night, were greatly alarmed at the supernatural signs of Christ's birth—"The angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." The angel said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10, 11).

Jesus means a Savior—that is the meaning of this word. An angel said to Mary, "And thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). This name was not only given by the authority of God, but was explained by the same authority. Joshua was a Hebrew word which meant Savior. Joshua became the deliverer and leader of the Lord's people after the death of Moses.

But it is said that the Son of Mary would be called Jesus, because he would save his people from their sins. By this declaration the angel distinguished Christ from all other deliverers. In the light of prophecy the Jews were expecting a Messiah who would be their Savior, but they understood that he would be a hero, a conqueror of their enemies who would save them from the tyranny of Rome. They thought their Messiah would restore them to their lost position in their own land. But Jesus came to restore men, not to an earthly Canaan, but to a heavenly country. He came to deliver, not from civil bondage, but from spiritual slavery.

When Jesus had finished his work on earth and ascended to heaven, he left the governments of the world as he found them. He suggested no improvements in the plans of earthly kingdoms. These were matters to be determined by the wisdom of men.

But who can save men from their sins? This one thing Jesus came to do. Sin is man's greatest enemy and oppressor. He who can save from sin is man's best friend. To judge the value of a remedy, it is necessary to know the malignity of the disease it cures. Sin has caused all the misery of the world. Sin debases the body and destroys the soul. Sin separates man from God and friend from friend. Sin produces unruly passions, tormenting anxieties, a terrified conscience and a wounded spirit. It is the foundation which embitters all the pleasant streams of life. Jesus only can save from sin.

The Greatest Name in History

Jesus Christ is the greatest name in all the annals of time. Men have a crude way of celebrating this name on a day called Christmas. All kinds of unscriptural and sinful prac-

tices are engaged in to celebrate the birth of Christ. Men who sell liquor do a bigger business at the time of the Christmas holidays than any other season of the year. Men try to celebrate the birth of the Savior by feasting, getting drunk, dancing and shooting firecrackers.

All of this is just so much revelry, plainly condemned in the New Testament. The only way to honor the name of Christ is to do what he commands us to do. The name of Jesus is above every name because he alone is able to save from the misery of sin. Paul says, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Jesus has procured man's deliverance at a great price. To save men, it was necessary that he suffer. By shedding his blood on the cross, he is able to save men to the uttermost. All men had sinned and come short of the glory of God, and Jesus put himself in the place of sinners to die that they might live. "He hath redeemed us from the curse of the law, being made a curse for us."

5842 Monticello, Dallas, Texas.

The Church In Jefferson City, Missouri

R. N. Gardner

Jefferson City has been the capital of Missouri since 1821, one hundred and thirty-two years, yet the church of the Lord there now has only about sixty active members! Two generations have lived and died in Jefferson City without hearing the simple gospel! This is a dreadful tragedy; words cannot describe it! It is not enough to deplore this. Something must be done!

Since I worked with the Jefferson City church last November and December, I think God's displeasure would be upon me should I fail to inform brethren of Jefferson City's prospects, opportunities, and needs. If conditions in Jefferson City had been made known fifty years ago, it is reasonable to conclude that by now hundreds—possibly thousands—of precious souls would have obeyed the gospel, and that several strong churches would have been established there and in that area. We have a choice. We can do nothing, then face the sad consequences, i.e., another generation may pass with no really substantial gains made for our Savior in Jefferson City. On the other hand, we can blend our best efforts

with those of the good Christian people of that city who are ready and anxious to undertake great things for God. They want to launch a program to give the gospel to all of the 30,000 people of Jefferson City. But they cannot do that alone. They are not financially able. They need help and a leader, a preacher to do the preaching, one with qualifications to win people, and to develop Christians into a strong church.

An Important Center

A strong church in this city would exert a great influence throughout Missouri. Many thousands of Missourians are employed in Jefferson City: industrial workers, business employees, men and women in various departments of the state government. Schools attract others. "Lincoln University"—a state-supported school for the higher education of Negroes—with an enrollment of a thousand students drawn from 23 states, is located here. The students are courteous, intelligent, and will be leaders of their race. This is one of the leading Negro colleges in the West. These facts point up the necessity of doing something substantial. It should be done now, before another generation dies without the simple gospel.

We Need To Redeem The Time

The people of Jefferson City are very religious. It is said that nearly all of the citizens attend religious services. But those who believe, teach, and practice error have gained the advantage. Briefly, here is the picture: Catholics greatly predominate in number and influence. Popular denominations have large memberships and costly buildings that are imposing. North Central Missouri is a stronghold of the "Christian church." Missouri Baptists are alert to capture for the Baptist church all the students they can. They have erected for Lincoln University students an expensive brick church edifice with a spacious, attractive auditorium and an educational building. Perhaps five hundred or more students from this Negro college attend worship here every Lord's day. They learn Baptist doctrine and love it; they become Baptists, then return to the 23 states from which they came, filled with a burning zeal to teach Baptist doctrine to others of their race and make more Baptists. Such is the advantage that the exponents of error have gained.

Folly inside our own ranks has helped the foes of truth. "Anti" and "hobbyist" preachers have brought disgrace and disrepute on the church as their peculiar ideas took root and grew throughout Northern and Central Missouri, causing strife and factions within many congregations. The Seneful influence of Brother Daniel Sommer still lingers in many localities, while under the diversive leadership of W. Karl Ketcherside, St. Louis, Missouri, some congregations are being disturbed and others are being divided, not only near Jefferson City, but elsewhere in Missouri as well. These evils helped prevent the rapid growth of most congregations in the Central and Northern part of the state. Jefferson City is no exception. Within a radius of 25 miles there are many towns without a church of Christ. In view of the above facts, the Lord's people in Jefferson City are faced with the challenge of conquering new territory for Christ while at once stemming the tide of Catholicism and denominationalism and overcoming the deadening influence of "anti-isms" in that area. An undertaking of such proportions is a task for a church that is strong! The crying need right now in Missouri's capital city is a strong preacher. With his influence and a live church with an effective program the brethren could—no doubt—prevail upon many members of the "Christian" church to leave it, for a large number of people in that organization are dissatisfied with its worldliness, liberalism, and modernism. Some of the many Catholics in Jefferson City can be taught. Good success seems to be crowning the efforts in Italy. We should be interested in the Catholics in near by Jefferson City.

A Good Nucleus

While the Jefferson City church is small, it is active. According to their number and ability, I know of no church that gives more liberally. Most of the sixty active members are women and young people. There is not a man in the church who owns his own business. There is no one, therefore, to give large amounts. The church is at peace; they have no hobbies; they work together in harmony, respect the elders and try to please God in all their labors for good. They are humble and have a spirit of good will toward one another. They are teachable and love the kind of teaching that lifts them up and helps them to see and feel the "breadth and length and height and depth" of the "love of Christ which passeth knowledge." Such teaching makes them want to love and serve Christ, God, and man more. If those who read this article knew these brethren as I do, they would love them as I do, and would want to help them, and would if they could.

The Plan

This plan includes the necessity of having to take the gospel to the people because the present building is a remodeled dwelling, too small, crowded, and unsightly for a permanent place of worship in Jefferson City. When the interest and membership increase after this program is started, the plan is to build a suitable house on the excellent lot that has already been bought. For a year or two, the house now being used may be sufficient, at least it must answer for awhile. The amount of money needed now is not much. The brethren are asking for no more than enough to help them carry out the following essential program to take the gospel to the 30,000 people of Jefferson City: (1) The employment of an outstanding, experienced preacher; (2) A weekly radio program; (3) A short article in the Sunday Jefferson City Tribune; (4) Regular distribution of thousands of tracts; (5) Monthly payment on lot; (6) Payment of incidentals and regular church expenses. The total cost of this program will be about \$650.00.

The few members in Jefferson City to contribute cannot give more than half of that amount. They would if they could. Only \$325.00 per month more is necessary in order to give the blessings of the gospel to this strategic midwestern capital city in the center of a great and rich state, a field "white unto harvest." I do fervently hope and earnestly pray that the good people who read this will feel keenly an obligation to preach the gospel to these people. They live at our doors; they are our neighbors. Many thousands who lived there for 100 years died almost in sight of us and went to their eternal destiny without ever hearing the simple gospel. They went out into the broad expanse of an unknown world where we cannot reach them now with the gospel, and where they could not hear it any way. With this solemn thought in mind, and with serious consideration of the unusual opportunities in and around Jefferson City, may we all pray that the gospel in its simplicity, beauty, and power to save may be given to the fine neighborly people in Jefferson City NOW.

Many individuals could give \$5.00 a month, some could give \$10.00 a month, many churches could easily give five, ten, twenty-five or more dollars each month. But if each one

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who reads this would give one dollar a month for a year the amount needed would no doubt be raised.

Let us hope and pray that soon it will be announced that the \$325.00 a month will be promised. If more than that is received the donors will be notified and the surplus placed in a building fund, or returned to those who request it.

Why not some strong church with a capable preacher send him and an elder to Jefferson City, preach a few nights, get acquainted and see that this program or a better one becomes a reality?

The elders of the Jefferson City church are: Kay W. Smart, J. P. Tynes, Robert R. Huey, Glenn N. Studebaker, and Ed Baysinger. Please address all correspondence and contributions to: Elders, Church of Christ, c/o Glenn N. Studebaker, Treasurer, 1501 East Miller Street, Jefferson City, Missouri. 2906 Dobbs Avenue, Nashville, Tennessee.

CLAUDE GUILD WITH CENTRAL AT HOUSTON

Claude Guild of the Riverside Church of Christ in Fort Worth, Texas, will be the guest evangelist in a gospel meeting with the Central Church of Christ in Houston, Texas, April 12 through 19. Paul Easley, song director for the Central church, will lead the singing for the meeting.



Claude Guild

There will be two services daily, at 10:00 A.M. and 8:00 P.M. Preceding the night service there will be a period of Bible drill and singing at 7:30 P.M. under the direction of Carl Spain and Paul Easley.

A vigorous campaign of personal evangelism and visitation has been under way for several weeks in preparation for the meeting. This activity is under the direction of H. B. Mason, Jr., who recently joined

the forces of the ministry at Central in the capacity of Educational Director.

Enthusiasm is very high in expectation of what promises to be one of the very best gospel meetings in the history of the congregation, according to Carl Spain, who is in his second year as preacher for this church.

The nursery will be open at all services for the benefit of parents who might not otherwise be able to attend the meeting. A well-qualified staff of nurses will be on duty.

The Young Preacher

W. B. Cox

Paul once gave the following advice to a young gospel preacher named Timothy, "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching" (1 Tim. 4:12, 13). This briefly comprehends, in terse language, the duties of the evangelist in either local work, or in the traveling evangelist. Paul realized possibly through experience that preaching the gospel was no mean work—for work it is. As the inexperienced young evangelist goes out to do the work that is the greatest in all the world, he must have immeasurable patience, fortitude, and the greatest of all characteristics—love. If he finds himself completely void of

these attributes, he should seriously contemplate some other type of work, as we shall see later on. Finding these characteristics in one's self, he naturally will be confronted with other obstacles, not specifically pointed out in the classroom, but which come through the long process of "education" by experience and study.

I should like to point out some of the various pitfalls which will aid or rather prevent the young preacher from becoming overly discouraged in his first work. For most of this material I am indebted to older, more experienced evangelists than I happen to be; a great deal is the direct result of experience.

1. After preaching your trial sermon, (in beginning work this seemingly is the practice), if you are called to meet with the brethren, don't promise to set the world on fire! By this, I simply mean don't promise them that you will do more than any two men could possibly accomplish in a lifetime. Naturally, you will want to keep office hours, do personal work, preach the truth simply, yet plainly, etc. In short, don't promise to do so many things, and then fail to make good your promise. Brethren will appreciate you more if you do more than you actually promised in the beginning.

2. In your discussion, the salary will be one of the considerations which you must surely face. One thing to remember, don't be selfish to the point of extortion. However, there are some things which you must take into consideration regarding the salary. First, it will make a difference if you are married or single, and too, if you are married, you must consider your children and their support. By all means, don't accept a work at such a low salary as to cause you to get in debt to the local citizenry. Brethren will never forgive your unbusinesslike ways, and it is a stigma which will cling to you wherever you chance to go, especially if you leave owing money. Second, it will make a difference if you intend to work part-time and preach part-time, as some may be required to do in mission work. These are considerations; however, don't be blinded to the possibilities of a work by \$ signs. Finally, along this line, it will make a difference in salary if you must rent a house, or having a house furnished, if you must pay the utilities, etc. This may sound trite at first thought, but over a period of time it is something to think about along with the amount you will be receiving monthly.

3. In the process of elimination in trial sermons, remember, you may be the one they eliminate! If you like the situation which the work offers, by all means tell the brethren you like it very much; they will appreciate this very much, and too, they will feel your interest in the work there. Sometimes, brethren like to be sure that you will be available should they desire to have you work with them. They will propose that you put off any further offers you may have, until they choose. In so doing, you take all the risk, while they assume none in choosing. While they are choosing, you may pass up several good openings, feeling all the while you have the work in your hand—but you may find, at the end of your restless waiting, they hired someone else. Brethren will appreciate you more if you will make them also assume part of the risk of delay in making a decision. The fair way for all concerned is that each one, the preacher and the brethren, come to this conclusion: "We will contact you, Brother X, if we decide we want you to work with us. In the meanwhile, should you find a work with greater possibilities for good, than our work, by all means take it, unless we should arrive at a decision beforehand." This means equal sharing of the loss of a good work to someone else, or loss of a good preacher to another congregation, as the case may be. This is the only fair way for all concerned.

4. In your first work, don't bite off more than you can chew! All young preachers are desirous of working with a large congregation and having large numbers to answer the

invitation; moreover, to establish a reputation as an up-and-coming gospel preacher. Certainly this is an admirable trait if used rightly; however, in every kind of work with which I am acquainted, it is customary to work one's way up from the bottom. I believe preaching is no exception. In your first local work, don't try to land the largest congregation to work with. It might be a greater task than you bargained for! If, as a beginner, you have such an opportunity, take into consideration some very sobering realities. First, remember that local work is a far-cry from the usual week-end preaching appointment. For example, problems will need to be worked out of the very smallest of congregations, but consider how much more complex problems you will need to work with the larger groups, plus the ever increasing number of them and you will have some idea of what you will confront as a beginner. Second, you will likely receive criticism because of your lack of experience and age. Third, it is better to start slow and gain momentum through experience, than to start with momentum and slow down to a walk due to inexperience! By beginning with a smaller group which you can handle, you will soon be fitted for greater works through your first-hand experience.

5. Budget your time! In beginning work, you will find that your task is far greater than your older and more experienced preaching brethren. You won't be able to give as much time to other phases of your labors as those who have gleaned many years of experience in preaching and in sermon outlines. In order for you to do a good job in your work, you will need to budget your time! You will have to spend many laborious hours in making adequate preparation that your lessons will warrant your listener's time and attention. Brother Guy N. Woods once gave me this bit of advice which has stuck with me: "Don't ever go into the pulpit unprepared!" It is well worth your remembering that that you may avoid the all important question, "Where does all my time go?"

In beginning work, young preachers cannot find a better piece of advice than Paul gave to Timothy when he said, "Preach the word; be urgent in season, out of season, reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (2 Tim. 4:2-1).

It is my earnest hope if this reaches the printed page, that good may come to the younger preachers, who need all the help and encouragement they can possibly have in beginning the greatest work of all! If I have misrepresented any point in my presentation, I shall be eternally grateful if you would write me.

Box 25, Megargel, Texas.

A Liberal Church Will Prosper

Otto Foster

Prosper means to succeed, thrive, to render successful. What is a successful church? A congregation that is carrying on the work that Jesus gave to his disciples to do in an outstanding way is a successful, thriving church. Liberal means "bestowing in a large and noble work." Since a Christian is a child of God, it follows that a group of Christians, a church, must be liberal in the giving of their time, their work, and their money to merit, or to hope to receive, the blessing of our Master—to be a successful—a thriving church. The one outstanding pre-eminent work of the church is to preach the gospel, to preach it everywhere. That requires liberality. Not

everyone that sayeth, Lord, Lord, but he that doeth the will of my Father is blessed.

In more than a half century as a member of the church, and having had a chance to observe the workings of many churches in all parts of the U.S.A., and even some in other countries, it is easy to judge that the churches that are liberal in giving are the ones that are thriving, that grow in every good work and in numbers.

The Central church in Cleburne doubled their contribution the year we started to give regularly, as we had been prospered, and as we had determined to do. Very likely as you read this now you will know something of the work in mission fields of this church. We have not done as much, have not been as liberal as we should have been, but when we began to approach God's financial plan for his church as revealed in 2 Cor. 8, 9, we began to grow more rapidly in every way. Our goal was to give 50 percent of contributed funds to mission work. For some years now we have done that. 50 percent for our local work and 50 percent to reach others with the gospel of the Son of God. One year in our somewhat recent history we spent 70 percent of all funds received in working for others.

Our history is the history of many churches. In fact, it is the history of all churches that are thriving. Woe be unto the church that has its light under a bushel and to the elders and deacons of that church—it had been better for them had they not been born. Christians must learn, and elders must teach them, or see that the preacher does it, that God has given them all they possess, and that as stewards they must use it for his honor and glory or hear the edict, "Cast the unprofitable servant into outer darkness." None of us are going to heaven alone. We will build mansions in heaven by working for the salvation of others, or we'll have no mansion there.

It pays as an individual or as a congregation to be liberal in giving. It is definitely commanded: "See that ye abound in this grace also (giving)." Turn to 2 Cor. 9:6, 8, 10 and read it. Do you believe it? Do you practice its teaching? No one ever gave too much to the work of the church. See Psalms 37:25. God plainly tells us that if we give liberally, cheerfully, and as we have been prospered, he will make us able to give more, and that he will supply and multiply our seed for sowing. Are we afraid to try him? He asks us to do so. The Jews, when they were giving to God as he directed, were the most prosperous people on earth. It was only when they robbed him that famine and pestilence destroyed them. Most of us have enough money that we control to damn our souls if we do not learn to properly use it for God's glory. We all like to spend money or keep it, but for ourselves. We save and save, and sometimes pass it on to our children, who very likely would make better citizens if they had had to earn it as did we. There is also the possibility they might marry out of the church and their companion would not be interested in giving, and thereby deprive the church of the benefits it might otherwise receive. Brethren, it would be far better to build mansions in heaven with our money, and our children will come nearer following this worthy example. We must practice what we preach. We have the truth, and we must take it to the lost of the earth if we expect to spend eternity in heaven (Matt. 6:19-21; 7:21; 16:26).

Cleburne, Texas.

Note: This article and ten others on the theme of Stewardship is being preserved in a 38-page pamphlet to be published in April by the 20th Century Christian. Churches and Christians will want copies to give to others. This is a much neglected subject. Many souls will be lost because they never learned and practiced God's will on this theme. You may order copies through the Firm Foundation at a cost of ten cents each.

A Special Appeal

Johnny Ramsey

The church of the Lord in Neenah, Wisconsin, is in need of some help. In order to be as concise as possible, I'll list the important matters by points. There are many incidents of sacrifice and devotion to the cause that will not appear in this report. Briefly, let me set forth this appeal:

1. The congregation in Neenah is just three years old; that is, it was established in November, 1949.
2. The congregation numbers 24 members.
3. The average contribution, over a six-month span of time, is \$80.00 a week. The lowest was \$52.00—the highest \$123.00. Just last Lord's day the contribution was \$113.00. These brethren are liberal!

4. We own two excellent lots on the main street of town in a desirable section. The price of these lots was \$3,000.

5. At the present time the congregation here meets in a voting precinct house. It will seat, at the most, 60 people. Because of its usage as a voting place about three or four times a year, it is somewhat of a stigma in the minds of the people when we announce this as our place of meeting—especially in this section where Catholicism runs rampant and the church of Jesus is virtually unknown.

6. The brethren here are desirous of building a very modest meeting place. In fact, one of the men who is a building contractor drew up the plans for the proposed building. They have been submitted to the Industrial Commission of Wisconsin. Just last Friday we received an official O.K. from that office. The plans have been approved.

7. The building is to be 32 by 47 feet. It is to be of concrete block construction. This brother in Christ, who is a builder, has given a bid for \$15,000. The congregation is going to do the finish work and we already have some excellent pews to put in the building when it is completed.

8. The congregation here is doing all within its power to make the building a reality. In fact, above and beyond the regular contribution of \$80 a week, they have purposed to raise \$1,000 by the end of April. This will be done by brethren who are willing to sacrifice for the cause of Christ. There are only seven or eight wage earners in the congregation. This \$1,000 will pay for the heating unit for the building.

9. Now, here is the place we need help. Because of the fact that the church of Christ is virtually unknown up here, the banks are not willing to loan us much, if any money. Because of some outside help (\$75.00 per month—plus \$100 to \$150 per month if the building plans materialize), and the liberal giving here, we could pay back at the rate of \$250 to \$325 per month. But brethren, we are stymied on our efforts because we can't seem to find a bank in these parts to loan it to us.

10. So, this is our appeal—Is there a brother or sister in Christ who would loan us this money on a pure businesslike basis—(5 or 6 percent interest). We would have no trouble at all, Lord willing, to meet the monthly payments. Our problem is getting the initial loan. Or, is there a brother who is in the banking business who could help us on this great undertaking? Or, is there a congregation in the South that could help us in some way? We are not asking for a gift—every penny will be repaid. We just need help in the initial loan.

11. We do not intend to ask for anything that we can supply ourselves; however, this particular need is beyond our capabilities to provide. Also, if these brethren were not doing their very best and were not willing to go "all out" to make it a reality, I would not make this appeal.

This building is a dire need in this area. Neenah is the hub-city in this area (the Fox River Valley) of some 300,000

people. This is a very densely populated section. There is also a small congregation of seven Christians in Green Bay, 40 miles from here; so this makes 30 New Testament Christians in an area of 300,000 people, and only one full-time evangelist. So, brethren, you can see the force of this appeal. We need a building to add stability to the work; we want the people up here to know we have come to stay.

Let us hear from you soon if you are able to help us in this endeavor. It is our prayer to begin by May 1st. If you would like to inquire further please write: Church of Christ, Box 109, Neenah, Wisconsin. We beseech the prayers of all.

NEWFOUNDLAND WORK

The church in Winfield, Kansas, has had an interest in the Lord's work in Newfoundland since its beginning some two years ago. It was two of the members from this congregation who began the work there, Brother and Sister Kenneth Smith. Up to this time our encouragement to them has been in the way of letters and prayers, but now we are ready to assume a greater obligation in the work there.

According to Brother Harold Thomas of Bangor, Maine, and Brother C. G. McPhee of Beamsville, Ontario, who recently made a survey trip there, two things are needed to get the work started on a sound basis among the natives of Newfoundland. One thing, is a man of experience to go and direct the work, the other is a suitable building in which to meet. We have confidence that such a man will be found, who is willing to go, therefore the church in Winfield will assume the responsibility for raising the funds for the building program. Already, suitable lots have been selected, and the sooner we get behind this program the better it will be for those workers who are planning to go there. The church here will see that the proper restrictions are included in the deed, and will hold title to the property until there are Christians in Newfoundland permanent enough to keep the same.

We plan to designate one Lord's day contribution per month to this work, and trust that others may see the need by sending contributions to the same. Since building costs there are about the same as in the states this congregation will not be able to assume all the financial burden, but must receive aid from other places and individuals.

We shall gratefully acknowledge contributions toward this work from everyone interested, and will keep you informed of the progress of the same. We solicit your prayers and fellowship in this work. All contributions should be sent to: H. A. Sipe, 2104 Simpson, Winfield, Kansas, designated for Newfoundland Building Fund.—DAVID V. FULTZ.

FINE BIBLES

The American Standard Revised Translation of the Bible of 1901 still stands at the top in the estimation of most people as a faithful translation into the English language. All of the Bibles below are in the American Standard Revised Version and they are all of the highest quality in printing, manufacturing and binding:

No. 2254X, Black Face type, Pronouncing, Bible Dictionary, References, Concordance, India Paper	\$18.00
No. 5676X, Black Face type, Pronouncing, Concordance, India Paper	17.50
No. 5678X, Combined Concordance, Zipper	19.00
No. 154X, References, Maps, no other helps, light, specially desired by preachers	14.50

All these Bibles are of the highest quality of manufacture and the highest prices in the series. They are all in stock at the Firm Foundation office and will be mailed immediately upon your order. These are the lines most commonly called for by our leading preachers and Bible teachers.

FIRM FOUNDATION PUBLISHING HOUSE
Box 77, Austin 61, Texas

Studies In Galatians (No. 7)

R. C. Bell

In these "Studies," we are now leaving, "The apostle of liberty" (Gal. 1, 2), for, "The doctrine of liberty" (Gal. 3, 4).

Paul's Questions

Paul marveled that the Galatians, who had wholeheartedly accepted the gospel when he first went among them, could so quickly embrace "a different gospel"—a gospel so radically and fatally different from the gospel they had received from him that it would not save them. Knowing that they failed to realize the folly and deadliness of the error they were making, he broke out: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn of you, Received ye the Spirit by the works of law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (Gal. 3:1-3).

By these simple, yet discerning questions, Paul hoped to lead the Galatians into seeing that they were under the witchery of blind teachers, and thus to enable them to recover themselves from the infatuation of legalism. To ask the right question in some cases requires more thorough knowledge of the subject, and displays more skill in teaching and exhorting than to make a speech. These questions are still living and apt, and help us get our religion straight. Some Christians, since they fall into the Galatian heresy of thinking they can be "perfected in the flesh," are in range of these explosive questions which Paul shot at the Galatians. If Peter needed Paul's rebuke, who may not need it?

Inasmuch as the body of every Christian is a temple of the Holy Spirit (1 Cor. 6:19), Paul felt no need of asking even these recent converts from heathenism whether or not they had the Spirit. But in order that they might better understand the difference between the basic working principles of grace and law, and their irreparable loss in going back to law, his inquiry focused on the truth that God gave them the Holy Spirit at the same time, and for the same reason, that he gave them remission of sins (Acts 2:38). "He that supplieth the Spirit to you, and worketh miracles among you, doth he do it by the works of law, or by the hearing of faith?" (3:5). God gives his Spirit to all who obey the gospel (Acts 5:32), but not to men who choose to remain under law, for the death penalty of all breakers of law rests upon them. Upon this grand gospel truth, Paul built an argument to the Galatians, which he expected to convince them of the absurdity, blunder, and sin of thinking they could be "perfected in the flesh."

These provative questions help to an understanding of some things; namely: men become Christians and receive the Holy Spirit, not by law and works, but by grace and faith; God freely gives both "remission of sins" and "the gift of the Holy Spirit" to men when they obey the gospel; for Christians to rely on law and self-effort for justification and sanctification is to give up Christ, the Holy Spirit, and grace altogether. Justification "is of faith that it may be according to grace" (Rom. 4:16). Grace and faith are correlates and imply each other. Grace and works are antipodes and exclude each other. Grace nullifies law, and faith nullifies meritorious works. As light expells darkness, so grace expells "works of law."

Imbedded in this argument pertaining to Christian doctrine is another question: "Did ye suffer so many things in vain? If it be indeed in vain." According to Acts 14, Paul and his Galatian converts were bitterly persecuted by both Jews and Galatians at the beginning of the gospel in Galatia. His readers had experienced much suffering—too much to get no gain, for there should be great moral value in suffering.

"Through many tribulations we must enter into the kingdom of God." "Through tribulation to triumph" is Christian doctrine. On the principle that they already had too much invested to forfeit, Paul exhorted: "Cast not away therefore your boldness which hath great recompense of reward" (Heb. 10:25). After this forceful appeal, he, wistfully pleading, trailed off more winsomely still, "If it be indeed in vain."

Prevalence of Legalism

Legalism and human works hold a strange enchantment over poor man's proud, self-sufficient heart. They have ever inspired the enmity of the flesh and of the world against the gospel of God's graces. It is to be feared that Christendom today is largely legalized rather than Christianized. Man, used to acquiring things by work and accustomed to working for things in proportion to the value which he puts on them, correctly thinks that salvation from sin and peace with God are of superlative worth, and therefore reasons that he must expend correspondingly great effort in order to secure them. How false such reasoning! How empty such labor! "The Lord knoweth the reasonings of the wise, that they are vain." Christianity uniquely gives for the asking these priceless benefits—benefits that men with all their wisdom, asceticism, and strivings can neither earn, merit, nor get elsewhere gratuitously. Men can scarcely believe that so much can be had for nothing. It is contrary to all human thinking and experience; it is too good and too great to be true. "Blessed are they that have not seen, and yet have believed."

Abraham's Religious Experience (3:6-9)

Thus far in the chapter, Paul has reasoned with the Galatians from their own experience. Now, he reasons from the experience of Abraham. Probably the Judaizers in Galatia falsely, though tellingly, taught that to be righteous before God men must, like Abraham and his descendants including Christ, be circumcised. Paul quoting from Gen. 15:6 answers: "Abraham believed God, and it was reckoned unto him for righteousness." Elsewhere, he shows that this took place before Abraham received circumcision as "a seal of the righteousness of the faith which he had while he was in uncircumcision" (Rom. 4:11). After thus smashing the false reasoning, Paul continues to the Galatians: "Know therefore that they that are of faith, the same are the sons of Abraham . . . So then they that are of faith are blessed with the faithful Abraham." For Abraham, faith in God was equivalent to righteousness, and faith like Abraham's "who is the father of us all" (Rom. 4:16), is equivalent to righteousness for all his spiritual sons.

God, Man And Money

M. Norvel Young

To meet the need of a pamphlet teaching members of the church their duty in regard to the handling of money, a new pamphlet is being published April 1st. It will contain the following articles:

"Can I Afford To Be Honest in Business?" by Robert Bell; "The Elder's Responsibility to Wisely Spend the Contribution," E. R. Harper; "It Pays to Give," by Dr. John G. Young; "A Liberal Church Will Prosper," Otto Foster; "What Percent of My Income Should I Give?," Clifton Rogers; "New Testament Teaches Planned Giving," John Banister; "The Proper Use of Money," B. C. Goodpasture; "The Individual Christian's Duty to Give Each Lord's Day," Jack Meyer; "Modern Idolatry—Covetousness," Dean Brookshire; "Sacrificial Giving," F. W. Mattox; and "The Land is the Lord's," by Tim O'Shanahan.

These may be ordered at 10c each from the Firm Foundation, Box 77, Austin 61, Texas.

ASSOCIATE EDITORIALS...

M. Norvel Young

What Does the Bible Say?

Three Popular Misconceptions of God

1. The ancient Greeks thought that God lived in "church buildings" or "temples" which men built. This idea is still popular with many people. Paul clearly tells us in his speech on Mar's Hill in Athens that the true and living God does not dwell "in temples made with hands." Let us teach our children that God is a Spirit and "in him we live and move, and have our beings. . . For we are also the off spring" (Acts 17:29).

When followers of Christ build church buildings today they should understand that these buildings are matters of expediency to carry out the command of Christ for us to assemble together to worship, to study the Bible, to have fellowship with one another, to do benevolent work, etc. The building is simply a tool. It is not the "church." The church is composed of living stones, Christians, members of the kingdom. When we believe in the Lord Jesus Christ as the Son of God, repent of our sins, and are buried with him in baptism unto the forgiveness of our sins, the Lord adds us to the church (Acts 2:38-47).

We do not enter the church on Sunday morning, and leave it at noon the same day. We live in the church seven days a week. At certain times the church assembles for worship. At other times it is scattered in daily work. The church is not a building, but the spiritual body of Christ. Paul was talking about our daily life with Christ when he told Timothy, "These things write I unto thee : . . that thou mayest know how thou ought to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

2. Another common misconception of God is that we are to worship him "as though he needed anything." Many pagan religions leave sacrifices of food and drink before their idols because they think God needs these gifts. Even in our enlightened age many citizens have the idea that we are pleading with them to obey God primarily because God needs their time or their money. Nothing could be further from the truth. God is the creator. We are his creatures. He gives to us life, breath, and all things (Acts 17:25). He made all men so that they might seek him and find their purpose, their joy in serving him. We are the ones standing in need of God.

God loves us and wants us to serve him, but no man is so rich or so intelligent or so powerful that God needs him. We appeal to you to obey God because you desperately need him. God can give you peace, happiness, spiritual strength now. He can give you a heavenly home after death!

3. The third error of the sophisticated Greeks was to think that God is like "unto gold, or silver, or stone, graven by art and man's device." God is a spirit; and they that worship him in spirit and in truth" (John 4:24). Even in the second commandment God prohibited the making of any graven image for the people to bow down before. Yet in traveling in Europe and in this country I have seen many church buildings with worshippers bowing down before images of gold, or silver, or stone. God does not want us to do this. He knows that these images will become sacred to us, and the love and adoration we should feel for God will be in some measure transferred to wood and stone. Let us avoid these three popular misconceptions of God and worship him "in spirit and in truth."

REMEMBER GOD IN YOUR WILL

Give generously to God during your lifetime, but be sure

not to forget God in making your will. The kingdom is spreading, but it needs funds after you and I have gone on. It needs the energy of money as long as this world last. If you have loved the church and sacrificed to see the gospel preached and the poor cared for while you were living, how much more you want to see it go on after you have gone to meet God!

It is a simple matter to make a will, yet about half the people who die have failed to take care of this important matter. When you do plainly write down your directions for the use of the property God has given you, specify that a certain percentage shall be left to the church to be used by the elders for some cause in which you are interested. If you have no preference, you can leave it to them to be used as they deem best. Or you may wish to remember some home for homeless children or some Christian school or home for the aged.

Consult with the elders about this matter while you are thinking of it. Do not wait until you are ill and think you may die soon. It may be later than you think. Highway accidents and sudden illnesses often prevent the making of proper disposition of your estate at the last moment. Jesus in the parable of the unjust steward taught us to use our money to make friends of God: "So I tell you, make friends by the right use of your money, which so easily tends to wrong-doing, so that when it fails, your friends may welcome you to the eternal dwellings" (Luke 16:7, Williams Translation). You can't take your money with you, but you can send it on ahead and lay up treasures in heaven! Don't wait until you die to give. Give generously now all you can. But also remember God in your will!

HOW TO SETTLE CHURCH TROUBLE

L. Loyd Rice

I have lived a half century, lacking a few days, and during that time I have been a member of the church nearly 37 years. In the last quarter of a century I have known much church trouble. I have seen the church split and factions pull off. In every case I have seen the clash of personalities enter in. I have seen stubbornness, selfishness, bitterness, jealousy, and even hatred demonstrated by opposing leaders, and factions. I have seen love crushed, forgiveness forgotten, and the true spirit of Christ denied by those desiring to win for their side. In every case human ideas, opinions, and contentions have taken the place of plain Bible teachings.

These things have troubled me much, but in a recent conversation with some good friends a lady made a statement that gave me the key to all these problems.

In discussing some problems in her own congregation she mentioned the advice of a departing minister, which was:

"If problems arise for which you have no answer, go to the Bible and find out what is written there."

She said, "We started reading our Bibles, and we found love taught more than any other one thing. We concluded that the basic need of our congregation was love."

Sister, that is the answer. Real Christian love in the heart of every member of a given congregation will make church splits impossible. It is the oil that eases the jar of friction. Love brings one to Christ in complete surrender, and fills him with the spirit of the Master. Under the direction of one great leader all march on toward one goal, with one purpose in mind, the purpose of spreading the glad tidings of great joy which shall be to all people. Love begets love in others, and will spread from one to the other. It is a magic formula for solving church problems. Just try it brethren and see for yourselves. Box 128, Sanatorium, Texas.

EDITORIAL

G. H. P. SHOWALTER, Editor

CHARLES HEBER ROBERSON



I feel a personal loss in the passing of Brother Charles Heber Roberson at Abilene, Texas, on Monday, March 30, 1953. Brother Roberson was born February 28, 1879, at Robersonville, North Carolina, and was baptized by Percy Hooten in 1892. He began preaching in 1908. Brother Roberson, through his entire mature life, has been a student and most of this time a teacher. His schooling included Georgie Robertson Christian College, Texas Christian College and the University of Texas. He served as a minister of the University Avenue church of Christ at Austin in 1920, Drew and Albany, Houston, Texas, in 1924, and at Terrell, Texas, in 1928. He has contributed valuable essays to the Firm Foundation, Gospel Advocate and some articles to other papers. His publications included: "What Jesus Taught", Firm Foundation publishers, 1931; "Bible Versus Modern-

ism", published by the Gospel Advocate in 1946; also "Radio Addresses" over Texas State network. He has spent a half century teaching. He taught four years in the public schools of Tennessee; also associated with Brother A. B. Barret in starting Childers Classical Institute (now Abilene Christian College) in 1906. He also taught at Southwestern Christian College, Denton, Texas, and was with A. B. Barret in founding Clebarro College at Cleburne. He taught in Thorp Spring College at Thorp Spring, Texas.

In 1919 to 1927 Brother Roberson was associated with Brother A. B. Barret and myself in establishing the Bible Chair in the University of Texas. Brother Roberson was the teacher in the Bible Chair for a period of seven years, from 1920 to 1927. He also taught Greek in the University of Texas, a portion of the time. He taught the Bible in Abilene Christian College in 1932 to 1936 when he became head of the Bible and Biblical Languages, 1936 to 1951. On account of his years of service, he retired from teaching in 1951. Brother Roberson, while he was preaching and traveling, preached in eight states and in the District of Columbia. He has done extensive and valuable research at the University of Texas and in the Library of Congress. Brother Roberson was a strong man. He was great in service. I have been associated with few men whom I have held in higher esteem than Brother Charles H. Roberson. Besides his wife (nee Catherine Moyers), he leaves four children. The funeral is announced to be at Abilene, Texas, at 3 p.m. on April 1. Don Morris, President of Abilene Christian College will officiate.

The greatest triumphs of the Christian are not the notable things of a material nature, but of the Spiritual, and the greatest triumph of all is a faithfulness in the hour of death, and a confidence in the realities of the glorious resurrection of the just.

LECTURES ON CATHOLICISM

G. C. Brewer will lecture on the menace of Catholicism at the Garfield Heights Church of Christ, 2842 Shelby Street, Indianapolis, Indiana, Thursday and Friday nights, April 16th and 17th. The Catholic church is strong in Indianapolis and recently has shown a militant attitude toward the church of Christ. We invite people from other states to attend these lectures.—W. L. TOTTY, 2842 Shelby Street, Indianapolis, Indiana, March 18.

GOING TO KOREA

During the last part of May I will be transferred to Korea for duty with the First Marine Division. It is, of course, most difficult to leave my wife, but aside from that I consider this but another opportunity of serving the Lord where others may not have the chance. My plans are to canvas the

Division for members of the church. The Chaplain will make it possible for me, with others, to worship as we know the New Testament teaches us. I expect to preach just as I have for the past six years. In addition to work with the Marines and other members of the Armed Forces we may contact, I want to do what I can to take the gospel to the Koreans. As a member of the Fontana, California church, I shall report to the elders and I know they will provide me with whatever assistance they can. They, like other American churches, are limited in money as well as knowledge of the Korean needs. However, when I can give them a more accurate report of conditions and needs, they can make whatever facts generally known as they deem appropriate. The only general request I have is that those knowing of a member of the church serving with the First Marine Division, please send me the names and addresses immediately. Finally, the prayers of brethren are solicited, especially of those among whom I have labored.—ELVIS E. BOZARTH, Staff Sergeant, U. S. Marine Corps, Hqrs. Co., 2d Inf. Tra. Regt., Camp Pendleton, California.

Special SUMMER SALE on "THINGS TO CONSIDER"

Few books, among the many that are now being offered for sale, will bear a favorable comparison with this New Book by W. M. Davis, our first page editor. The second thousand has now been printed, and the hundreds that have bought, "Things To Consider" are profuse in their praises of the contents of the book. This is the Book for the home of every Christian. For the evening in the home, if you want something that will interest you, that is filled with encouragement, consolation, comfort—and that will make you feel like you want to live a better life, to cling to the Savior and do his will, please note the contents of this book and see that a copy finds a place in your home. The regular price is \$3.50 per copy. But here is our Special Sale" offer—



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4. VERY APPROPRIATE as a gift to father, mother, or to husband or wife.

THE BOOK CONTAINS 11 chapters, each chapter subdivided into special subjects. To illustrate we give you here the contents by subjects of chapter 8, on "CHRISTIAN LIVING":

1. "HOW ARE YOU LIVING," 2. HIGHER GROUND," 3. "THINGS OF FIRST IMPORTANCE," 4. "WITHIN AND WITHOUT," 5. "THE CHURCH AND THE WORLD," 6. "STUMBLING BLOCKS," 7. "WOOD HAY STUBBLE," 8. "WANDERING STARS," 9. "SWIFT TO HEAR," 10. "BRIDLE YOUR TONGUE," 11. "THE DOUBLEMINDED MAN," 12. "EPISTLES OF CHRIST," 13. "THE MODERN JUDAS," "EARNEST PRAYER."

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CAN YOU THINK OF ANY BETTER READING FOR YOUR OWN PERSONAL BENEFIT?

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FROM THE HARVEST FIELD

Carl Tyson, Route 1, Box 197A, Gilmer, Texas, March 25: One baptized and one restored at Graceton recently. I began regular work at Graceton after five years at East Mountain.

A. R. Holton, Central Church of Christ, Nashville, Tennessee, March 28: Reservations for Blue Ridge, North Carolina camp meeting July 18-24 are coming daily. Write J. W. Brents, Woodmont Blvd., Nashville, Tennessee.

Lloyd E. Ellis, 361 College Dr., Abilene, Texas, March 27: I have accepted an invitation to preach for the congregation in Chula Vista, California, beginning June 1st. The family and I welcome this opportunity to return to California.

Herb Swinney, Coleman, Texas: Three were baptized at Coleman this week. A 71-year old man and his wife, and a 17-year old boy made possible the happy occasion. I am told that the elderly couple's response was a result of personal work that was begun some twenty-five years ago.

Truman Carney, 6152 S. Grand Blvd., St. Louis 11, Missouri, March 27: Brother Clifton Ganus preached at Spring and Blaine last Sunday. Two were baptized at the morning service. The spring meeting will begin May 3 at Spring and Blaine. Brother Wilson Wallace will do the preaching.

Claude Robertson, Haskell, Oklahoma, March 26: I have completed my first year with the good congregation here. During the past year the church bought a preacher's home, air conditioned the auditorium and ordered new pews. We have had 72 responses to the invitation, 39 baptisms, 30 restorations and 3 to place membership. It is a pleasure to work with a happy and growing church as we have here.

M. R. Phillips, Victoria, Texas, March 29: I am in the midst of a fine meeting with the church in Electra, Texas. There have been four responses so far. A man and his good wife were baptized. Good crowds are in attendance for all services. Brother A. F. Thurman, my father in the gospel, has and is doing a great work here. He is loved by all. Pray for us and visit us in Victoria at 907 N. Cameron Street.

Ralph T. Sweet, Davis, Oklahoma, March 17: Work going fine in Davis. Recently added 26 by baptism and restoration. The public school is in need of a head football coach. This is a lovely town in which to live and a good school with which to work. If any one who is interested in this position will contact Mr. Phillip White, Supt., here in Davis, it will be appreciated. We are anxious to get as many faithful members of the church on the faculty as possible.

William Henry Hale, 1601 East 19th St., Cheyenne, Wyoming, March 26: I will be available for a meeting from May 31 through June 12. Since last report there has been one added by baptism, and we are having splendid crowds at all the services. We are beginning to have quite a few visitors. In 1952 we had 430 visitors. When you pass through Cheyenne, please stop and worship with us. If you have no way to get to the church building, just call 2-4828. I will be more than glad to assist you.

Doyle White, U. S. Army Hospital, 8162d AU, APO 1105, c/o Postmaster, San Francisco, California, March 23: There is a group of Christians meeting at the Strip Chapel, Itazuke Air Base, Fukuoka, Japan, at 3:00 P.M. each Lord's day for worship. If you know of anyone on the island of Kyushu who is a member, tell them of our meeting or write to me and I will contact them.

Ross Meredith, Elgin, Texas, March 24: Four baptized, three restored, and ten placed membership since January 1. In 1952, twenty-two baptized, five restored, and fourteen placed membership. Much work yet needed to be done here but attendance is increasing until extra folding chairs are needed. This congregation extraordinarily free from divisions and strife. May God be thanked for his many blessings here.

G. W. Patterson, Weatherford, Texas, March 27: Thus far for the year there have been twelve additions. Of these, nine were baptisms, four from the Baptist church. Thanks for the power of the gospel. When through this part of the country, stop and visit with the church of Christ that stands for the true gospel of Christ at 1300 North Main Street. Call us and spend the night with us. Phones 1756 and 1657 W-2.

G. S. Westbrook, Pioneer Park, Lubbock, Texas, March 20: Dayton Keese, of Indianapolis closed our spring meeting last Lord's day. Seventeen responded to the invitation. Four were baptized, one placed membership and twelve were restored. Leon Kelley led the singing. Both men did fine jobs. The church here is at work. We are beginning a \$60,000 education building now. A new record of 355 was set in Bible school last Lord's day.

G. W. Patterson, 1300 North Main Street, Weatherford, Texas, March 27: Lectureship beginning as of April 12 to continue through April 19. Speakers: G. W. Patterson; Derrel Starling of Mineral Wells, Texas; Roy E. Howell of Decatur, Texas; Texas Stephens of Dallas, Texas; Leonard Mullens of Dallas, Texas; Johnny Richter of Cleburne, Texas; Wilson M. Coon of Dallas, Texas, and Leon Odom of Dallas, Texas. A cordial invitation to all. Services at 7:30 P.M. daily.

Ben West, Lampasas, Texas, March 26: One identified on the Lord's day: Two hundred nineteen at prayer Wednesday night. Next Wednesday the young men will speak on "The Requisites of a Prosperous Church." The young married men spoke last night on "Sound Doctrine." The ladies of the church are doing a fruitful service in "Zone Work." Personal evangelism keeps a church active and counts out family quarrels too. Get them too busy to start a fuss. It is one of the first lessons our parents taught us at home.

Clint Lovelady, 1833 E. 22nd Street, Merced, California: The annual Yosemite National Park Encampment is to be this year July 19-31. Brother Wm. S. Irvine of Bellflower, California, and Brother C. E. McCaughey of Springfield, Missouri, will be the evening speakers in the Church Bowl. In Camp 9 there will be a different speaker each morning and a vacation Bible School. Why not plan to spend your vacation at the Yosemite Encampment this year. The Encampment is under the direction of the Elders of the Livingston and Merced Churches of Christ.

Joseph Sherman, 709 East Third Street, Kinsley, Kansas, March 16: Yesterday I baptized a man who was seventy-two years of age. Jesus came to give light to them that sit in darkness, and in the shadow of death.

Arthur W. Francis, Jr., P. O. Box 924, Sioux City, Iowa, March 25: We would like to announce that Bill Hearn of Lipan, Texas, will help us with our spring meeting May 10-17. Brother Hearn is making plans to join us in the work in the near future. There is much to be done. Pray the Lord of harvest that he may send forth other reapers for the fields are white and the laborers are few.

R. C. Copeland, Jr., Clarendon, Texas, March 22: One restored to duty this morning. Crowds good and the contribution is about normal in spite of the prolonged drouth. The Lord willing, I shall be in a meeting with the good brethren at Boise City, Oklahoma, April 3-12. I am anticipating a good meeting for the expansion of God's kingdom and to God's glory. The Firm Foundation continues to be a very good paper. You are doing a great work in our Master's name. I have time for some more meetings in the summer.

John F. Lilly, Seagraves, Texas: Our Spring meeting came to a close last Sunday night with eight responses, two baptisms, six confessions of wrong. Marshall Davis did the preaching in this meeting. Marshall is an excellent preacher. He preaches for the Fair Grounds Road Church of Christ in San Angelo, Texas, and is doing a fine work there. They have had about forty additions there in the past eight months. The work here in Seagraves is progressing very nicely with unity prevailing. There have been fifteen baptisms, twenty-five restorations, and about twenty to place membership with this congregation since I began preaching here last September 1.

Doyle Banta, Box 205, West Helena, Arkansas, March 26: The church of Christ is now meeting in Hughes, Arkansas. Brother Porter Hogan of West Memphis, Arkansas, is doing the preaching there each Sunday morning at 10:45 and afternoon at 5:00 p.m. in the American Legion Hall. Please notify him if you know of any members living there. Not many months ago we baptized Sister Kate Cannon from Holly Grove, Arkansas. Since that time the Shiloh brethren have met with her in her home since she is in a wheel chair. Services will be conducted in her home until a better place is arranged. Please notify me if you know of members there. We are hoping this beginning will lead to a strong congregation in Holly Grove.

Basil C. Doran, P. O. Box 186, Ferris, Texas, March 16: The work of the Lord here in Ferris continues to make progress. Yesterday was a great day—not only were we blessed with large audiences, but two were restored to their first love. There are more people who are not members in attendance now than ever before in the history of the congregation. Our radio program, "The Gospel in Song," heard each Sunday morning at 8:15 over Station KGKO, 1480 kcs., is accomplishing much good. The meeting recently with the church in Italy, Texas, was a pleasant one. Brother Kenneth Free led the songs. One was restored. My next meeting is with the Church Street congregation in Mobile, Alabama—March 22nd through March 31st. Brother Paul Epps will direct the singing. When you are in this section, visit with us.

C. B. Glasgow, Box 906, San Felipe, Texas, March 26: I have been working with the church at Sealy since January and enjoying it very much. The interest is good. We have Bible classes on Sunday and an extra good class each Wednesday night. Brother E. L. Stern has been a faithful gospel minister here for more than five years. He would consider local work with a congregation near here. I have some time for meetings next summer. May the Lord bless Brother Tice Elkins and family. We are praying for them daily.

Doyle Cannon, San Antonio, Texas, March 24: The work here moves along at a fast clip with a new building in the planning stage and about ready to be launched. During the first ten months that I have labored with the Government Hill congregation there have been 117 responses also we have shattered our record contributions three times. We have organized our classes and instituted a teacher training program that tends to make our teachers much more efficient. A new ladies' class has been started with much interest manifest. So it seems as the elders tell me, that we are doing better than ever before. To the Lord be all the praise. When in San Antonio, won't you stop and worship with us?

Grover C. Ross, 613 W. Fourth Street, Portales, New Mexico, May 25: C. E. McGaughy of Springfield, Missouri, assisted us in an eight-day meeting which resulted in 25 baptisms and 14 restorations. We have never had better interest or larger crowds to attend a meeting. The church on West Fourth is working in harmony and has great zeal and love for the cause of Christ. This congregation (500) is supporting two full-time preachers, the Bible Chair at the E.N.M.U. with the assistance of other state churches, and spending approximately \$1000 on radio per year, some mission work also. We are now working toward an Orphans' Home toward which 80 acres of land valued at \$25,000 was given in January. We have \$5200 in cash toward the \$25,000 in cash we want to raise this year. When in Portales, you are invited to worship with us.

Ira Y. Rice, Sr., Norman, Oklahoma, March 26: I am engaged in conducting a song drill for the Northside church in Oklahoma City, Oklahoma. Brother I. C. Nance is the efficient minister for this congregation. We are having a very fine interest in the school. I close there Sunday, and the Lord willing, I shall begin a school in Chickasha, Oklahoma, next Monday night for the congregation where Brother Waldo Proffitt is the faithful minister. Success to the Firm Foundation and its staff, also to the readers of this good paper.

Robert A. Bolton, Box 245, Lometa, Texas, March 19: The Bible-School of the Air, a radio broadcast of the gospel, supported by the churches of Christ in Lometa, Star, and Lake Victor, and conducted by Robert A. Bolton of Lometa under the oversight of the Lometa elders, can now be heard in Central Texas over Station KCYL, Lampasas, 1450 on the dial, each day, Monday through Friday at 1:00 P.M. This is in addition to the weekly Sunday morning broadcast of the hour of worship heard at 10:45 A.M. over the same station. We thank God for this unusual opportunity of sowing the seed of the kingdom and pray that we may not become weary in well doing, but press on toward the goal.

Earl D. Mansur, Sr., 1926 S. 13th St., Chickasha, Oklahoma, March 16: We want to thank all the fine preachers who have written us since the first of February, regarding the work at Sixteenth and Florida and advise them that we have secured the services of Brother Ted B. Underwood, Jr., to begin April 1st. The preaching has been carried on the past several Sundays by our home forces and will be the remainder of March. Yesterday, we baptized the husband of one of our faithful sisters. Brother Lido Petrini, whom we are supporting in Italy, reports that he is able to do a great deal of preaching and personal work in spite of his being in the army. We would welcome any visitors traveling through Chickasha to worship with us. Brother L. R. Wilson will assist us in a meeting April 29 through May 10.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, March 18: Since we began our work with the Carrollton Avenue church on February 1, sixteen have been added to the membership. Interest in all phases of our work is good and we are finding the brethren ready and willing to do everything for a greater work in this great metropolis. We meet for worship at Carrollton Avenue and Palmyra Street, midway between Canal and Tulane Streets on Carrollton. A premillennial group meets in another section of our city. I trust all who plan to visit our city this year will notice our address and worship with us during their stay here. I am to preach in a meeting at Clarksville, Arkansas, March 23-April 1.

G. S. Westbrook, Box 486, Lubbock, Texas, March 23: Two were baptized last Lord's day. One was a former Presbyterian. Two were restored and one was identified. This makes 23 responses the last two Lord's days, and several more are expected right away. The elders have worked out a more systematic way of doing personal work and are getting excellent cooperation from the membership. We are trying to have every member at work. We are beginning a new educational building, a two-story annex, about 90 feet long. This will greatly enhance our Bible school work. I am to be in a meeting with the Brykerwood church in Austin, May 4-13, the Lord willing. Mac Bartee is the very fine evangelist there. June 1-10, my home congregation, Pioneer Park, in Lubbock, is sending me for a mission effort in Durango, Colorado. Why not plan your vacation there at that time and give us a boost in this meeting?

Cecil Allen, Box 50, Plains, Texas, March 16: We have just concluded a meeting of one week with Brother Luther Roberts of Corsicana, Texas, preaching. This meeting was furnished us by the church at Spur, Texas, Brother Fred McGinty, and Mrs. Oscar McGinty. We are indeed grateful to them. Had fine interest throughout, four baptized and one restored. The church has only been planted in Plains about six months. The future is very bright here. We are about to purchase lots for a building. Our immediate need is a building. At present we are meeting in the court house. We have to drive, at present, sixty-four miles to baptize anyone and this is proving a hindrance to our work. When we buy the lots, we won't have any money to build. Won't some of the congregations and brethren who read this come over into Plains and help us? If we can get a start, we will borrow the balance. If we had to borrow the full amount, we could not meet the payments now. Any contribution, no matter how small or large, will help and we will acknowledge all help received.

SPRING LECTURESHIP PROGRAM

GEORGIA CHRISTIAN INSTITUTE

Valdosta, Georgia, April 8-10, 1953

GENERAL THEME: "First Century Principles for Twentieth Century Christians"

WEDNESDAY, April 8

Time	Subject or Activity	Speaker, Teachers
9:00	Classes for Students	Jack Exum, L. Hazclip
		Mrs. E. H. Ijams
		Jack Exum
9:40	"What Shall It Profit?"	
10:30	Intermission	
10:40	Faith and Works	Hershell Bass
12:15	Lunch	
2:15	Singing for Everybody	James Walker
3:15	Classes for Parents, Preachers and Teachers (If sufficient interest)	
7:30	The Great Commission in The Twentieth Century	Hershel Bass
8:15	The Tongue—Its Glory and Its Shame	Winford Claiborne

THURSDAY, April 9

9:00	Classes for Students	Paul Hunton, John T. Smithson, Jr., Mrs. E. H. Ijams
9:40	Continuing Power But New Perils in The Twentieth Century	Paul Hunton
10:30	Intermission	
10:40	What Christians Must Do To Be Saved	John T. Smithson, Jr.
9:00	Special	

FRIDAY, April 10

9:00	Classes for Students	G. K. Wallace, Mrs. E. H. Ijams
9:40	"Be Thou Faithful Unto Death"	Dabney Philipps
10:30	Intermission	
10:40	The Home, the Church, and the School	G. K. Wallace
12:15	Lunch	
2:15	Singing for Everybody	James Walker
3:15	Classes for Parents, Preachers and Teachers	
7:30	Christianity in the Home	
8:15	Things Bound and Things Loosed in New Testament Religion	G. K. Wallace
9:00	The G.C.I. Chorus	



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FACULTY COMPLETE FOR BLUE RIDGE CAMP MEETING

Blue Ridge, North Carolina, July 18-24

A. R. Holton

We are glad to announce that the speakers for the Blue Ridge Encampment have been chosen. They are as follows: Jesse P. Sewell, Harding College, Searcy, Arkansas; L. E. Cranford, University Church of Christ, Nashville, Tennessee; J. M. Powell, Minister of Church of Christ, Franklin, Tennessee; James E. Laird, Minister of Church of Christ, Rockmart, Georgia; J. W. Brents, Nashville, Tennessee; Bill Davis, Song Leader, Dallas,

Texas; Mrs. Oscar Foy, David Lipscomb College, Nashville, Tennessee; and a special faculty for teacher training selected from Bible schools in Nashville, Tennessee.

All visitors to the meeting are to be housed in the building of the YMCA. Board and room with bath, \$36. Board and room without bath, \$28.50.

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DEAN BROOKSHIRE MOVES TO LUBBOCK

M. Norvel Young

Sunday, May 17th, Brother Dean Brookshire of the Ninth and Columbia church in Plainview begins a new work with the new Sunset congregation in Lubbock, located at 34th and Memphis. Brother Brookshire attended Freed-Hardeman College and has con-



Dean Brookshire

tinued his study privately and by correspondence courses. He has been in local work since 1940 having worked at Monument, Lovington and Carlsbad, New Mexico, and at Slaton and Plainview, Texas. He has been in Plainview for six years. In that time the church there has doubled in number of members and has been doing from \$12,000 to \$20,000 per year of mission work. They have taken the lead in conducting an annual West Texas Singing Normal. Last year they established another congregation in Plainview.

Brother Brookshire has done work in gospel meetings in Texas, New Mexico, California, Idaho, Colorado and Vermont. His family consists of Sister Brookshire and two adopted sons, Herbert, 6 and Dudley, 4.

The Sunset congregation began in May of 1952 and has grown consistently. They are building the first permanent unit of their church building and will be worshipping in it soon. Christians in the other ten congregations in Lubbock as well as the faithful congregation at 34th and Memphis rejoice to welcome the Brookshires to this city. The Lord has blessed our community with a splendid spirit of unity and brotherly love. Brother Brookshire's coming will mean much to the growth of the kingdom in this area. Visitors will find a warm welcome in this congregation.

A. P. Henthorn, 1409 W. Park St., Dodge City, Kansas, March 25: Since your visit with me in Ogden, Utah, I began a series of evangelistic meetings in the northwest but I became too sick at Wells, Nevada, and the doctor advised against my continuing the work. After two sessions in the hospital I am again in good health and I have a desire to assist needy congregations that want to work. I will make my home in Dodge City, Kansas. Any congregation near enough may contact me at this address.

I. D. Ames, Cassville, Missouri, March 25: I want to tell the readers of the Firm Foundation who assisted the brethren at Carterville, Missouri, in building their meeting house that the financial assistance was deeply appreciated. They now have a nice commodious house, nicely arranged and well heated, and entirely paid for. These brethren made a real sacrifice. I have just closed a meeting there. Brother and Sister Scott are to be given much credit for this work and I am sure that there will be great good accomplished in the future by the good people who constitute this congregation. My meeting was well attended. There were at least six preachers from the surrounding congregations and every congregation in those parts was represented for which we are very thankful. Pray for the success of the work at Carterville, Missouri.

Max T. Neel, Waco, Texas, March 17: We were greatly encouraged last Lord's day by the fact that we set a new high in Bible class attendance with 375, and had the largest evening audience for a regular service we have ever had. We had three baptized, including one active Baptist. In a recent meeting of the elders, it was decided to add an annex to our Bible school rooms to accommodate our increasing attendance, as we plan to begin having two worship services on Lord's day mornings soon, and will need the extra space all the more. The elders who were insistently solicited, agreed to take the sponsorship of Brother Dale Pittman and his family as they return to Italy this summer to work in Bologna, and with the help of other congregations who want to have a part in this fine work, will support them. We take courage at the forward movement of the church everywhere! The Lord willing, I will be with the church at Ennis March 23 to April 1 in a gospel meeting. Pray for us!

Jesse Brookshire, Box 273, Morton, Texas, March 14: The nine months we have spent working with the church here has been most pleasant and profitable for the cause of Christ. During that time we have had twenty-eight responses to the invitation: eleven by baptism, ten restorations, and seven to place membership. The first of the year the elders submitted the largest budget in the history of the congregation, and we have gone over it every Lord's day. We are helping in the support of Brother Ceoll Allen at Plains, Texas, and are supporting Brother Juan Garcia, Deleacias, Mexico, with the assistance of Granite, Oklahoma, and Bogata, Texas. Numbers are faithful at all the services now who were not regular and interest is at an all time high. We have broken all previous records in Bible study attendance and broke them again last Sunday with 190 present for Bible study. C. M. Moser begins a meeting with us March 22, and Wilburn Whittington will be with us August 10th. A Vacation Bible School is planned for the first of June. I am in a meeting at Bula, with one baptism thus far. I go next to Maple April 19-26. When coming this way, worship with us.

VITAL MESSAGE ON RUSSIANS

"Where there is no vision, the people perish." Prov. 29:18.



Anyone who says that the Bible cannot be gotten to the Russians is playing in the hands of communists who do not want the Bible to reach the Russian people. How stupid are those who assert that because king Saul could not kill Goliath, that no one else could do it either. When years ago Russia was closed to the Gospel, and everybody said: "Nothing can be done," the Russian Bible Society printed and spread 81,000 Bibles. With God there are no Red Seas which cannot be crossed by faith.

While others are doubting, the Russian Bible Society is again getting ready its Bible sling to shoot at the communist Goliath. Through the ministry of Pastor Malof, the exiled Russian Church leader and President of the Russian Bible Society, more souls have been converted to Christ on the Russian mission fields than through any other human instrument. He has been called the Martin Luther and John Wesley of Russia. The well known Christian leader, Colonel F. J. Miles, the former chief Chaplain of the Australian armed forces, has recently stated:

"I am constrained to write you praising God and congratulating you on your great achievement in making the Bible available to the Russian races. That there is a greater demand than ever among Slavs for the inerrant, infallible and inspired Word, makes this issue the more important. Of the multiplicity of ministries which our Lord has privileged you to initiate, in my judgment, this last seems fraught with greater possibilities than anyone that has preceded it; to which end I am confident that God will grant His abundant blessing."—F. J. Miles.

The Russian Bible Society deserves the most liberal support of all Bible loving people. For \$2.00 one Bible can be printed, for \$100 fifty, and for \$1,000 five hundred Bibles. Donations may be addressed to the Russian Bible Society, Inc., P. O. Box 2709, Washington, D. C. The opportunity is great, and the need most urgent.

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"And this I do for the Gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:23.

V. E. Howard, 1128 Commerce Highway, Greenville, Texas, March 24: I am now in a good meeting with the church in Guymon, Oklahoma. Jimmy Campbell is the local evangelist. Recently concluded meetings with the Diamond Hill church in Ft. Worth, Texas, where Neal Marshall is regular minister, and with the church in Rayville, Louisiana, where Wendell Winkler is the local evangelist. Ten additions in previous meetings. Next I shall be with the church in Monroe, Louisiana, April 3-12. Following this I shall be with the church in Bastrop, Louisiana, April 19-30, and with the church in St. Jo, Texas, May 1-10.

D. B. A. Tate, Larned, Kansas, Box 589, near Great Bend, Kansas: A debate between Curtis Porter, Monette, Arkansas, and John Causey, Missionary Baptist, was held at Wichita, Kansas, March 24-27, inclusive. The general church question was discussed. Curtis Porter represented the church of Christ, a great, honest, and professional thinker. When Curtis Porter affirmed the church of the Lord, John Causey of Little Rock was so completely disturbed he had no place to go. He did admit he was under pressure. Porter's scholarship and knowledge of the New Testament bewildered John Causey in such a way that the Baptists of Little Rock, Arkansas, and Wichita, Kansas, should feel the deepest regret for representing a Missionary Baptist church foreign and unknown to John the Baptist, Christ, the apostles, and the Bible; for John the Baptist, Christ, the apostles, knew nothing of a Baptist church of any kind and Porter ably showed by the Bible, history, and John Causey (Causey putting his own private interpretation on every scripture) that the Baptist churches of any kind are a total fraud, unknown to the Lord. There is not a Baptist of any

kind (about 16 kinds) in America, that can establish or defend a Baptist church in the presence of Curtis Porter. The church of the Lord today must rid itself of an inferiority complex with a lot of its members, and meet and uproot those plans (denominations of every kind) and let the truth purify the hearts of men. The church needs to be on the offensive, recognizes nobody unless called out and trained by the Lord through the word regardless of first, second or third Baptists, or any other denomination set up by man.

W. Woodrow Allen, Kearney, Nebraska, March 20: I am starting a trip among the churches early in April to tell of the work here in Nebraska. We have information on all the churches in the state, along with colored slides of several of the buildings we have. We have two purposes in this trip: one, to acquaint the brotherhood with the great need for preachers, buildings, teachers, etc., in Nebraska and the north central states; two, to ask your help in our local building program. It is our belief that we have neglected the work in Nebraska long enough. And we believe, further, that the brethren are just as interested in preaching the gospel to the people of our own land as to those across the oceans. We will not be guiltless in the day of judgment if we continue to neglect the millions in our own land. I plan to attend the Central Christian College lectures and may be contacted there. If you would like to know more of the work and if your congregation would like to hear our story, I will be glad to come your way. I may also be contacted by writing Brother Frank L. Smith, 645 North Union, Shawnee, Oklahoma. The church in Shawnee, along with the church in Seminole, Oklahoma, has supported the work here from the beginning, and Shawnee is sending \$500.00 to our building fund. Let me hear from you soon.

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James P. Miller, 1521 Pinecrest Avenue, Orlando, Florida, March 25: The spring meeting, March 9-18, with George DeHoff of

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Murfreesboro, Tennessee, resulted in eight baptisms. Our audiences were the largest and interest the highest of any meeting here in recent years. Our building for the downtown church at 118 E. Jefferson Street is filled to capacity again. The new congregation in Holden Heights with Jerry Belchick as the preacher, continues to grow at a rapid rate. Three were baptized there by Brother Belchick yesterday. H. A. Fincher of the East Point congregation in Atlanta, Georgia, preached in a fine meeting with them a few weeks ago. Two were baptized and one restored during the meeting and five have been baptized in the four weeks since the meeting was concluded. The radio program over WORZ continues at 7:00 A.M., Monday through Friday. WORZ is 740 on the dial.

Gordon L. Downing, Floydada, Texas, March 23: I have humbly accepted the invitation of the City Park Church of Christ at Floydada to work with them and am looking forward to a profitable work for the Lord here. The opportunity is unlimited; the facilities are fine with a wonderful new auditorium and educational building, a radio program each Lord's day and a splendid group of interested Christians to co-labor with in the Lord's work. We are zealously looking forward to this work. Our work has gotten under way in a wonderful way with two baptisms the first Lord's day we were here and one baptized last night. We are humbly grateful and thankful to God for the wonderful harvest that he is giving in the beginning of the work here. Pray for us that the church might go on to greater heights than ever before for the glory and honor of God. I follow Brother George Darling here.

Luther Savage, Box 694, Magnolia, Arkansas, March 28: The church in Magnolia has just completed a lectureship in which there were speakers from four states. Murray Marshall from Frederick, Oklahoma, spoke on the subject, Necessary Attitudes in Profitable Bible Study." Gus Farmer from Terrell, Texas, spoke on the subjects, "A Renewed Mind," and "The Lost Part of the Great Commission." Aubrey Miller from Plain Dealing, Louisiana, spoke on the subject of "Humility." Plato Black from Stephens, Arkansas, spoke on "God's Plan." Robert G. Cook from Hope, Arkansas, led the singing for the first half of the lectureship and Vernon C. Porter of Magnolia, Arkansas, led the singing during the last half. Our building could not accommodate the people who wanted to hear.

J. B. Hudson, George West, Texas, March 17: Brother Byrl Brockman, formerly of Luling, is now associated with us in the great work of preaching the gospel of God's dear Son. Both Brother Brockman and I will be supported full time in this work by the George West church. While his work will be principally with the Spanish speaking people and mine with the English speaking, we will assist each other whenever possible. We anticipate a pleasant and fruitful work. There have been two responses to the invitation recently. One was baptized and one restored. Brother Gordon Teel of Pasadena will be with us in a gospel meeting April 13-22. Those in this vicinity are invited to attend. I am well into my sixth year with this congregation and in my humble opinion the work is in a healthy condition with bright promises for the future. We solicit the prayers of the faithful everywhere.

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Book Review

P. D. Wilmeth

"Debate Notes." By James R. Cope. Mimeographed Materials. Temple Terrace, Tampa, Fla. \$1.50. 1951.

An invaluable production, and one that every gospel preacher and Bible Student ought to have, is this set of notes by the President of Florida Christian College. These notes were prepared during the spring and summer of 1948 for a discussion held between L. H. Brown and James R. Cope. Mr. Brown is a Missionary Baptist. The material is gleaned from about ten debates by outstanding men, and then various other works were inspected in preparation thereof. A more thorough or painstaking work never came under this scribe's observation than this. It is well organized with argument and answer given. The material is mimeographed, but ought to be published for permanent record and use. The regular topics are dealt with such as The Establishment of the Church, Salvation by Faith Only, Baptism for Remission of Sins, and Apostasy.

We commend this preparation to a wider reading audience. It is our understanding that the supply is somewhat limited—not too many left. So it might be to the interest of our readers to make this a "must" on their next book purchase.

In 1946 a new "Revision" or "New Translation" came from the press, prepared by a committee of nine. This book's thesis deals with the question of what this production actually was—A Revision or a New Translation. The contention of the author is that it is a misnomer to call the Revised Standard Version a "revision".

Dr. Allis has taught in Princeton and Westminster Theological Seminary. Since 1929 he has been an Associate Editor, new Editorial Correspondent, of the Evangelical Quarterly (Edinburgh). He is the author of such works as "The Five Books of Moses", Bible Numerics, and Prophecy and the Church.

The present volume is a scholarly production and deserves more than mere reading—it lends itself to real study. It will prick the ears of any student. He develops his thesis along the line of "Idioms", "Words and Their Meanings", "The Word Order in Translation", "Form", and then closes with Dogmatism and Inconsistency in Translation. The last chapter deals with the question of: "Is the Revised Standard Version" a "Liberal" Version?

Our readers will find profit in this for an evaluation of the growingly popular "Revised Standard Version". Order your copy from the Firm Foundation, Box 77, Austin, Texas.

Perry B. Cotham, 625 Lamar Avenue, Paris, Texas, March 27: It was my privilege to again be with the church in McAlester, Oklahoma, in a meeting which closed Wednesday night. This was one of the best meetings in the history of the church, so the brethren said. Twenty-eight came in response to the invitation, eighteen for baptism. One was a Methodist lady eighty-two years old. One was from the Nazarene church. Two were restored from the Christian Church. The balcony was used several times to seat the people. New records were made in both class attendance and contributions. Alstone Tabor is now in his fourth year with the church and is well

loved by all. He is certainly doing a splendid work. Fine men serve as elders and deacons. D. A. Kirk preaches for the North McAlester congregation. The cooperation from there was splendid. Last night I spoke at Durant, Oklahoma, on their lectureship. O. J. Russell is doing a good work there and the church is making rapid progress. I am to be in meetings at Duncan, Oklahoma, Oak & A Streets, April 6-15, and Clarksville, Texas, April 19-29. James Baird, Dean of Central Christian College, Bartlesville, Oklahoma, preached at Lamar Avenue last Sunday. Both services were broadcast over our local station, KPLT. John H. Banister, of Dallas, preaches in our meeting, May 3-10.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Circumstances

The writer who said, "Circumstances make the man" did not tell all the truth. It is no less true that man makes the circumstances. It is not unusual for people to make their adverse circumstances an excuse for not doing anything, or for doing the wrong thing. One man is poor, so he can't give to the support of the church. Another man is so prosperous that he hasn't time to go to church. Nearly all excuses are lies based upon circumstances that the people themselves are responsible for.

Peter was in a bad situation when he denied Christ, but he did not have to be there. He followed the Lord "afar off" that night, and got into the wrong crowd. When he saw that circumstances were against him, he denied the Lord. Lot was not compelled to live in Sodom. He was there by his own choice. He chose the wrong circumstances in which to live, which ruined his life and destroyed his family.

No one can escape circumstances. But circumstances have two handlers, and men often get hold of the wrong one. Hard circumstances that ruin one man may make another person better. Some men are made strong by resisting temptation. Others go down in defeat.

God does not ignore circumstances in making a man what he ought to be. Moses could not become a true servant of God in the court of Pharaoh. Circumstances forced him to forsake Egypt and take up life in the desert of Arabia, where he saw the burning bush and heard the voice of God. Moses did not bemoan the loss of the throne of Egypt, but apparently found great satisfaction as a humble herder of sheep in the desert. Moses possessed a diversity of characteristics, that made him master of all circumstances. Paul attributes the lofty living of Moses to his unfounded faith in God.

The Judgment Day

In the life of man there are many important days, but none of such tremendous significance as the day designated in the Scriptures as the judgment day. To people who knew not God, Paul made this statement, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

There are many dangers from which man can escape by his own wisdom and skill, but no one can escape death and the judgment. If a criminal is sentenced to die, he may find some ground on which to get a new hearing or appeal to a

higher tribunal, but there are no such provisions in the law of God. God's judgment settles man's destiny for eternity.

All men need to use more wisdom in learning of the way of the Lord revealed in the Bible. The Bible is not just a Book of suggestions for better living—it is a Book of positive commandments backed by the authority and power of God. Man is not going to be judged by any standard but the Bible. The man who goes by his own conscience misses the mark. Those who live by human creeds will be found wanting. Only those who square their lives by the word of God will hear the Master say, "Well done, thou good and faithful servant."

5842 Monticello, Dallas, Texas.

The Located Preacher

J. W. Roberts

A copy of a new paper, "Bible Talk," published by Brother Leroy Garrett, has been given to me, and I should like to make a few comments on it. This paper has been started, seemingly, to propagate Brother Garrett's peculiar idea against what is usually called the "located" preacher. Leroy is a friend and former classmate of mine; he held these views when I knew him intimately. We were once "rival candidates" during our school days for the place of the "located preacher" of one of the local churches in Abilene. I never have thought any less of him because he won out and gained the distinction. But I did think him as inconsistent at the time as I think he is wrong now in his contention.

Brother Garrett does not simply attack the abuses of the practice under question, but thinks the matter wrong in principle. He quotes on the cover page of the February number of his paper a statement by Brother Fuqua which says: "The idea that each congregation needs 'a preacher' in its pulpit continuously is a wrong idea. There is not an example in the New Testament where an inspired man ever 'stood in one pulpit' from Sunday to Sunday, and preached to the same people, on much the same subject. Preachers 'went about preaching' to those who were unsaved. The elders stayed at home and taught the congregation, or developed it in the gospel work. Though Paul and Timothy were stationed for some time with a congregation, there is no evidence that either of them 'preached regularly' for the congregation. I believe that such a practice is unscriptural."

The following statement is made (page 68) by Brother Garrett: "The two main Greek words for 'preach are *kerusso* and *euangelizein*. A third word, *katangellein* (announce), can

also be translated *preach*. These words appear in the New Testament about 125 times. They never mean *teach* and are never so translated. These words are used when the gospel message was known to a sinner. Never are these words used in the context of *teaching* the church.

"Never, never, never do you find Paul or any other New Testament minister preaching to a church. Why? Because it is an impossibility. The word for *preach* means to announce, to proclaim good news, to herald. The church has already heard the good news . . . (it ceases) to be news once they heard it. So Paul may well say, 'As I teach in every church' (1 Cor. 4:17), but never, 'As I preach in every church.'"

Brother Leroy is not very complimentary of his brethren who are guilty of trying to "preach to the church." He calls them a bunch of "hirelings," who do not "dare face" the facts of his arguments. He thinks paying the preacher or giving him gifts, as he calls it, violates Deut. 19:16 (Shades of Col. 2:14-16!) and "puts the preacher under obligation to the church and the salary seals his lips and perverts his words." He complains that some churches do nothing but pay a preacher and buy a building. "Besides these pastors do not know much. They are a hindrance rather than a help. Let them get some honest work and quit being religious racketeers" (page 79).

If we grant that he is right in the contention that the word *evangelize* means primarily to announce something new, does his conclusion follow? Does one hearing of the fundamentals of the gospel exhaust the possibility of learning something new? Does not *teaching* the church and grounding them in the truth often afford opportunity to announce the facts anew to those who visit, who may lately have reached the age of accountability, or who may be lately won to a sympathetic hearing of the gospel? If Paul could stay three years (Acts 20:25) in one place and tell members of the church that he had been going about among them "preaching" why cannot one do so today?

But I am not so sure that these words are so limited in their connotation. Paul used the word *angellos* of his "declaring the things profitable" to the church ("you" e.g., the elders at Melitus, Acts 20:20). John used the compound verb *anaggello* of the things which he "announced" in the epistle of 1 John (1:5) to those who were members of the church. These things they most certainly must have already known. Paul, Silas, and Timothy had preached (*kerusso*) Christ "among" the church (*humois*) at Corinth (2 Cor. 1:19). Timothy was located at Ephesus (1 Tim. 1:3) long after that church had been supplied with elders (Acts 20:17, 28, etc.), and he was told to "do the work of an evangelist" (*ergon poisson euangelistou*) and to "preach the word" (*kerukson ton logon*) (2 Tim. 4:ff). Yet his work certainly lay with the church. The purpose of the letters written to him while there was to show him how "men ought to behave themselves in the house of God, which is the church of the living God . . ." (1 Tim. 3:15). He is told to put his instructions "before brethren" (1 Tim. 4:6); to command and teach (1 Tim. 4:11); to "attend to public reading, to preaching (RSV), and to teaching" (1 Tim. 4:13); to "take heed to his teaching" and give himself "wholly" to such matters (1 Tim. 4:15, 16); as the Lord's servant he is to be apt to teach (2 Tim. 2:4). Here is such a co-mingling of the terms *preach*, *teach*, *exhort*, and *evangelize* that it is ridiculous to make separation of areas and spheres of work purely on the basis of the etymology of the word *evangelize*. What difference does it make whether a man's preaching to alien sinners is in the role of an evangelist and his exhorting Christians is in the role of a teacher so long as it is admitted that both works are combined in one man, laboring at the same time and at the same place?

This very fact is proved by Brother Garrett's own text that Paul "taught in every church" (1 Cor. 4:17). Accord-

ing to his contention, Paul had no business teaching in the churches; he should have known that that was the exclusive work of the elders of all these churches and that he should have been out preaching where "no man had laid a foundation." Brother Garrett's idea would not only make it unscriptural to "build upon another man's foundation," but would also make it unscriptural for him even to build upon his own foundation.

Someone called his attention to the fact that Paul preached to the church at Troas (Acts 20:7). But he "takes this away" from the "hirelings" by attempting to prove that the word *dialogomai*, translated "preach," does not mean to preach. He says he will take back all he has said if it can be shown that "Paul ever preached to a church" (page 69). But hear him: ". . . Paul did not really preach to those brethren, for the word there is *dialogomai* rather than one of the words that mean preach. The RSV corrects the King James' error with: 'Paul talked with them.' The American says: 'Paul discoursed with them.' The word means 'to interchange talk.' It was more a 'round-table' than a sermon at Troas" (page 68).

Despite the fact that some "authorities" are quoted to prove his points, I say Leroy has not ascertained the facts of the case. The word *dialogomai* does sometimes mean to argue among a group. It is so used in Mark 9:34 of a group arguing over a matter which no one of them understood. It was also the regular word at Athens for dialogue in which a teacher preached his theories by drawing out facts by questioning his audience. But E. L. Hicks has shown in an article (Classical Review, I, page 45), that the regular meaning in the New Testament is (except Mark 9:34) "always used of addressing, preaching, lecturing," a use he shows to be the ordinary meaning in the Koine as shown by the inscriptions. So also Moulton-Milligan, *Vocabulary of the Greek New Testament*.

A simple look at the passages where it is used in the New Testament would have saved embarrassment on this point. When Paul "reasoned" (*dialogomenou*) before Felix "of righteousness, self-control, and judgment to come" (Acts 24:25), does Brother Garrett think it was a "round-table"? The same word is used of Paul's sermons in the synagogue at Thessalonica for three sabbaths (Acts 17:2). At Athens (Acts 17:17) the same word describes his preaching in the synagogue in that city and in the market place. But this same "reasoning" (v. 17) is called "preaching" (*kataggelegen*) and "preaching the gospel" (*euangelizeto*) about "Jesus and the resurrection" in verse 18. Other uses of the word will be found in Acts 18:4 (at Corinth); in Acts 18:19 (for three months in the synagogue at Ephesus); and in Acts 19:9 (for two years in the school of Tyrannus). Were these speeches to the synagogues just "round-tables" or "seminars"? The reader will see from Acts 13:14 just what kind of services and sermons was usually given at such times. What Paul did at Troas was preaching, then. Now will he take back all he has said?

I think that these matters show that the contention of Brother Garrett is basically wrong. Brother Leroy's ability and training deserve better things than the use to which he is putting them. In another article I hope to examine the practical application of this matter. Taylor, Texas.

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CHARLES HEBER ROBERSON



A Few Lines From Among The Many Who Mourn His Loss

Charles Heber Roberson

Brother Charles Heber Roberson, Sr., 74, one of the founders and first faculty members of Abilene Christian College, died at the family residence, 1618 College Drive, at 3 a.m., Monday, March 30.

He had been ill a year and confined to bed the past month.

Funeral services were held at 3 p.m., Wednesday, April 1, in the College Church of Christ, Abilene, with Don H. Morris, president of ACC, in charge.

Burial, under the direction of Elliott's Funeral Home, was in the family plot at Cedar Hill Cemetery.

Survivors are his wife; two daughters, Mrs. John W. Holton of Washington, D.C., and Mrs. Paul Rotenberry of Searcy, Arkansas; two sons, James A. Roberson of Abilene, and Charles H. Roberson, Jr., of Anson; six grandchildren; one brother, H. Leland Roberson of Fort Walton, Florida; one aunt, Mrs. Emma Finley of Marshall; and two cousins, Dr. John A. Roberson of Levelland and Chelsey Roberson of Ostella, Tennessee.

Seven children were born to the Robersons, but two died in infancy at Terrell, and a son, Henry, was killed while serving as a pilot during World War II.

Brother Roberson was born February 28, 1879, at Robersonville, North Carolina, the old family home. He was the son of Betty Bullock and James Baker Roberson.

Early in his life, the family moved to Tennessee, where he received part of his public school education.

Later he attended Georgia Robertson Christian College, now Freed-Hardeman College, Henderson, Tennessee, receiving his Bachelor of Arts degree in 1901 and his Master of Arts in 1902 with a major in Greek and Latin. During the next four years he taught in the public schools of Tennessee.

In the fall of 1906 when Abilene Christian College was opened, Brother Roberson was one of the first faculty members. He had spent the summer before traveling over Texas with then President A. B. Barret trying to arouse support and interest in the new school they expected to establish. When the doors of the school opened in the fall there were about 100 students and nine teachers.

For 45 years Brother Roberson was closely related to the development of Christian colleges, during which time he had a vital part in starting and developing five of them.

After teaching two years in Childers Classical Institute,

the original name of ACC, he moved to Southwestern Christian College at Denton. The school was in difficult circumstances and closed its doors in 1909.

This same year, again joining hands with A. B. Barret, he opened Clebarro Christian College at Cleburne. This school struggled financially about eight years and with the beginning of World War I it went out of business.

Roberson then taught one term in Thorp Spring Christian College, until he decided to enter school again.

In 1918 he entered the Graduate School of Texas Christian University, and while working on an advanced degree he also taught physics and chemistry in the university.

The year 1919 saw Brother Roberson enter upon his work as professor of Bible in the University of Texas Bible Chair maintained by churches of Christ. For nine years he worked in Austin and took all the Greek and Hebrew courses the university then offered. He also taught some classes in mathematics in the university during this period.

In 1928 Brother Roberson moved to Terrell to teach in Texas Christian College. This school had been moved to Terrell from Thorp Spring and its name changed, but due to the depression years it finally had to close its doors.

Once more Brother Roberson joined an old associate, James F. Cox, then president of Abilene Christian College, on the Abilene campus. He was made head of the Bible department in 1932, a position he held until his retirement in 1951.

Brother Roberson was not only busy through the years in teaching, but also in writing and doing research in religious fields. He is the author of many books and pamphlets, but perhaps his best known work is the book entitled, "What Jesus Taught," published in 1930. Most recently he had been engaged in research into the meaning and derivation of the word "psallo."

Brother Roberson was married in 1909 to Katherine Moyers of Ferris, Texas.

He entered the ministry more than 40 years ago and had been active in the church many years prior to that. He held his first revival meeting in 1908 in Bell County, Texas.

However, he was never a regular minister of a congregation. His preaching was mostly by appointment. At one time or another, he had spoken in most of the states of the United States and had traveled throughout Texas dozens of times.

He was awarded an honorary Doctor of Laws degree by ACC in 1940.—WALTER E. BURCH.

Charles Heber Roberson

By the church and especially those people who love Christian schools, the name of Charles Heber Roberson has been respected for almost a half-century. He was a friend of my family and one of the men who meant most to me for nearly that long.

I remember the first time I ever saw him and heard him. He had come to the little rural congregation at DeSoto to preach, over 40 years ago. In those days the preacher usually had to introduce himself. In doing so, I remember that he said, "I am a North Carolinian by birth, a Tennessean by adoption, and a Texan by choice."

His preaching, as his teaching, impressed the community profoundly. It was definite and full of faith. One sermon was on this subject, "I Know I'm Right and I Can't Be Wrong"; and so he proclaimed the plea of the restoration. I watched and listened as his teaching restored my father to the church, and when he led an uncle, A. B. Morris' father, down into the waters of Ten Mile Creek and baptized him.

With me, there are many today, here and in other places, who would like to express words of love and personal appreciation for what Brother Roberson has meant in their lives.

He was one of those first young men and women who came to Abilene 47 years ago to establish Abilene Christian College. During the two years he and A. E. Barret were here, they drove among the ranches and towns of West Texas telling of a school with the Bible as its curriculum center, enlisting patronage and support.

We can hardly understand the discouragement that must have come, how determined they were, and what price they paid. After two years, it was Southwestern Christian College for a year, then Clebarro at Cleburne for eight years, then Thorp Spring Christian College, the University Bible Chair, Texas Christian College at Terrell, and then back for the last twenty-one years with his first love at Abilene Christian College.

But it was always the same dream, the same purpose, the same faith; and it was a work that brought forth much fruit. He taught literally thousands. His boys, now hundreds of them preaching throughout the earth, and his girls, as he said, were his jewels. And today, wherever they are, they stand with uncovered heads and call his name blessed—and they pass on his teaching of the Master from generation to generation. Four of his former students today will hold a memorial service in Philadelphia. Others are speaking publicly of his life. Dozens have sent messages.

His teaching was exact and remarkably correct, as was his storehouse of knowledge. Once he saw me with some literature on George Washington. He said, "All of that will tell you that George Washington was an Episcopalian, but if you will go to the library, in a certain book, on a certain page, you will find that General Washington was baptized by a Baptist chaplain named Gano during the Revolutionary War." It was there on the page as he had said.

Others of you remember similar experiences. Even to the last it was so. In January this year, the President of a Christian college in another state wrote him to ask the meaning of a Greek passage in the New Testament. Brother Roberson wrote back in four lines of longhand, but the inquirer said to me later, "He told me exactly what I asked for."

And yet his teaching, though exact and detailed, had the rare quality of emphasizing principle and the rarer quality of inspiring students. His impressions upon his students were lasting. Almost everywhere I have gone, especially during the last year, those who had been his students have asked, "How is Brother Roberson?" and then each would say, "I'm going to write him and tell him how much he has meant to me." Scores of them did write.

Many of his students, perhaps some from each school where he taught, are here today.

But probably the greatest thing about Brother Roberson was the everlasting principles by which he lived.

He believed in the fundamentals—they guided his life. He gave himself purely to them. Even his language was pure, always dressed in dignity with not even the spot of a by-word.

He was guided by loyalty to whatever he believed was right. A peaceful man, he was not afraid of controversy. Once at a meeting, a man in error on a point issued a challenge for discussion. Brother Roberson stood up and said in a quiet, firm way, "I accept that challenge." Almost as it was when the Master wrote in the sand the challenger and his friends left and have not been heard of since.

His loyalty to ideals was what prompted him and his family to give himself unselfishly to his work for nearly half a century.

Another characteristic was his unfailing respect for authority. He believed in being subject to every ordinance of man or the Lord. But, always supreme were the laws of God. Along with these fixed affections was a humility, almost a timidity, that many did not know, and a sympathy and kindness for all people, and especially students.

But above all in the life of Brother Roberson was his absolute faith. Here he stood and here he made his decisions. It was faith in God, faith in Christ as his Son, and faith in the Bible as his book. He struck out against anything that would turn mankind from this path; and he gave his life of teaching that others might believe as he did.

In 1951 his fellow teachers wrote—"We esteem your nobility of bearing, your conviction of principle, your profound loyalty to truth, and your Christian dignity. We shall always remember your pronouncement of the one cardinal fact—'Thou art the Christ, the Son of the Living God.'"—DON H. MORRIS.

As I Knew Him

It is with mingled joy and sadness that I add my brief word in memory and honor of my old-time friend, teacher and brother in Christ, Charles H. Roberson. Truly a prince and a great man of God has fallen.

When I reached Abilene to become one of the first students of then Childers Classical Institute (now Abilene Christian College) November 1, 1906 (just fifty days after the opening of the first session), nearly 47 years ago, I first met Charles H. Roberson. He was my beloved teacher the first two years of the school, and parts of two years at Clebarro College, Cleburne, Texas, 1909-1911; and I have known him and his family quite intimately through the years. At all times he has been a great personal friend and safe counsellor of mine. I appraise his true greatness as follows:

1. His personal appearance was always attractive because of the neatness and personal taste in his dress.
2. In his manners, both as a public speaker and in his private life, he was most princely and dignified. I never saw him any other way. I remember with much interest and a definite profit the many earnest and impressive "chapel talks" on the old campus. Those character-building talks helped materially in laying the firm foundation upon which Abilene Christian College now so solidly stands.
3. As a teacher, Brother Roberson had few equals, both as to scholarship and the ability to impart his great storehouse of knowledge to his students. Although he was kind and courteous to his students, yet he required thorough preparation and a definite, clear recitation.
4. His real character was impressively exemplified in his willingness and cheerfulness in the tremendous sacrifices that he made as a Christian, as a gospel preacher, and

as a co-founder and first teacher in Abilene Christian College. The first two years of the school it was necessary for Brother Barret to sell real estate in order to help pay teachers; and I am certain, from his small salary, Brother Roberson wrote checks to help pay me as the custodian of the building, and always without a frown or a word of complaint. It required men of faith, good men, yes, great men, to pay the price of service and sacrifice that these men made in order to manifest the Pauline spirit and to begin well and right the now largest of all Christian colleges!

5. Although brethren Barret and Roberson seemed to be different types in many respects, yet they certainly were in heart and soul modern Jonathan and David. To the last Brother Roberson had great respect for and confidence in Brother Barret. Each was a counterpart of the other.

6. Though he be dead, yet his rich and full life will continue to speak through the coming years in his wonderful family, in the lives of multitudes of Christians whom he has helped along life's rugged way, and the great host of his students—in the business world, in professional life, as teachers, and above all, as preachers of the gospel of man's salvation. Brother J. D. (Jimmy) Harvey and the writer were the first two preachers to come from within the walls of Abilene Christian College. Brother Jimmy was a great preacher and worker, and before his home-going, baptized hundreds of people, and (pardon) I have baptized more than 2,000 souls, and encouraged many, many thousands. If the "first fruits" have accomplished even this much, what about the hundreds of strong, faithful preachers that now grace the cause of Christ!

7. Truly, Brother Roberson "fought a good fight, kept the faith, finished the course, "Therefore, a glorious crown in the city four-square" will be waiting for him when he arrives at the beautiful gate.

Sister Roberson has been a wonderful helpmeet and an inspiration to Brother Roberson for more than 40 years. The fine children are a commendation to Brother and Sister Roberson.—O. M. REYNOLDS.

Friend-Scholar

Charles H. Roberson, my friend and brother in the Lord whom I've known and loved for almost half a century, has now gone to be with his Lord. We first met in Abilene in the fall of 1906 in the Childers Classical Institute and what is now known as Abilene Christian College. He was dean and professor of English and I was professor of math and science.

At that time and through the years since, he has been a very faithful and earnest student of God's holy word. It has ever been his great aim and prayer to know God's Holy Book,

FINE BIBLES

The American Standard Revised Translation of the Bible of 1901 Still stands at the top in the estimation of most people as a faithful translation into the English language. All of the Bibles below are in the American Standard Revised Version and they are all of the highest quality in printing, manufacturing and binding:

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All these Bibles are of the highest quality of manufacture and the highest prices in the series. They are all in stock at the Firm Foundation office and will be mailed immediately upon your order. These are the lines most commonly called for by our leading preachers and Bible teachers.

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the Bible. He firmly believed that the Almighty God has so revealed himself in the Scriptures that by faithful study of the Bible one can know God, "Whom to know aright is life eternal." His great desire was to know the exact, true message as God has given it to humanity through his Son and through his holy apostles and prophets. He, therefore, became very proficient in the ancient languages, the Hebrew and the New Testament Greek, so that he could better know the exact truth of God's Book. Dr. D. A. Penick, professor of Greek and Latin at the University of Texas said that Charles H. Roberson was the best authority on New Testament Greek in the United States.

But Brother Roberson didn't learn these languages for any worldly distinction. His great desire was to know God's eternal truth that he and his might be saved and that he might be able to teach others of God and of his Son, Jesus Christ.

He taught and labored many years as a preacher and teacher of the Holy Scriptures. He has taught many the way of salvation and persuaded them to obey God's plan to save. Hundreds have learned the way more perfectly through Brother Roberson and they themselves have become faithful, zealous teachers of God's Holy Book. He has always been a great help to me in my study of the Bible. I shall miss him very much, but we are so thankful that he has left behind a great heritage; 1st, a record of a faithful devoted Christian life; 2nd, as a teacher, preacher and writer of the Christian religion his record is unsurpassed.

But now, having finished his great work on earth, he has gone to be with that great master Teacher, the Lord Jesus Christ, whom he revered and loved so much. We shall miss him very much, but, like him, may we continue to study, to teach and to proclaim God's holy word until God calls us home to join in that great happy reunion just over there.—JAMES F. COX.

Thoughts On His Passing

Thousands of us are saddened by the news of Brother Roberson's passing. We loved him and appreciated the good that he did through training young people in the Bible through the years. He spent his life in the work of teaching. It is not a work which brings large monetary returns, but the investments in immortal souls will be producing dividends until the Lord comes again. From 1909 to 1917 Brother Roberson sacrificed to found and maintain Clebarro College at Cleburne. It was named for Cleburne (Cle), A. B. Barret (Bar), and Brother Roberson (Ro). Several hundred students studied in this school, and many leaders in the church received Bible instruction and inspiration from this effort.

But the greatest number of years Brother Roberson spent with Abilene Christian College. When the years have passed, and the fruits of a Christian school are harvested we can see more and more that it is the noble Christian men and women who have made the greatest contribution. The greatest need of Christian schools today is not buildings or money (although these are direly needed), but more consecrated Christian teachers willing to invest their years in training young people in the Bible and related subjects. May Brother Roberson's example inspire young men of today to sacrifice material gain to serve Christ in full-time service at home and abroad.

Those of us who had the privilege of studying in Christian schools have warmed ourselves by fires we did not build. Men like Charles H. Roberson helped build them. Let us build fires today that our children's children may warm by them. Thank God for our noble Christian teachers. Let us pray that the Lord of the harvest will send many more into the field.—M. NORVEL YOUNG.

Faithful, Conscientious

I taught in the department of Bible in Abilene Christian College for fifteen years while Brother Roberson was head of the department. Of necessity, I became well acquainted with him. His bearing toward fellow teachers was unfailingly considerate, reasonable, and just. He respected them as men, and expected them to teach and work according to their individuality and personal bent. He was a wise, agreeable man with whom to associate and under whom to work.

As a teacher, Brother Roberson was orderly, diligent, and thorough. He was satisfied when his students worked as hard as he did himself. He was conscientiously faithful to their best interests and would not tolerate careless, indifferent work. Though his standards were high, he was always sympathetic and helpful toward students. He made, over the years, many abiding friends among them.

I respected Brother Roberson's intellectuality, learning, scholarship, and Biblical knowledge. He was a man of principle, purpose, conviction, and steadfastness, who could be trusted. The better I knew him, the more I admired, liked, and loved him. Along with his natural dignity, earnestness, and sobriety, he had a decided sense of humor, and enjoyed innocent jokes and wholesome fun. I appreciated him as a brother and fellow-worker in Christ, and as a personal friend. I feel that he is too good to lose, and that I shall know and enjoy him again in another mansion of our Father's house.—R. C. BELL.

From Friends Of Charles H. Roberson

"The fruits of such a life of service will live forever."—Mr. and Mrs. Byrd Ray Lewis, Gastonia, North Carolina.

"We have lost a great Bible scholar and devout Christian."—Mr. and Mrs. A. B. Cox, Austin, Texas.

"His influence on all of us who were privileged to sit at his feet will reach eternity. Wendell Broom, Ralph Graham, and we, will hold a memorial service at the beginning of classes at 56th Street, Wednesday night."—Mr. and Mrs. John Scott, Swarthmore, Pennsylvania.

"I have lost a friend of a third of a century, and we have all lost our ripest scholar and best loved teacher."—G. C. Brewer, Memphis, Tennessee.

"As my major professor in Abilene Christian College, he was just what a teacher should be: patient, understanding, yet firm and thorough. His scholarship and wealth of knowledge have inspired many hundreds of students, and that inspiration lives on, and shall live through future generations. But greatest of all, as you so well know, was his sincere devotion to the cause of our Lord."—Mrs. Kathryn Molly Huff, Lubbock, Texas.

"I appreciated deeply the inspiration of his scholarship, his devotion to truth, and his faithfulness in the great task of education of countless young people in the ways of the Master."—Frank Pack, Abilene Christian College.

In-Memory Of Charles H. Roberson

Gifts of money have been made to Abilene Christian College by two families, with the request that books be purchased for its library in memory of the late Charles Heber Roberson, professor emeritus of Bible and former head of the Bible department.

President Don H. Morris said books on religious subjects would be purchased and appropriately inscribed in memory of Dr. Roberson. He said this would be done with any other gifts made in memory of him.

Until his retirement in 1950, Professor Roberson had headed the ACC Bible department for 19 years. He had spent nearly a half century in the ministry, as a scholar, teacher and author. He was recognized as one of the leading authorities on New Testament Greek. He was a founder of Abilene Christian College, a member of its first faculty, and had been the president and taught in several other colleges operated by members of the church of Christ.—DON MORRIS.

His Life An Inspiration

With the passing of C. H. Roberson, another great man in Israel has fallen. For over half a century Brother Roberson has stood fast in the faith, even though at times he stood almost alone. His life as a college professor, preacher, Bible chair director and Christian gentleman, is an inspiration to all of us who have been associated with him. For all who knew and loved him, the greatest consolation in his passing is to know that he died in the Lord.—MONT WHITSON.

As I Knew Him

There are many lasting impressions made on me when I think of our benefactor, Brother Roberson:

Firstly, his advice to young preachers was always sound and correct. I have heard him say often, "Boys, the great preachers among us are the ones who preach where others will not preach." He would sanely exhort, "Go to the university of hard knocks."

Secondly, when premillennialism was raging among the churches he would exhort his students against its dangers and use almost every day this expression: "The kingdom of heaven is the reign of Christ in the hearts of men and women." He was a guiding light against all threatening "isms."

Thirdly, the following exhortation Brother Roberson made in a classroom. I copied it in my Bible and see it often. It is a true picture of his thinking: "The world has had few Abrahams. It has had many Lots; grasping worldly advantage at eternal risk. Lot and his race passed away like a morning's mist. Abraham and his race shaped the world's destiny forever." May God bless his memory. We will miss him.—CLAUDE A. GUILD, Fort Worth, Texas.

God, Man And Money

M. Norvel Young

To meet the need of a pamphlet teaching members of the church their duty in regard to the handling of money, a new pamphlet is being published April 1st. It will contain the following articles:

"Can I Afford To Be Honest in Business?" by Robert Bell; "The Elder's Responsibility to Wisely Spend the Contribution," E. R. Harper; "It Pays to Give," by Dr. John G. Young; "A Liberal Church Will Prosper," Otto Foster; "What Percent of My Income Should I Give?", Clifton Rogers; "New Testament Teaches Planned Giving," John Banister; "The Proper Use of Money," B. C. Goodpasture; "The Individual Christian's Duty to Give Each Lord's Day," Jack Meyer; "Modern Idolatry—Covetousness," Dean Brookshire; "Sacrificial Giving," F. W. Mattox; and "The Land is the Lord's," by Tim O'Shanahan.

These may be ordered at 10c each from the Firm Foundation, Box 77, Austin 61, Texas.

A Prince In Israel

Brother Roberson gave to me the inspiration to go ahead and seek higher education that I might be of greater use in the Lord's service.

He inspired me to the appreciation of scholarship and the characteristic about being right, about whatever I should say. He taught that the "what" of a gospel preacher's message was more important than the "how"—when you know the truth you can find a way to tell it. Brother Roberson taught me facts about modernism and its insidious dangers so that I was able to keep my faith through many classes under modernist teachers. He was a gentleman and a scholar—and truly a "prince in Israel."—J. D. THOMAS, Abilene Christian College.

A Life Of Faith

Charles H. Roberson is resting, but his work, matchless work, will continue to live to bless all those who knew him. It was a privilege of mine to be in Abilene Christian College when he became head of the department of Bible. In his classes in Greek and Bible I gained information and inspiration to aid me greatly in life.

In 1939, I returned to Abilene for gospel work, first at North Park, then for several years at Camp Berkeley, and during this time I lived in the same block with him. His life is a life of faith and a great example in the home, in the school, in the church, and in the community. It is my prayer that his diligence in study and research will continue to inspire men to study God's word through generation after generation.—J. WOODIE HOLDEN, Fort Worth, Texas.

His "Studies In Revelations"

To me Charles H. Roberson was a Christian, a scholar, a Bible teacher of the highest quality. This rose I gave him while he lived. I once told him that I was deeply grateful for the privilege of having studied the Bible under him. I believe that in every Bible course and in the study of the Koine Greek of the New Covenant he always gave us something of eternal value. His Bible teaching is written unerasably upon the hearts of his students. His books on the Bible should be in the library of every Bible teacher. His "Studies in Revelation" will enable one to better understand the last book of the New Covenant. Truly, in the language of Paul,

A Call From Wisconsin

Paul Butterfield

Dear Brethren: This is a call for help in Wisconsin. A state with few churches of Christ. La Crosse, where I am the evangelist, is the only true church in a radius of 75 miles, with the exception of a small group at Romance, where I go and preach Sunday afternoons.

The La Crosse church started two and one-half years ago when Brother Howard Wilson came out of digression. The College Avenue Church in Lubbock, Texas, took hold of the work and assumed the responsibility of supporting the preacher and a fifteen-minute radio program on a local station. This they continue to do.

The church at first met in homes and then in a school. At present the YMCA is used. We need a meeting place of our own very much. We cannot do the work we should until we do have. A lot has been purchased in a good location and with the help of College Avenue and others we have paid

he has committed God's word unto faithful men who are teaching others also. This is what he meant to me.—BROOKS TERRY, Dallas, Texas.

A Scholar In The Scriptures

It was my rich fortune to be privileged to sit at the feet of Brother C. H. Roberson, whom I regard as one of the great Bible teachers of our generation. He was truly a scholar in the Scriptures and all related subjects. Young men in his classes, preparing to preach the word, were impressed with the importance of being thoroughly prepared, not merely scholastically, but morally and spiritually. Among my most prized possessions are the outlines of the courses of study I had under him, and the notes which I took in his classes. I shall always cherish his memory.—MELVIN J. WISE.

TELEGRAM—To G. H. P. Showalter, Editor, Firm Foundation, Austin, Texas: Old soldiers in the Army of the Lord never die, nor do they fade away. They continue to crusade for Christ in the lives of younger recruits who have been trained under their command. This is certainly true of the venerable soldier of the cross, Brother Charles Heber Roberson, whose career has meant so much to the cause of Christ. Truly a prince and a great man has fallen but he fought the good fight. The influence of his noble service will not be fully known until the Supreme Commander decorates him with a crown of righteousness at that day.—PAUL SOUTH-

The Church Has Sustained A Great Loss

It is with a feeling of deep regret that I learn of the death of Brother Charles H. Roberson. Brother Roberson has been a synonym for dignity and scholarship in the church for a long, long time. Respected in circles of educators throughout the land, as well as by his brethren, he has contributed substantially to the success of our battles with ignorance and error. He was a most noble soldier.

As a teacher and educator he has left his imprint upon hundreds of gospel preachers and thousands of other Christians who were his students. Through them, though he is dead, yet will he live.

No man is indispensable, and Brother Roberson wasn't; but when able brethren are called to their rest some of them leave us more lonely than others. Charles Roberson was that way. He was one of those we'll surely miss. The church has sustained a great loss.—REUEL LEMMONS, Cleburne, Texas. ERN.

cash. College Avenue has also promised \$2,000.00 toward a building. We have nearly \$300.00 left in the building fund and with the help promised need \$1000.00 in order to finance a \$10,000 building. We hope to handle the payments.

With the help of you brethren our work will be advanced from one to three years. Time is precious.

We have 19 members, 28 average attendance on Sunday morning, 20 evening, contributions \$20.00. Four classes on Sunday morning. Two baptisms this year. We sponsor a Bible correspondence course with 61 enrolled.

Send contributions to Paul Butterfield, 1003 South 21st Street, La Crosse, Wisconsin. Mark for church of Christ building fund. All contributions will be acknowledged. Be sure and put correct address.

La Crosse, Wisconsin.

Johnson's People's New Testament in two volumes: One set \$6.00; 6 sets \$30.00. We can supply large orders by return mail.—Firm Foundation.

EDITORIAL

G. H. P. SHOWALTER, Editor

THE RESURRECTION OF THE DEAD

All of us are interested in what divine revelation has made known to us on the resurrection of the dead. As one by one our dear ones leave us, and we note how increasingly numerous the number of them is becoming we are interested more and more in what God has said to us in regard to the state of the dead. Human philosophies do not help us; when we leave God out of it all is the blackness of darkness in a starless night. Atheistic philosophy offers not one ray of hope as we look into the cheerless gloom of the grave that has claimed the sweetest and dearest of all of life's treasures. Those nearest to us in the ties of flesh and blood; those most loved, trusted and appreciated in the strong bonds of friendship and of our most sacred spiritual relations in the church of our Lord are, all alike, passing on in a ceaseless procession to the grave.

From the Old Testament we learn that God's people fully believed that death does not terminate man's existence. The law of Moses contained little on the future life. There are good reasons why this was so; the law was restrictive in several particulars being concerned almost wholly with things material and temporal, showing the Jews the manner of life God wanted them to live, together with matters symbolic and typical in reference to the coming, revelation, government and matchless glory of Messiah whose kingdom would cover the whole earth and would last forever. But there were in their writings references to the glorious resurrection from the grave, and the triumph of immortalized spirits over the proverbial darkness and gloom of the Hadean world. Conspicuous in the writings of the Hebrew prophets who spoke and wrote through the inspiration of the Holy Spirit, we find the following.

From The Old Testament

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell

in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:1).

From The New Testament

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth; and he that was dead came forth" (John 11:43, 44).

"But now is Christ risen from the dead and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:20, 21).

"For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

"And God hath both raised up the Lord, and will also raise up us by his own power" (1 Cor. 6:14).

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

"It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (1 Cor. 15:42-44).

OUR GREAT LOSS

Those of us who looked forward to visiting with Brother Roberson when we returned to Abilene, will feel a deep loss now every time we return. The work of a great man never dies, though, and his lessons will continue to guide our lives.
—RAY McGLOTHLIN, JR.

EASTRIDGE CHURCH

Claude A. Guild

Completion of a \$70,000.00 expansion program by the church of Christ in Riverside was observed April 5, when formal dedication services were held in the new church of Christ building in Eastridge, beginning at 3:00 P.M. In charge of the dedication services was Claude A. Guild, minister of the church of Christ in Riverside. Don H. Morris, president of Abilene Christian College, and Joseph C. Malone, minister at the West Berry Church of Christ in Fort Worth, were guest speakers.

The new church building faces Northeast 28th Street, in the 4300 block. Built of Reliance golden tan brick, it contains over 6,600 square feet of floor space, included in the

classrooms and auditorium. The auditorium seats 500, in upholstered, individual opera-type chairs.

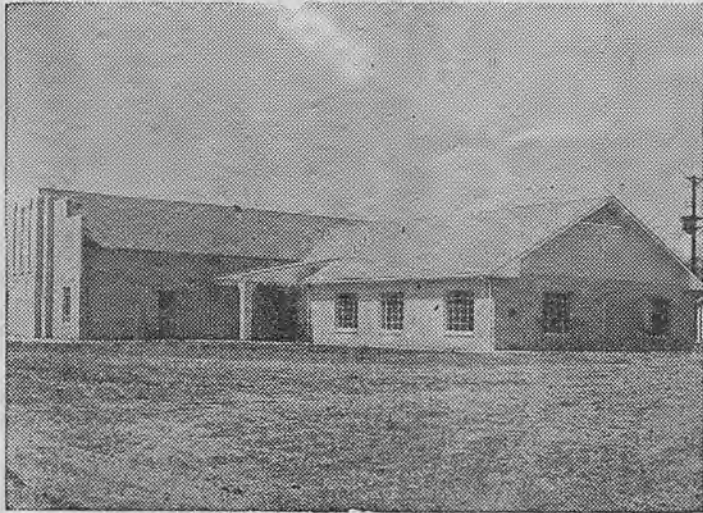
Three classrooms are located at the south end of the auditorium, the other six being in the 42x50 ell, extending east from the auditorium. Three of the classrooms were designed to be converted into a small chapel, seating slightly over a hundred persons, to take care of overflow from the main auditorium. The floor of the auditorium is covered in marbelized, green asphalt tile. The walls are finished in light green plaster, with white acoustical tile overhead. Windows are of diffused glass, with glass brick used in the west wall.

Plant facilities include four typhoon Carrier circulating air-conditioning and heating units. A public address system includes the main auditorium and classrooms.

Furnishings of the rostrum and Lord's table are finished

in natural oak, as are the slab doors throughout the building. The mural decorating the baptistry was painted by Ray Luke.

Seth Castleberry, contractor, was in charge of constructing the plant. Mrs. Seth Castleberry took charge of the bookkeeping on the construction job and for the Eastridge Church



Eastridge Church of Christ, Fort Worth, Texas

of Christ building fund. The plans were drafted by McLure and Co., designers. Subcontracts were let to G. R. Horton and Sons, plumbers; the Martin Company, electricians; Albin Hurd, plasterer, and Marvin Paul, painter.

Very ample parking space is found at the rear of the new church building, on 29th Street. The front entrance and vestibule are designed to facilitate rapid seating in the auditorium.

The officers of the sponsoring Riverside congregation saw the imperative need for expansion in January of 1951. Plans were made to provide an expansion program and R. H. Bannowsky, W. E. Stewart, W. C. Sparkman and J. H. Tew, all elders of the Riverside congregation, were selected as the building committee. The 166x190 lot on N. E. 28th Street was purchased February 15, 1952, at a cost of over \$13,000, and the building program initiated. Frank Allen, Wade Bannowsky, W. L. Burlison and T. L. Cannon, Jr., were appointed trustees of the building corporation.

Many Fort Worth church of Christ members donated their services, without pay, to construct the Eastridge church. The bookkeeper's log shows over 920 hours of such time.

Completion of the new church marks a high point in the growth of the Riverside congregation since 1949 under the ministry of Claude A. Guild. During that time, the membership has grown from about 500 to over a thousand, the annual church income having been quadrupled, and even before the Riverside expansion program was completed, work was begun on plans for a colored congregation, to be located in Riverside.

Various guest ministers will serve Eastridge until a minister is selected.

MEETING AT UNIVERSITY AVENUE CHURCH OF CHRIST AUSTIN—APRIL 19TH TO 26TH

Several months ago arrangements were concluded with Robert C. Jones, minister of the Southside church in Fort Worth, to conduct a special series of gospel sermons for the University Avenue Church in Austin, beginning April 19th and continuing through April 26th.

Much work is being done to make this an outstanding meeting in every way. The attendance of Christians everywhere will contribute much to our success. Particularly congregations within fifty to one hundred miles of Austin are specially invited to be in attendance.

DEGREES OF FAITH

George Hickey

Six hundred thousand men left Egypt but only two had an unmovable faith. Job was very sick and bound to a nagging wife, yet he had an unmovable faith. The faith of the three Hebrew children was steadfast outside and inside of the fiery furnace. Daniel's faith was not shaken by the king's order. These men, along with their father Abraham, possessed what God describes as a "great faith" (Matt. 8:10).

Job's wife wanted him to curse God and die. Judas fell away to his own reward. Moses struck the rock. Uzza touched the Ark and died. Nadab and Abihu offered strange fire and burned. Peter at one time sank in the water and lived to curse God on another occasion. Demas forsook Paul. Some are described as having "little faith" (Matt. 6:30). Many have a "weak faith" (Rom. 14:1). Others have a "vain faith" (1 Cor. 15:14). Too many have a "barren faith" (2 Peter 1:8).

Fanny Crosby went totally blind when only six weeks old. At her death over six thousand hymns bore her signature. "Safe in the Arms of Jesus," "Rescue the Perishing," "Pass Me Not," "Blessed Assurance," "What A Gathering," "Closer to Thee," "Jesus Keep Me Near the Cross," are a few of the precious lady's works which have solaced millions. Helen Keller became blind and deaf before she was two, and for years her power of speech was dormant. Miss Anne Sullivan taught her to type and talk to where she could interest large audiences in her lectures. Not only did Helen Keller master the English language, but French and German as well. She could "read" and write those foreign languages with ease.

Franklin D. Roosevelt, at the age of thirty-nine, was stricken with Infantile Paralysis. Both of his legs were paralyzed. He refused to surrender. His purpose to serve was unmovable.

In order for man to have peace with himself and God he must have a faith which cannot be shaken (Heb. 12:27). This faith must be unfeigned (1 Peter 1:22). It will cause its possessor to "give attendance to reading" (1 Tim. 4:13). He will delight in attending all assemblies of the church (Heb. 10:25). He will hate every false way and love only sound doctrine (Titus 1:9). While it is yet day all must prayerfully seek a "great faith" for little, weak, vain, and barren faith will be condemned when all nations stand before the Judge of our hearts.

THIRTY-THREE RESPONSES IN SPRING MEETING AT BROADWAY AND "T" IN LUBBOCK, TEXAS

Athens Clay Pullias of Nashville, preached the gospel in our spring meeting. Horace Coffman led the singing. Thirty-three persons, mostly adults, responded to the invitation. Nineteen were baptized into Christ. Eleven were restored and three placed membership with the local congregation. The Sunday prior to the meeting six were baptized. Brother Pullias brought some very solid, practical lessons from the word of God. Each morning at 7:25 he spoke to the men on, "Principles of Christian Living." We are grateful for the interest and attendance and the edification of the church as well as for the souls saved. Twelve prayer meetings were held in homes the week before the meeting, and each evening of the meeting those who wished came twenty minutes early for a ten-minute prayer service.



**Athens Clay
Pullias**

FROM THE HARVEST FIELD

Church of Christ, Stockton, California, March 30: We have had eighteen to confess wrongs and four to be baptized during March. Brother Eoff is away in a meeting at Watsonville, California, which he began March 29, and closes April 10.

John W. Pigg, Gunter, Texas, March 30: Preaching in Blue Ridge during the month of March was a privilege appreciated. The association was uplifting and ennobling. Brother J. R. Newman of Farmersville is doing a splendid work with that congregation.

A preacher is needed at Reno, Nevada, 325 West 5th Street, and we would like to engage someone recommended for this work. We will want references as to character and ability and what salary would be expected. Address Otto G. Harris, minister, church of Christ.

George T. Jones, 2401 Pease St., Vernon, Texas, April 1: March was one of our best months at Houston and Pease church. Five were baptized, three were restored and two were identified. Interest is good and attendance is steadily increasing. Our daily radio program is in its fourth month and is eliciting increased interest.

Levoy Bivens, P. O. Box 734, Gadsden, Alabama, March 30: One baptism yesterday. All of our morning and evening classes were unusually well attended as well as the worship services. Offering was \$1,041.00. We are taxing our facilities to the limit in our Bible school department. We hope to buy some adjoining property for use as class rooms.

George Hickey, Kingston Springs, Tennessee, April 1: Three have been baptized here recently. After two attempts I believe that I have done about all the good that I can do in this small community. I will prayerfully consider work in the western part of the states. The first Sunday in June will be my last Sunday here.

Oram J. Swinney, Greggton, Texas, April 1: Robert Turner of Prescott, Arizona, begins a gospel meeting here tonight to run through the 12th. In the past few weeks we have enjoyed eleven responses to the invitation: four baptisms, five identified, and two restored to their first love. Our building program is still in the paper stage but we hope to begin construction before summer.

Frank L. Cox, Box 104, Mineola, Texas, March 30: I am in touch with a splendid young preacher, a graduate of the Abilene Christian College, who would like to preach for a congregation within a radius of one hundred miles of Austin, Texas. He comes from a good home and is prepared to be a real help to some church. If interested, write me at once. Your letter will be forwarded on to him.

Thillit S. Teddlie, Box 336, Ennis, Texas, April 3: Seven were baptized, one was restored, and two placed membership with the local congregation during the gospel meeting March 23 through April 1. Brother Max T. Neel of Waco, Texas, did the preaching in this meeting and presented the gospel in a very effective manner. He will hold our spring meeting in 1954.

Ben West, Lampasas, Texas, April 6: A family of four identified yesterday. They came from Kobe, Japan. 262 in Bible school, 209 at prayer Wednesday night. The Wednesday night attendance has doubled the last ten months.

Mrs. Frank Rose, Box 192, Comanche, Oklahoma, April 6: Sister U. G. Wilkinson has been ill for several weeks and is still under a doctor's care. I am her nurse. I enjoy the Firm Foundation. It has been in my family since I was a little girl. It is a gospel teacher and should be in every home.

F. A. Bailey, Route 2, Box 27, West Fork, Arkansas, April 2: The fourth Lord's day in March I closed my work with the church at Hardy, Arkansas. There were five restorations and one baptism the last two Sundays I was there. I intend to visit different churches and book meetings for 1953 before taking up local work again.

J. D. Pinkerton, 7306 Marcell, Austin, Texas, April 6: On March 29th, three young ladies were baptized and one man placed membership with us. This gave us a total of ten responses to the gospel invitation during the month of March. The work at 81 San Marcos Street is both pleasant and encouraging.

Clyde P. Findlay, 304 Pierce Street, Houston, Texas, April 6: Brother James W. Nichols held a highly successful meeting at Pierce and Baldwin recently. Herald of Truth broadcast originated on the first Sunday of the meeting and we were hosts for Homecoming Day in observing fifty years of the church in Houston.

G. S. Westbrook, Box 486, Lubbock, Texas, April 2: Two more were baptized at Pioneer Park last Lord's day. One confessed faults. Two were identified. Another lady was baptized last night. She was a former Methodist. We are on KSEL, 950 kc., each Lord's day morning at 7:00 o'clock now. Plans are being drawn for our new classroom building to give us some 20 more classroom. I begin May 4th with Brykerwood church in Austin.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma, April 4: The work here is showing wonderful progress. Nine were added during March. Three were baptized and six placed membership. New records were made in Bible study attendance. 341 were present last Sunday and a goal of 400 is set for April 5th. Collections are at an all time high. Many are listening to the Sunday evening broadcast of our worship service. Brother Cleo Wallace of Marietta, Oklahoma, begins our meeting May 31st. We will also conduct the Vacation Bible school during the meeting.

Mark N. Hicks, 507 Old Lyons Rd., Colonial Heights, Virginia, April 1: We are happy to inform you that the church which meets at 241 Virginia Avenue in Colonial Heights, Virginia, now has its own building in which to worship. We believe that this will be a great help in the work here. The first service in this new location is to be held April 12, 1953. We ask the prayers of Christians everywhere. There are twenty-two members here. Please notice the new address of the meeting place of the church in Petersburg & Colonial Heights, Virginia: 601 Cameron Avenue.

Dr. D. H. Tallman, 924 N. Palafox Street, Pensacola, Florida, April 1: Brother J. L. Keffer is doing a splendid work with the Central church of Christ here. Attendance is improving. One baptism Sunday night and one restored to the fellowship recently.

George Tipps, 211 West Grand, Jackson, Tennessee, April 4: Three adults were baptized with good crowds and fine interest in the meeting with the Fifth Avenue church in Rome, Georgia. Alvis Miller is the local preacher there and is doing a fine work. I go next to Marvel, Arkansas, for a mission meeting.

W. F. Showers, Box 104, Pleasanton, Texas, April 3: The spring meeting with Robert C. Welch preaching closed with six responses—three of these for baptism. A record in attendance for a worship service was set. His sermons were delivered in all sincerity. Much good will come from this meeting.

Thos. G. Fowler, 355 Hicks Avenue, San Antonio, Texas, April 3: I want to thank Brother L. R. Wilson for saying in a better way what I wanted to say. I wish every preacher and elder in the land would read Brother Wilson's article, "Hiring a Preacher" as given in the Firm Foundation of March 31. It expresses my sentiments. God bless the Firm Foundation and its faithful editor.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, April 2: Leonard Mullens closed a meeting here yesterday with twenty-nine responding to the invitation. Fifteen were baptized and fourteen were restored. Most of those baptized were Baptists, Nazarenes, and Catholics. We had good attendance throughout the meeting with 303 in Bible School last Sunday. The work here has steadily grown and prospects are now better than ever before.

Arthur L. Golden, Box 365, Perryton, Texas, April 2: After four years and one month at Eastside in Amarillo, we have moved to this nice little city to work with the church. The present record shows a little less than 100 members in Perryton at present. At Eastside in Amarillo, there have been nineteen responses since January 1. While I was at Eastside there were over 400 responses to the invitation. Of this number most were to confess sins and be restored but over 120 were baptized into Christ.

Bill Wright, Hobart, Oklahoma, April 3: The work of the church in Hobart is off to a good start. There have been several baptisms here lately, and plans are now in the making for a new building. The plans are being drawn up by one of the leading contractors in this vicinity, and the cost of the building is estimated at \$60,000. Brother Cofer came to work with us the first of February, and we have capacity crowds on Sunday mornings. Come and worship with us when you pass through this section of Oklahoma.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, April 3: The elders of Willow Street have the oversight of the radio program supported by the churches of the Upper Cumberland Area. All preachers who are to be in meetings in this area are urged to write the elders of William Street, giving dates, so that they can be scheduled to speak on this program, 8:15 to 8:30 A.M., Monday through Friday, on WHUB. The best attendance so far this year at Sunday Bible School is 173; at prayer meeting, 117. One was restored last Wednesday.

Joe W. Crumley, 500 So. Roberts, El Reno, Oklahoma, April 2: Two baptized and two confessed sins this week. Max R. Crumley of Temple, Texas, begins with us in our spring meeting April 12. Will Slater of Fort Worth, Texas, will lead the singing.

George W. Allison, Comanche, Oklahoma, Box 428, March 31: Sister U. G. Wilkinson has been ill for the past month. She is doing some better now. The church here is moving along splendidly. We had one baptism recently. We are thankful to have access to a fine paper like the Firm Foundation.

Glenn H. Annear, 309 South High Street, Gallup, New Mexico, March 30: Two were baptized yesterday and one restored, making a total of five baptized, two restored and two placed membership since my last report. The work here continues to go forward. Our attendance and contributions have doubled since we moved here September 1, 1951.

Texas H. Stevens, 1815 Melbourne, Dallas 8, Texas, April 3: The Lord has given us an increase of four during the month of March, three baptized and one identified with us. Plans have been distributed for bids on our new building. The ties of Christian love among the saints grow ever stronger. We praise God for all his blessings.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, April 1: The work here is progressing in a very fine way. Bible School attendance Sunday was more than double the number in attendance last June, and an all time high. Brother E. W. McMillan is scheduled to be with us in a meeting April 19. I am at the present time in a meeting at Kamay, Texas.

Malcom P. Hinekey, 3034 E. Gage, Huntington Park, California, March 30: We are happy to report another couple added to the church here by baptism yesterday. New records continue to be set in attendance. In addition to our regular contribution, \$500 is being raised by the congregation toward helping to erect a church building in Padova, Italy.

L. Duane Canby, 1013 S. Main Street, Corona, California, April 2: Brother Ellwood Page of East Los Angeles will be with us in a meeting that will include three Sundays, May 3-17. Brother Page is a Hebrew gospel preacher who spent approximately nineteen years as a leading evangelist for the Fundamental Baptist and is now doing a great work for the truth. May 10 will be the occasion of our annual all-day services.

Glenn E. Green, 1402 West Pikes Peak, Colorado Springs, Colorado, March 31: In 1952 thirty-one were baptized and about the same number by membership and restoration at West Pikes Peak congregation. Two were baptized recently and one restored. When you are in this region meet with us. We will appreciate having you. With the Lord's blessing, we hope for continued progress in the work.

W. H. Neill, P. O. Box 905, Seminole, Texas, March 29: The work in Seminole is progressing nicely. Our general attendance and contribution is very good. Brother John T. Smith, minister of the Colgate St. church in Lubbock, did the preaching in our first series of meetings this year. The attendance and interest was very good during the meeting. One confessed Christ and was baptized.

Clifton Trimble, 109 Norris Lane, Oak Ridge, Tennessee, April 1: Two were baptized at New York Avenue during February. During March seven were restored and one placed membership.

Ben West, Lampasas, Texas, March 30: Our auditorium was filled at both hours yesterday. One man was baptized and one identified. 246 in Bible School and 219 at prayer Wednesday night. Perry Wilmeth is engaged to begin his second gospel meeting here June 15.

Jess Hall, P. O. Box 401, Paducah, Kentucky, March 31: We had twelve new members here at Broadway during the month of March. Ten of these placed membership with us and two were baptized. Our work goes forward in a very fine way here. The last two Sundays of April I will be in Fort Worth, Texas, for a meeting with the Birdville church.

J. O. Jones, 1014 Beach Street, Little Rock, Arkansas, March 31: The work here is growing. We have had an increase each Lord's day for the last four, in attendance at all services, and also an increase in contributions. We have had five additions during this time. The work here is very pleasant, and the future looks bright indeed. When in this section visit with us.

Ferris W. Havard, Box 423, Winfield, Alabama, March 30: N. B. Hardeman, of Henderson, Tennessee, will be with us in a gospel meeting from April 26 through May 3. All are invited to come. I begin my first meeting of the year April 19-29, with my home congregation, at Lucedale, Mississippi. Brother Woodrow Plyler is the present local evangelist.

E. D. Green, 221 E. Garfield Street, Del Rio, Texas, March 30: Good audiences for both services yesterday. One baptized and two restored since last report. We are looking forward to our meeting with Wilson Wallace doing the preaching and Lewis Wright leading the singing. This meeting begins on April 19th. If you happen to be in this vicinity visit with us.

Glenn L. Wallace, 673 E. N. 16th, Abilene, Texas, March 30: Our spring meeting closed on March 29th with Mardell Lynch of Pecos doing the preaching. Two were baptized and one restored from the Christian church. Brother Lynch did some of the best preaching we have ever had at the College Church and all agreed that this was one of our outstanding meetings.

J. P. Williams, Rt. 11, Box 198, Ft. Worth, Texas, March 30: The church of our Lord that meets at Lake Worth in Fort Worth enjoyed another fine month. Four were baptized, eight confessed faults, three were identified with us as Christians. We also had an all time high in Bible class attendance with an overall average of 176 per Sunday for the month. For all this we give our Lord the glory and press on toward better things for his cause.

Preston Cotham, 2000 Oakland Blvd., Fort Worth, Texas, April 2: The church in McCamey, Texas, closed a good meeting last evening in which I did the preaching and local forces took care of the singing in a very fine way. There were seven baptisms and four restorations. This is a good little oil town and they have a good church. Martin Kamstra is the untiring worker for this church. Hulen Jackson of Dallas will assist us here in a meeting and Vacation Bible School June 7-14.

A. S. Higgins, Box 86, Texline, Texas, March 31: Brother Austin Taylor of Uvalde, Texas, closed a fine singing school here for us recently. It was the first one ever conducted here. Brother Taylor is one of our great vocal music teachers.

TELEGRAM: Dallas, Texas, April 2: C. W. Brannam of Clarksville, Tennessee, begins a gospel meeting with Hampton Place church in Dallas April 6th to continue over Wednesday, April 15. We anticipate a great meeting.

Tom Harris, 1802 Caroline Street, South Bend 14, Indiana, March 30: Three baptisms, four restorations, and two withdrawn from at Caroline and Calvert Streets during March. Our attendance and contribution continue to reach new highs.

Fred Custis, Haskell, Texas, March 30: The last two Sundays we were in Beaumont two ladies who had been Baptists all their lives were baptized in the name of the Lord Jesus and their husbands were restored to their first love. We are looking forward to our work in Haskell, Texas, which is to begin the first Sunday in April.

James W. Huggins, Box 72, Gunter, Texas, April 1: Six placed membership with the College Hill Church of Christ Sunday, March 15. The interest and attendance are on the increase. Our new classroom section will soon be finished and in use. The Home for the Aged continues to progress. Brother John W. Pigg is doing a fine work.

D. M. McQuiddy, El Centro, California, 821 Heil Avenue, March 24: The meeting at Holtville came to an end last Lord's day with much rejoicing. Two were baptized. One was a man seventy-eight years of age who was much beloved by the congregation but he had never accepted the Lord. My next meeting will be at Beaumont.

Price Bankhead, Box 204, Big Spring, Texas: I prefer to work with a church in a small town or rural community. I feel at home when it is necessary to work at some manual labor for part of the support. For reference, write either of the following: Elders, Church at Forsan, Texas, % O. W. Fletcher, S. C. Route, Big Spring, Texas; Elders at 4th & Benton Street Church in Big Spring, Texas, % Walker Reed, 1710 Young Street. If interested, communicate with the writer.

Joe Lomax, Vega, Texas, March 28: Our spring meeting ended March 25. Curtis Camp of Amarillo, Texas, did the preaching. Attendance was good and interest was high throughout the meeting. Much of Curtis's preaching was directed to the members of the body, consequently, the church was edified and are more spiritual as a result of this preaching. There were ten responses, eight baptisms and two restorations. Andy Burks of Slaton, Texas, will do the preaching in our fall meeting. When traveling our way on Highway 66, worship with us.

J. D. Rothwell, 1003 E. Portland, Phoenix, Arizona, March 31: I was with the Netherwood Park congregation in Albuquerque, New Mexico, in a gospel meeting March 22-29. This is the newest congregation in Albuquerque (only 7 months old) and is growing rapidly in a new residential area. Cooperation of other congregations was excellent. Robert A. Hawkins is doing excellent work as local evangelist. Eight were added during the meeting. Two were baptized, two restored (one from the Christian Church) and four were identified.

Cecil Allen, Box 50, Plains, Texas, March 30: We had another great day yesterday. After service last night we drove sixty-four miles round trip to baptize another fine young man into Christ. Two more have left the errors of the Antis. More opportunities are being opened to us every day for which we are thankful unto the Lord. We will close the deal this week for our lots. We still need help in building. Haven't received any help at this writing. The church has been planted here only six months. I am to speak tonight on the Lectureship at Wellman, Texas.

Vernon J. Gahagan, 11404 Barnes Avenue, Dallas, Texas, April 1: Two were added to the Scotland Drive Church of Christ last Lord's day. An elderly lady was baptized and a young man, just recently from Abilene Christian College, placed membership. Thus far in 1953 there have been ten additions to the church here. Three have been baptized, three restored, and four placed membership. Our summer meeting begins June 7 and continues through June 14 with

Charles Goodnight, Minister of Cockrell Hill Church of Christ here in Dallas, doing the preaching. I have time for a few meetings this summer. During the month of August I would like to hold a meeting or so in New Mexico, Arizona, Colorado, or California, as my family and I plan a trip to the West Coast, having lived there two years during the war. First come, first served. Write me soon so I may book you. When in Dallas, visit with us at 2507 Scotland Drive, near the Veteran's Hospital.

C. B. Thomas, Corpus Christi, Texas, March 30: The Ayers Street Church of Christ in Corpus Christi employs two more men to teach and preach the gospel of Christ. They are Jules Miller of Searcy, Arkansas, who becomes the first full-time educational director for this church, and Colis Campbell, a member of the congregation, who will go to Tokyo, Japan, as missionary. Brother Campbell served in Japan for about four years, returning only last fall. He and his family came to Corpus Christi after their return from Japan and have been actively

identified with the Ayers Street church since then. Mrs. Campbell's parents, the D. D. Barkers, live in Corpus Christi. Four men are now being fully supported by the Ayers Street church of Christ. They are C. B. Thomas, who for more than 12 consecutive years has preached for this church; Santiago Martinez, who preaches for the Spanish speaking church that meets at 314 Cheyenne Street in Corpus Christi; Jules Miller, educational director at the Ayers Street church, and Colis Campbell, who will go to Japan in July of this year. In addition to this, monthly contributions are sent to other mission fields as well as to orphan and old people's homes. The budget for this year is \$52,000.00. J. W. Martin, C. T. Brown, G. R. Freeman, John Lawrence, D. D. Barker, and Russell Mozeney are the elders of this church.

John W. Gay, Box 604, Erick, Oklahoma: We have just recently concluded a gospel meeting with J. M. Gillpatrick, of Pampa, Texas, doing the preaching. Three were baptized and two were restored. The attendance was the best the church has had in the last twenty years. The work here continues to progress with amazing success. The Sunday night attendance has more than doubled that of this time last year and the attendance at the other services has greatly increased as has the contribution. Our classes are now overcrowded and some kind of classroom expansion is being considered.

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Maurice A. Meredith, 1507 Cleveland Blvd., Caldwell, Idaho, March 31: The work here goes well. The elders would be glad to hear from anyone interested in locating here after June 1, as I plan to move to Richland, Washington. We plan a Vacation Bible School there to begin June 22, and Brother Willard Collins will be with us in a meeting beginning July 19. I plan to be in Spokane for their lectureship tomorrow, and will go on to a meeting with Brother J. C. Bunn and the Annapolis (Wash.) church, to begin next Lord's day. Brother Frank Pack will be at Caldwell in a meeting the last of July.

Windle Kee, 712 East Race Street, Searcy, Arkansas, March 31: "Take a Stand for Christ Here and Now" was the theme of the annual spring meeting just concluded here at the College church with Brother Burton Coffman preaching. His preaching was outstanding in its simplicity and power. The total response was 95 with 19 baptisms and the balance restorations and rededications. This congregation is unique in the talent available but the elders are taking advantage of this talent and are reaching out constantly to bring people to Christ. There is a very close spirit of cooperation between the two congregations of this city.

M. Keeble, 801—24 Avenue N, Nashville 8, Tennessee: On March 8 we began a meeting at Louisville, Kentucky, with the new Beech Street church, where Sutton Johnson preaches, and he is doing a great work for our Lord. I had two of our boy preachers with me, and large crowds came to hear them preach the pure gospel of Christ. One fine man was baptized, and ten restored. There is a great future for this fine church. This meeting continued two weeks and many sectarians heard the gospel. Brother Loyd Watkins did a fine work leading the singing. I find men and women are hungering for the pure gospel as never before in Louisville. Let us work while it is day for night will soon come. Many of our brethren and sisters are sending large donations to the Nashville Christian Institute to help some worthy boy or young man make a preacher of the pure gospel, and be

able to lead their parents out of sectarian churches. This is considered by a good many brethren and sisters as a great investment and makes their hearts leap for joy as they develop these boys. This is considered a greater thing than investing in stocks and bonds or real estate because these are material things, but to invest in preaching the gospel we are dealing with something that brings everlasting life, and a crown that fadeth not away. There are fifteen million negroes in America who have never heard the pure gospel of Christ. It is alarming. We have some churches that are sending from one to four boys to the Nashville Christian Institute in order to have them prepared for the greatest work in the world. One of these boys preached

in our chapel one day, and twenty-two students obeyed the pure gospel, and there was great rejoicing. To God be all the praise, honor, and glory. This is an opportunity to make your greatest investment. Pray for us.

Brother R. L. Roberts, Jr., is available to preach on Sundays and week nights in and around Houston, Texas. He may be contacted in Houston at phone number CE-8741 or OL-7754.

Thomas L. Campbell, 1132—17th Street, Anson, Texas, April 2: "Our gospel meeting with Claude A. Guild doing some of his best preaching closed last night. Six were baptized."

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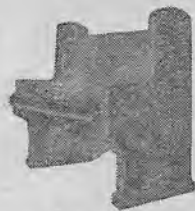
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PHILIPPINE MISSION REPORT

Elders, Seventeenth Street Church of Christ,
San Francisco, 10, California

During the past few months several developments have occurred in the Philippine Mission work and we hope in this report to bring some of these to the attention of all who have been interested in that field.

First of all, we are delighted to report that plans are underway for the O'Neal family to return to Zamboanga City in August of this year, under the sponsorship of the Westside Church of Christ in Duncan, Oklahoma. Brother L. E. O'Neal and family spent four years in this province of the Philippines and now they are to return with

Brother Harold O'Neal and his family to work together in and around Zamboanga City. These brethren are capable and, with your help and ours, will do much to strengthen the native Christians. We urge that you send your contributions to the Duncan church if you are not now sending to us. Your letters and prayers are needed to get this work on a working basis.

Seventeenth Street church in San Francisco will continue to forward funds to the men presently being supported in the Philippines, as this is thought advisable by Brethren O'Neal and Floyd T. Hamilton, both of whom know the men being supported and the places where they are laboring.

The men being supported through this

congregation report some progress each month, with a number of baptisms. Brother Bruno of Cotabato now uses his motorcycle to meet several appointments each week, and expresses his appreciation for our having made this possible when we were able by the contributions of several to buy and ship him this vehicle. Brother Bruno receives \$50.00 each month for his support. Brother Jesus (Hey-sus) Talliver is receiving \$20.00 to assist him to spend part time in preaching. Brother Jose Soler has been receiving support of \$20.00 per month since the first of the year when several sent in special contributions as a result of Brother Floyd Hamilton's appeal through some of the papers. One rather substantial contribution has helped us to meet these contributions each month when we lost the support of some who had been sending for some years. Some congregations changed their support to other needs at home, and were kind enough to explain this to us.

We sadly report the falling away of Mr. Santos, who was so long active in the work in Zamboanga City. It is our prayer that he may be restored by the work of the O'Neals when they arrive in the Philippines.

The possibilities for a truly great work are before us, and we prayerfully solicit your help to see that the O'Neals get on the field and that you plan to continue to send to us for the support of the native workers so urgently in need of our assistance.

Paul S. Gray, P. O. Box 573, Bowie, Texas, March 30: The meeting in Nocona was indeed pleasant. The attendance was very good. Much advertising was done and the brethren were ready for the meeting. Both morning and evening services were well attended. There were no additions but we hope the harvest will come later. It was a real pleasure to work with John McCoy, the regular preacher there. W. P. Parker led the singing at the evening services and Brother McCoy at the morning services. Two have been restored here since my last report. Attendance and contributions are about normal. April 12th I begin a meeting at Beckley, West Virginia; April 26th I begin at Seventh Avenue in Columbus, Ohio, and May 10th at Beallsville, Ohio.

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Choice L. Bryant, 165 So. 15th St., Salem, Oregon, April 2: We have baptized four and had two transfers of membership here at Central in Salem the past two weeks.

Hatton B. Gist, 636 Steves Avenue, San Antonio 10, Texas, March 27: Three were baptized at Highland Hills March 23 and six placed membership. Our prospects are bright.

Silas Howell, Llano, Texas, April 3: I lived at Altus, Oklahoma, and worked with the church there from 1933 to early in 1937. Recently I returned for a meeting there. The meeting was enjoyed and we believe the time was profitably spent. Interest was good and attendance was splendid. The response was fair—eight in all, five by baptism. With Brother W. S. Boyett as local preacher, and Brother Leon Rheinschmeidt as song director, and a splendid group of church officers, and a great membership the work at Altus moves on in a very good way.

George A. Bennett, Box 216, Lexington, Oklahoma, April 1: The work at Lexington goes forward beyond our fondest hopes. March was the greatest month yet with the highest attendance in Bible classes or worship service in many years. One hundred in Bible classes on March 15th with one hundred fifteen in worship service. Two have been baptized since last report. One was a thirteen year old young lady and the other was a head of a house, making another complete Christian home. I have time for some meetings this summer. Should any desire my services I can be contacted at the above address.

Finis R. Petty, 105 Cherry Street, Lake Jackson, Texas, March 31: During the past three months we have had forty-four responses. Thirteen of these have been baptisms. The others were restorations and placing of memberships. Our Bible school attendance has almost weekly established new records. It has progressed from 116 at the first of the year to last Sunday's attendance and new record of 212. We are in the process of erecting a new building, and have almost completed two sections which eventually will be all class rooms; but at present one wing is being used as an auditorium.

Luther G. Roberts, 2110 West Second Avenue, Corsicana, Texas, April 4: From March 18th to 22nd I preached in a short meeting for the church in Casper, Wyoming. During the time two men were selected and appointed to serve as elders of the church. There is an excellent opportunity for the cause of Christ in Casper, which is growing rapidly due to much oil activity by most of the major oil companies of this country. The church in Casper is self-supporting, but there is need for much work to be done there and elsewhere in the state, in the establishing of the church on a firm basis. Our work in Corsicana continues in a very pleasant way.

Bill Thompson, Lufkin, Texas, March 28: Two restorations at Fourth and Groesbeck last Lord's day.

Virgil Bentley, 201 West 6th Street, Cordell, Oklahoma, April 3: One was baptized here March 29.

E. R. Harper, 402 Highland, Abilene, Texas, March 30: There were 610 in Bible classes March 29. We have had an average of 582 in classes for the first quarter. Our contribution Sunday, March 29, was \$1798.00. We have averaged \$1210.00 for the first quarter. We had twenty-two additions during March. We have added fifty-three to

our local membership during the first quarter. We now have 941 members at Highland; both auditoriums are filled. We are using some chairs. Our future looks good and we believe Highland is in the best condition for accomplishing good in our Master's kingdom it has ever been. This could never have been done had it not been for the fine work of such men as F. B. Shepherd, Homer Hailley and Cecil Wright, who laid the ground work for the work that is now being accomplished at Highland. Thanks to these good men and the members of the Highland congregation. When you come this way, visit with us.

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THINGS TO CONSIDER . . .

W. M. DAVIS

Submission To God

A passage of scripture worthy of frequent meditation is this: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord and he shall lift you up" (Jas. 4:7-10).

Those who call themselves Christians often lose sight of the importance of humility. It does not seem as important as other things. But anything that God commands is important. We are not often criticised for not being humble, and sometimes we are commended for our pride. Some philosophers have classified humility as a vice instead of a virtue. Carl Marx thought that meekness was a sin.

But the word of God puts great emphasis on humility as an attribute of righteousness. King Pharaoh refused to submit to God because he was puffed up with pride. He said, "Who is the Lord, that I should obey his voice?" Saul, the king of Israel, served the Lord acceptably while he was humble, but when he was filled with pride, he refused to submit to God. He lost the throne and died in disgrace. Self-aggrandizement is not true dignity.

Jesus humbled himself and became obedient unto death, and God highly exalted him, and gave him a name that is above every name. The Lord says, "He that hath an high look and a proud heart will not I suffer" (Psalm 101:5).

Many things may keep people from being humble, but probably the most common cause is the one indicated by the writer of this psalm—"A high look and a proud heart." The grace of God was abundant in the life of Paul, because he knew how to use it. He saw himself as the chief of sinners, and that made him a very humble man. He said, "By the grace of God I am what I am." He was a learned man, but that was not what made him great. God says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah 57:15).

Fellowship With Christ

Some who profess to be Christians are not in full fellowship with Christ. They may be in full fellowship with their congregation, while their fellowship with Christ is lacking. It is commendable to be in good standing with the Lord's people, but the main thing is to be in good standing with the Lord.

Paul says, "And be found in him, not having mine own righteousness, which is of the law, but that which is through

the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:9, 10). Paul did not regard himself as being in full fellowship with Christ without conforming to his death and participating in his sufferings.

Probably many of Christ's disciples come short in this attainment—they are not anxious about suffering with Christ. Peter wrote to suffering Christians who were scattered abroad, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

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I HEARD DR. TREVER ON THE R.S.V.

L. R. Wilson

"Dr. John C. Trever, executive director, department of the English Bible, of the National Council of Churches and representative of the Committee of the Revised Standard Version of the Bible, told Rotary members Monday noon some of the problems confronting the committee in bringing out the new revision . . .

"Dr. Trever stated that the committee of scholars has not changed the Bible as some people erroneously think—they have merely presented a more accurate interpretation, so that much of the meaning of the original text has been recovered. He called attention to the fact that the meaning of words change with the passage of time and that today some 400 words in the Bible have a much different meaning than when they were used in the King James version of 1611.

"The Revised Standard Version of the Bible is the most accurate translation—it is the Bible for today," Dr. Trever declared."—(From the Bartlesville Examiner-Enterprise, March 10, 1953).

I was at the Rotary meeting on March 9th when Dr. Trever delivered the address here reported. He has a high pitched voice, which is just a little grating. However, he has an excellent choice of words and makes his points clear and effective. He did not give an opportunity to any present to ask questions. I had hoped that he might do so. There were a few questions that I should like to have heard him explain.

Dr. Trever stressed the need for accuracy. He emphasized the fact that it was not the business of the translators to try

to interpret the Bible, but to make an accurate translation of what the writers actually stated. The New Testament, he declared, had been somewhat colored by the Septuagint, which was a translation of the Hebrew Old Testament into the Greek "about 200 B.C." (as he put it). This translation was followed by most of the New Testament writers in their quotations. These, according to Dr. Trever, were not always accurate. He gave two or three illustrations of this fact, one of which was Matthew's quotation (ch. 1:23) from Isaiah 7:14. The original Hebrew in this passage, according to the speaker, simply meant a young woman of marriageable age, without any-reference one way or the other as to whether she was married. Matthew who followed the Greek translation, stated that she was a virgin.

Assuming that Dr. Trever was correct, at least partially so, in the illustrations which he gave, one could not keep from feeling that he meant to leave the impression that since the Septuagint was not always accurate the New Testament writers were not infallibly inspired, else they would not have followed these errors.

Another point that was difficult for me to grasp was Dr. Trever's explanation of John 3:16. He declared that there was no word in the original for "begotten" in this passage; hence the translators were compelled to omit this term, making the passage read, "For God so loved the world that he gave his only Son." He admitted that the original term signified son in a sense different from the ordinary, that it was a son of a certain kind. But he asserted that it could not be accurately translated "begotten Son." According to Westcott and Hort's Greek New Testament the terms used in this passage are "ton uion ton monogena." If we allow the correctness of Dr. Trever's criticism in this passage we are compelled, as I see it, to render the passage "For God so loved the world that he gave the Son, the only son of the kind." I also have before me Dr. George Ricker Berry's literal translation of the Greek New Testament where this passage reads "ton uion autou ton monogena." Dr. Berry translates it "his Son the only begotten." I also have before me the *Emphatic Diaglott* by Benjamin Wilson in which the Greek is the same as Dr. Berry's. Wilson translates the term, "ton uion autou ton monogena" as follows: "the son of himself the only begotten." I cannot see how a literal translation could put it otherwise.

If Dr. Trever and the translators of the Revised Standard Version were such sticklers for accuracy where the translation might weaken one's belief in the divinity of Christ, it is strange that they were so careless in other places. For example, in the first chapter of Matthew where we read, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren," etc., we have the term *egennasen*, which is the aorist tense for *gennao*, and literally means exactly what the translators of the King James and American Standard Versions said it meant. However, in this chapter the R.S.V. has completely omitted the word for "begat" and substituted an entirely different word which is not in any Greek manuscript that I know anything about. They make the text to read, "Abraham was the father (Gk. *pater*) of Isaac, Isaac was the father of Jacob," etc. If the committee on the new version was so bent on accuracy where the tendency was to leave doubt about the divinity of our Lord, we cannot keep from wondering why they were so liberal in other places.

There was one other matter that I kept wondering about while Dr. Trever spoke. He mentioned the fact that there were more than 400 words used by the King James translators that had different meanings today from what they had when originally used. He insisted, therefore, that it was imperative that we have a new translation in order to correct the meaning of terms which are now obsolete. Not one time did he make any mention of the American Standard Version, or the English Revised Version. What I couldn't understand was why he kept talking about words which had changed their meaning

since 1611 without so much as hinting that more than ninety per cent of these had been corrected by the American Standard Version a half century before the R.S.V. made its appearance.

Most of those who heard Dr. Trever had scarcely read the Bible, and did not know that the American Standard Version existed. The speaker knew this, of course, and took advantage of the opportunity to press his points. He went on the assumption, apparently, that since those present scarcely knew about the American Standard Version, that they did not know that it was not only much more accurate than the R.S.V., but had already recovered the meaning of virtually every passage where there was doubt or question, and had given us the correct words which are necessary today to understand the meaning of the original text.

The unfortunate part of this whole story was, judging by the applause, that nearly all who were present accepted everything Dr. Trever said without any reservation.

Christian Church Preacher Changes

Hoyt H. Houchen

We are happy to announce that Gaylon Murphy, formerly a preacher in the Christian Church, has publicly renounced the errors of that body and has taken his stand with the New Testament church.

During the week of February 1-8, 1953, Central, 14th and Monroe, Amarillo, Texas, where I labor, supported me to do the preaching in a gospel meeting for the small congregation in Elkhart, Kansas. I was ably assisted by Ford Carpenter



Gaylon Murphy

of this congregation and also Arthur Golden, preacher of the Eastside congregation here in Amarillo. These men helped in a wonderful way in directing the singing and doing personal work.

Brother Murphy, preacher of the Christian Church in Elkhart, attended the services of this meeting frequently as did other members of that group. In the first personal interview with Brother Murphy, his sincerity to do right was evident. He had been convinced for some time that the group with which he had been identified is responsible for the division of the body of Christ. Being associated with what is known as the "conservative" group of the Christian Church, Brother Murphy had preached publicly in defense of the name, Church of Christ, as being scriptural, believing the name Christian Church to be unscriptural. As to the music question, he thought that mechanical instruments should be excluded from the worship only as a matter of expediency, since they were causing divi-

sion. However, after personal teaching on the matter, we readily convinced him of the unscripturalness of their usage.

On Friday night of the gospel meeting I preached on the subject: "Why We Do Not Use Mechanical Instruments in Worship" and during the singing of the invitation song, Brother and Sister Murphy walked forward to publicly announce their stand for the truth. Brother Murphy made his own acknowledgment of error, stating that he could no longer remain in the Christian Church, that he was convinced and convicted of its errors, and his prayer was that others would take the same step as he and his wife had taken. This statement was made in the presence of the two elders in the Christian Church at Elkhart and the majority of the members who had come to the services that night.

Brother Murphy was born January 3, 1929, at Elk Point, South Dakota, and began preaching in 1946. He attended Ozark Bible College, Joplin, Missouri, from the fall of 1948 to the end of 1949. He then entered Southern Christian College in San Antonio, Texas, where he earned his B.A. degree in 1951. It was there that he met Mary Davis, to whom he was married while attending that school. He had been preaching for the Christian Church in Elkhart, Kansas, for about one year and a half.

To many, the change of Brother and Sister Murphy was not a surprise as he had been unhappy in the Christian Church for about two years. He needed further teaching on some matters, and on the music question in particular. Brother J. B. Harrington, formerly of Texhoma, is working with our brethren in Elkhart. A nice and commodious building in which to worship had been completed just prior to the meeting. The church has great possibilities in that community and we pray for its success.

Brother Murphy is an able speaker and we believe that he will be a valuable man to the cause. He needs encouragement and support. Any congregation desiring his services, either for local work or a meeting, may write to me in care of Central Church of Christ, Fourteenth and Monroe, Amarillo, Texas.

"Ye Commit Sin"

(James 2:9)

William M. Nelson

A teacher in a Christian school has said that, "Superstition is the offspring of ignorance." The same thing could be said of the prejudice that is too common among members of the Lord's church. With humility and a sense of the bigness of the problem I write a challenge to the mighty on this question. I realize the content will pierce many brethren. I pray their sorrow will be of a godly sort unto repentance rather than a sorrow of this world that worketh anger, frustration and death.

In considering the subject of racial prejudice I do not consider the universal nature of the problem. We are considering racial prejudice among Christians. Prejudice, as here used, is the preconceived respect of persons resulting from a proud spirit. We shall consider this anti-Christian, anti-social attitude that turns brethren against brethren and places brethren in opposition to our Father in heaven. Every human being is created in the image of God. Every Christian receives the same gift of the Holy Spirit. Thus Christians enjoy a two-fold equality.

We can thank God there is no "high church" or "low church" among the family of God. It is regrettable that some congregations fail to realize this. As in the days of Christ some seek the "upper seats" among their brethren. It is odd, though, that racial prejudice is not limited to the "high churches" where a person without a coat is hurried out the side door, that is if he is not ignored altogether. Neither is it limited to the "low churches" where "ain't" is about as common as

the tobacco juice about the church house steps. Anywhere one finds ignorance and lack of the "mind of Christ" one finds racial prejudice.

One wonders if the "Christian educator" who is reported to have said, "A nigger shouldn't go beyond the third grade," knows the Christ who asked all the world to, "Come unto me," or the words of Paul when he said that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Col. 9:11; Gal. 3:28). The Jews had considered their race superior to all others (Matt. 3:9), but God proved to them once and for all times that he is "no respecter of persons" (Acts 10:15-35). All class distinctions and social distinctions are broken down in Christ the Lord. Racial lines are annihilated and social etiquette becomes only of surface value.

In some ways it seems the children of darkness are more wise than the children of light. Most informed scientists look upon the old ideas that "Niggers have odors," and "Niggers just can't do no better," as belonging with the theories, "Break a mirror and have seven years of bad luck," and "Let a black cat cross your tracks and you're sure to have trouble." In their effort at self-exaltation the racial prejudice person marks themselves as being uninformed. This is true whether they wear a mink or a rabbit.

When someone advocates equality among Christians some persons usually ask, "Well, if we have no racial segregation and our young people go to school together and worship together, they will soon intermarry. How about this segregation and intermarriage?" I think segregation among Christians is as opposed to Biblical teaching as sprinkling is opposed to baptism. Some places a colored brother or sister is not welcome in a "white congregation." Colored people must go to hell rather than use the "white baptistry." Colored brethren are looked down on in scorn and their service made a source of ridicule. About the only thing I can see such a "white congregation" has in common with Christ is the name above the front door. Paul said on Rom. 12:9-16 (RSV): "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. . . Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited."

In many cases the colored people desire to worship together in their own community. It is more convenient for them just as it often is for the poorer people to worship in their own community which may be on the other side of the track. This

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is a social situation which is brought on because of locality and I think voluntary segregation is no segregation. No distinction is made. No one group is considered better than another. When a distinction is made by the wealthy, by the poor, by the colored or by the white; when "respect" is shown to anyone and others are told to sit here, then, "Ye have respect to persons, ye commit sin, and are convicted of the laws as transgressors." Read James 12 and tremble!

Intermarriage of any widely differing group—racial, social or economical—is unwise because of the children that must come into the world. Race is only skin deep. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). My prejudice brother or sister, the same kind of blood that races below your skin races below the skin of the blackest Negro in Africa. Whatever the "bounds of their habitation" might refer to, whether to the distinction between Jew and Gentile broken down in Christ or anything else, the American Negro's dwelling today is here. Habitation here means dwelling. Yes, I would that all marry in their own race but I would be the last to condemn someone who didn't. In Christ all are one. Liberty is not always license for action.

I am not a northerner. My great grandparents owned plantations worked by slaves. I do not state this to brag but only to alleviate the charge of "yankee prejudice." I write as a Christian and not as a sectionalist. I write about Christian relationship and limit my arguments to that. The same condemnation rests on any "prejudiced Christian" whether his hatred be against the "wops," the "chinks," the "Jews," the "square-heads" the "greasers" or the "niggers."

My Christian friend, as far as I can see this is your decision. Either go to hell with your beloved prejudice or get rid of it and prepare for the home where all God's faithful children go. If ye have respect to persons, ye commit sin." Can a sinner see God?

Tempe, Arizona.

PREACHERS OF TODAY

Horace Wooten Busby was born in Tennessee in 1884 on February 21. He was baptized in November, 1904, by H. E. Warlick and began preaching in 1910 in Ellis county, Texas.



H. W. Busby

He married Miss May Wise, and they have three children. Brother Busby attended the public schools and a state teachers college.

After he was grown he made a serious study of the Bible, which convinced him he should leave Presbyterianism. He continued his study for four years in preparation to preach. His first meeting was held near Midlothian, Texas, with twenty baptisms. His next meeting was held in the same year at Lockney Bible College, in which he baptized his father, and soon the rest of the family. In 1913 he began a ministry of seven years with the Vickery Boulevard church in Ft. Worth, Texas. From 1910 until 1913 he had done part-time work with several congregations.

In 1920 it seemed best for him to give up local work so that he might fill all the calls for gospel meetings. Since that time he has annually conducted from 25 to 28 meetings. Only one meeting has ever been cancelled because of illness of the 1000 he has held. More than 18,000 people have been baptized through these efforts. Several churches have been established and many thousands of Christians have been restored to their allegiance to Christ.

He has held meetings in most all parts of the United States. Especially has he worked in Texas, Tennessee, California, Oklahoma, Alabama, Arkansas, Kansas, and New Mexico. Brother

Busby has also done radio preaching along with some of his meetings. His health continues to be fine and his time is promised for meetings until 1954. His home address is 2225 W. Hawthorne Street, Fort Worth, Texas, or he can be reached in care of the Southside Church of Christ, Ft. Worth.—The above sketch appears in abbreviated form as one of 1350 biographical sketches in *Preachers of Today*; Price \$3.50. Order from Firm Foundation.

Silas Earp

LeRoy Davis

Silas Earp was born August 11, 1883, near Butler, Alabama. As a small child he lived with his parents, Mr. and Mrs. M. D. Earp on a 160-acre homestead. At the age of five, Silas, with his family moved to Colorado. In the year 1890 the family moved to Tulsa, Oklahoma, then Indian Territory. The journey was made in a light "spring wagon" drawn by two Mexican ponies. Silas, then only about seven years old, says that he can remember seeing a large herd of sheep, possibly four or five thousand. Meals were prepared in the open on this journey over a camp fire. It was approximately eight weeks in consummation.

At the tender age of twelve Silas was afflicted with "inflammatory rheumatism," now known as arthritis. The disease began in his left ankle and soon drew and knotted his whole body. Within a year he was unable to walk. By the time he had reached his twentieth birthday his eyesight began to fail. Eight years later he was in total darkness.

One year after he became totally blind he experienced the greatest event of his life. While living near Bixby, Oklahoma, he had the privilege of attending a gospel meeting. Brother Frank Elmore was the evangelist. During the course of this meeting Silas obeyed the gospel, along with his elder brother and his sister, Holice, with whom he now resides. Looking back to this event Silas said that this was one of the happiest moments of his entire life. Brother Elmore, assisted by one of the elders of the church, Brother Haggartman, carried Silas into the Arkansas river and there immersed him into the body of Christ.

Silas' father died in 1926. His mother having preceded his father in death. Since Silas is one of a family of eight: two brothers and five sisters, it fell their lot to care for him. At the present time he is with his sister, Holice Stewart, of Jay, Oklahoma. She and her husband give him excellent care. For the past five years he has been confined to his bed and can sit in his wheel chair only long enough to eat his meals. This constitutes a great sacrifice on the part of his sister and her husband. Surely the Lord will bless such love and consideration.

Although Brother Earp is gnarled and twisted in body and unable to see, he is possessed with a cheerful disposition. His is a pleasing personality, and despite his handicaps can converse intelligently upon the current events of the day. He is a wonderful Bible scholar, having committed to memory a large portion of the New Testament.

In retrospect Silas said: "When I was six years old I attended the only free school in my life." While he was living in Colorado in 1889, he attended part of one term. After moving to Tulsa he attended part of two terms of subscription school. When asked how he had managed for so fine an education, he replied, "I read my brother's and sister's school books and they helped me quite a lot."

But, perhaps the greatest boon to his education came about while living with a sister in Joplin, Missouri, in 1927. Miss Grace Speak taught him to read braille. For several years he worked at his new found joy and furthered his education greatly, especially in Biblical knowledge.

Brother Earp is now 69 years of age. He is still in good spirits although his health will permit the reading of his

New Testament but little. For the first fifteen years of his malady, Brother Earp suffered intensely. Many nights he could not sleep for the excessive pain. In writing this sketch I am reminded of what the apostle Paul said one time in Acts 14:22: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation enter into the kingdom of God."

Brother Earp has an unaltering faith, and is a staunch

supporter of the truth. Although confined to his bed and unable to see, I'm certain that by his many conversations with the unsaved, his cheerful disposition, and his buoyant optimism in spite of all obstacles, he has been instrumental in winning many souls to the kingdom of God.

May the life of this noble saint inspire and encourage all to a greater and more efficient service in the vineyard of the Lord.

Philippine Work

Orrin W. Utley

The elders of the Westside Church of Christ in Duncan, Oklahoma, announces plans to send the L. E. O'Neal and Harold O'Neal families to the Philippine Islands in August.

These two families will move to Zamboanga City, Mindanao, where they will work for three years. In the general vicinity of this city of 35,000 people there are seven small congregations of the Lord's people. For the past year and a half, no American missionary has been in this field. The natives are anxious to have someone return. We believe that this field presents a challenge.

The Lord's work in Zamboanga City was started by Frank Trayler, while he was an Army chaplain. The L. E. O'Neal family answered the call to go help those who had been baptized. They remained in the Philippines four years (1946-

1950), under the supervision of the Oak Park Church of Christ, Sacramento, California.

L. E. O'Neal is the evangelist for the church of Christ in Velma, Oklahoma, and Harold O'Neal is laboring with the Wilson, Oklahoma, church of Christ. Both are in the general area of Duncan. Each is doing an outstanding work. We believe that these brethren are well qualified to carry on the Lord's work in Zamboanga City and surrounding territory.

Our general plans are as follows: (1) Get the money raised for support, transportation, and freight on cars for the two families. (2) Get support for more Filipino preachers. (3) Get a printing press in operation. (4) Buy a lot for expansion.

If you desire to have fellowship in this good work, please contact the elders of the Westside Church of Christ, 14th and Main, Duncan, Oklahoma.

Trayler Commends O'Neals For Work

It is with great joy that I learn of the plans of the Leland O'Neal and Harold O'Neal families to go to the Philippine Islands this fall. Going 'two by two' will multiply their strength, and the previous experience of the Leland O'Neal family will serve for foundation.

I trust all our brethren who have opportunity to assist in this great project for Christ will respond liberally so that their support may be secured promptly.—Frank Trayler, Chaplain, U.S.A.F.

Planning For The Future

As can be seen from accompanying articles, we plan to spend three years in the Philippine Islands. Many of you are greatly interested in this part of Christ's vineyard, and we are soliciting your continued interest.

We need your help in support and transportation to the Philippines and trust that you will include this opportunity in your 1953 budget.—Harold O'Neal, L. E. O'Neal.



Harold O'Neal and Family



L. E. O'Neal Family

Studies In Galatians (No. 8)

R. C. Bell

Galatians 3:1-14 comprises four short pithy arguments in support of Christianity as a means of salvation contrasted with law. The first argument, built on the experience of the Galatians, and the second, built on the experience of Abraham, have been considered. The third, built on Hebrew scripture, and the fourth, built on Christ's substitutionary death, are now to be studied.

"It Is Written"

Three verses (10-12) contrast legal works and gospel faith as the only two conceivable ways by which men may attain unto righteousness and life. The argument runs: since no man ever has rendered, or ever can render, the perfect obedience to "all things that are written in the book of the law" which righteousness by means of law requires, no man can escape God's curse of death on law breakers. Faith is, therefore, the sole way of life. The two ways cannot co-exist, nor can they be combined. Gospel faith is not primarily faith in acts of obedience, but faith in Christ's death for our sins. Paul reached this same conclusion in his first sermon in the Galatian country years before he wrote Galatians: "By him (Christ) everyone that believeth is justified from all things, from which he could not be justified by the law of Moses" (Acts 13:39).

Inasmuch as the little sentence, "The righteous shall live by his faith" (Heb. 2:4) is worked into the great doctrinal epistles of Romans (1:17) and Hebrews (10:38) as well as into Galatians, it must hold cardinal Christian doctrine. Taken in its contexts, it teaches not only that men are justified by faith, but also that they must continue to live, suffer, and grow by faith, not by works. The fact that the Galatians after beginning in faith were falling into works of law was the cause of Paul's writing them this sharp, warning letter. Ever since Eden, true religion on the human side has always been based on faith in God. Although Abraham demonstrated his faith by sacrificing Isaac, and Paul his by being baptized, their faith was essentially the same. Who can doubt that Abraham would have been baptized had God commanded him to be? Because of this continuum of faith in God, the entire Bible is one organic whole. The Old Testament anticipates the New and kindles the fire of redemption that burns and blazes throughout the New.

"It Is Finished"

Before "grace and truth came through Jesus Christ," men, Jews and Gentiles alike, were inevitably and universally doomed because they were under law. "But Christ redeemed us (Christians) from the curse of the law, having become a curse for us; for it is written, cursed is everyone that hangeth on a tree." Before Christ died, there was only one class of men, namely, men condemned to death. His dying created the possibility of another class coming into existence. Condemned men who believe that God in free grace will accept Christ's vicarious death in lieu of their deserved death and act accordingly come out from among lost men into a new class, namely, justified men. These are they, who realizing their doomed state and feeling keenly their inability to change it under law, come, with no plea but, "Be thou merciful to me a sinner," and accept God's gracious, judicial decree to deliver them from the sentence of death and to treat them as if they had never been sinners. A justified man "cometh not into judgment (with men who remain under law), but hath passed out of death into life" (John 5:24).

Such is Christian justification. Christ's, "It is finished" from his cross signified that the means for justifying condemned humanity was perfected, and that addition from "the flesh" or "will of man," as the Galatians were attempting, could but pervert and ruin it. Think you not that such a

great justification should put an end to self, and that God has a moral right to expect Christians, out of sheer gratitude, to be "zealous of good works"? This is the place and the manner in which good works come into Christianity.

The Purpose of the Law

Since Abraham possessed the faith upon which salvation depends, why did not God give him immediately, instead of the promise of Christ's coming, Christ himself? And why was the covenant of law necessary at all? The last half of Gal. 3, very simply and directly, considers such things.

By his oath, God confirmed his promise to Abraham that in his seed (Christ's) all nations should be blessed, "That by two immutable things, in which it is impossible for God to lie, we might have a strong encouragement" (Heb. 6:18). No matter what time might elapse or what events intervene before its fulfillment, this promise so confirmed, could never in any manner whatsoever be altered. After 430 years, God supplemented this immediate, personal promise to Abraham by a covenant of law, which was in a roundabout way "ordained through angels by the hand of a mediator (Moses)," and which was to last only "till the seed should come to whom the promise" was made. This "till" shows that the covenant of law was to be but a temporary, provisional insertion within the longer, larger covenant of promise. It neither superseded nor opposed the prior promise, which was to be fulfilled after the transitory, legal covenant had passed away.

The Abrahamic covenant with its positive emphasis on promise and faith, inadequately emphasized sin and its curse. The Mosaic covenant with its heavy emphasis on sin and death was needed to attain the proper moral balance, and was therefore "added because of transgressions." Is it not meaningful that, though provision was made for six tribes to stand on Mount Gerizim to bless and the other six on Ebal to curse the people after they had crossed the Jordan and assembled in Canaan, in the actual history not a single blessing was heard, but twelve curses with all the people answering "amen" were pronounced? (Deut. 27). Could there be a better commentary on Gal. 3:10, "For as many as are of the law are under a curse"? As there can be no trespassing without a boundary, so, though sin exists, it does not take the character of transgression and rebellion, and "is not imputed when there is no law" (Rom. 5:13). "The law came in besides (sin and death) that the trespass might abound" (Rom. 5:20). "Through the law cometh the knowledge of sin" (Rom. 3:20). Though the Sinaitic covenant served other purposes too, its prime purpose was to discover wounds for which it had no healing that men might seek the great Physician when he came in fulfillment of the promise to Abraham.

THREE NORTHWEST CHURCHES NEED PREACHERS

Claude A. Guild

Three churches in the Northwest have asked this eldership to find a good man to work with them. Monte Vista, Colorado, has about 20 very strong and faithful members. It would soon build into a lovely church, if they could have someone preach for them. They are paying for their own building. This is a wonderful place to live.

Two congregations in the state of Washington are in need of a minister. The support will be good and one place offers, in addition to salary, a furnished house.

We are not interested in men who are morally reprobate or unsound in doctrine. These churches deserve sound, clean men. They offer wonderful opportunities for anyone who has a desire to help needy fields.

If you are interested in these places, please write us: Elders, Church of Christ in Riverside, 2701 E. Belknap Street, Fort Worth 11, Texas.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

For Whom Is Baptism?

Corinth was a commercial center of the Roman Empire with a population of about 400,000 when Paul arrived to preach the gospel. Today it is called Salonica, and is still a city of importance.

In Corinth he lived for a time in the home of a devout Christian couple, Aquila and Priscilla, who followed the trade of tent-making as Paul did. Soon he was wholly absorbed in preaching the gospel and enthusiastically assuring the Jews that Jesus was the Christ. But as they opposed and abused him, he turned to the Gentiles. Later Crispus, the leader of the synagogue, became a believer in the Lord with all his family. The Bible says of the Corinthians: "Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). Thus the church had its beginning in this pagan city.

Here are seven Scriptures from God's word which help to clarify the question: "For whom is baptism?" 1. For the unsaved. Mark 16:15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." 2. For the one who has heard. Acts 18:8: "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." 3. For the taught. Matthew 28:19: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." 4. For those who receive the word. Acts 2:41: "They then that received his word were baptized; and there were added unto them in that day about three thousand souls." 5. For believers. Mark 16:15, 16; Acts 8:37: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." 6. For the Penitent. Acts 2:38: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." 7. For men and women. Acts 8:12: "But when the believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Have you been baptized into Christ? Are you ready to obey the Lord in this act of faith? We will gladly assist you.

One Home Shared By Hundred Homeless

Howard Justiss

Last year I became acquainted with a foster mother and her activities in caring for many dependent and neglected children for the state of Wisconsin. She kept these children in her home on a boarding basis. Mr. and Mrs. Walker had only one daughter of their own because Mrs. Walker was unable to have other children. After this one daughter had received her Ph.D. and had married, Mrs. Walker decided to board children who were under the care of the state and who needed a temporary home until a more permanent arrangement, such as an adoptive home, a return to their own home, long-term boarding, or an institutional arrangement could be worked out. Mr. Walker worked for the University of Wisconsin and had much spare time, and an interest in children. Mrs. Walker was a warm, accepting, understanding

lady who loved children. In 1934 the first child was placed in the Walker home. Since that time they have boarded over a hundred such children of both sexes and of all ages from periods of a few days to as many as seventeen years. Most of their boarders stay for a short time while other arrangements are being made with relatives, own parents, adoptive parents or institutions. Mr. and Mrs. Walker may be reluctant to give up a child after they have worked faithfully with him. They console themselves however by thinking of a job well done, that there are children in their home, and others will come. At the present time (February, 1953) there are ten children in the Walker home. One of these is an eight-year-old girl named Cathy, who is crippled so badly that she requires special care. I was in the Walker home one afternoon when this child arrived by special bus from orthopedic school. Because Mrs. Walker was talking with me she, calmly, asked another child to help Cathy up the front steps. Cathy smiled a greeting to "Toughie" ten-year-old Edwin who took her crutches and assisted her into the house. I could see Edwin brace her foot with his foot as she removed her snow suit. Cathy gave a cheery "hello" as she wobbled to her special chair in an adjoining room. She had been rejected by her own mother who was divorcing her father. No one would take Cathy except Mrs. Walker who made the spoiled, neglected, hateful child into a well-behaved young lady.

I was amazed to learn how skillfully Mrs. Walker managed all these children. Even though most of them had come from broken homes and had been rejected, they were orderly and seemed content. Both foster parents supervise the recreation of the youngsters on week-ends and evenings. Each night they conduct a "family worship service" and have Bible study. Children who had never heard of such, learned to lead prayers and read the Scriptures. The children are not punished or restricted in a rigid way, but discipline is maintained through genuine acceptance and affection for the children. That is what is needed. When the Walkers determine a child has a feeling of security, they help the case workers move him to more permanent living arrangements. But he never forgets what the Walkers did for him. One of their ex-boarders who is a nurse in Japan wrote a "thank you" note to them enclosing 25 dollars. Theirs is a work for which the state of Wisconsin pays at the rate of \$2 per day per child. The pathetic thing about all the good work done by Mr. and Mrs. Walker is that they are not members of the New Testament church. They teach their Mormon doctrine and take those dependent children to Mormon services each Sunday.

Could we not provide love, security, care and Bible instruction for many of the dependent children we now maintain in our orphanages just as the Walkers are doing in Madison, Wisconsin? Such a program would require case work services and a license from the state obtained by some responsible group such as the elders of a local congregation.

I feel that many Christian parents whose own children have gone from their home, would be willing to "board" homeless children and give them the advantages of a normal, secure home life with Christian influence and Bible teaching.

Those foster parents who are willing and qualified to do this work deserve the financial assistance of the whole congregation. Without this help some could not afford to keep children. Others can. If the children have a parent who is financially able, that parent, through the case worker, should be helped to assume all the expenses. In this way parents are not encouraged to neglect their moral obligations to "provide for their own" (1 Tim. 5:8).

806 N. Fair Oaks, Madison, Wisconsin.

EDITORIAL

G. H. P. SHOWALTER, Editor

TRAFFIC SAFETY

The Public Information Department on traffic safety brings to the attention of all automobile drivers and other travelers some very important matter.

We have just received authentic details of a calamity that struck our nation last year. It was a calamity in every shocking sense of the word, and yet you probably didn't even realize it was happening to us.

The Travelers Insurance Companies report that traffic accidents took a casualty toll of more than two million Americans in 1952. It was the worst year in history for motor vehicle deaths and injuries.

Webster says the word calamity implies "a grievous misfortune, usually public, yet affecting many persons and often causing widespread distress." We stand in awe of flood, famine, train and plane crashes because these are calamitous events occurring in one short span of time—one moment, one hour, or one day. But a series of misfortunes which cripple or kill two million men, women and children in only one year is beyond even the wide bounds of calamity.

Unfortunately, traffic accidents usually are awesome only when they happen to you or someone you know. This, ironically, is an underlying cause of our traffic troubles. If drivers and pedestrians respected the dangers inherent in driving and walking, they would follow the rules of the road and avoid the accidents that add up to calamity.

Only you can prevent traffic accidents.

If this strikes you as an unreasonable charge, you need to read a booklet we just received from The Travelers Insurance Companies. It is their annual publication of traffic accident data in which statisticians have dissected the anatomy of street and highway safety.

You would learn that 37,600 persons were killed and 2,090,000 injured by motor vehicle accidents last year. Turning the booklet's pages, you would find out why 1952 made tragic history as the most disastrous year for traffic casualties we have ever experienced.

It is clear from this report that most of last year's accidents could have been avoided. Most of them were caused by drivers and pedestrians in control of the circumstances which got them into trouble. The conclusion is inescapable: the accident problem can be solved only by those who do the driving and walking.

Only you can prevent traffic accidents.

Most people think of week ends as a time for rest and pleasure. We can relax with the kids, or shoot a game of golf. It's a time for watching television, loafing through the newspaper, going to church, or a visit with old friends.

But it is also a time of climactic violence on our roads. More than 15,000 persons were killed and nearly 750,000 hurt in week-end accidents last year, according to figures compiled by The Travelers Insurance Companies. Forty per cent of the deaths and 36 per cent of the injuries were recorded on Saturdays and Sundays in 1952.

The most dangerous day of the week was Saturday, partly because more cars are in use Saturday than on any other week day. Something else sets this day apart from the others. Saturday night for too many people is a time when drinking and driving get together. No one knows exactly how many traffic accidents are caused by drinking drivers, but everyone knows it is a major problem. Everyone needs to know that even one drink before a drive is too many.

More than two million casualties, the worst automobile accident toll in the nation's history, were recorded in 1952, according to figures released today by The Travelers Insurance Companies.

Last year's traffic deaths totaled 37,600, an increase of 500 over the 1951 mark. The injury count soared to 2,090,000, more than 127,000 over 1951, the Hartford firm reported.

The death and injury totals are highlight statistics from "Who, Me?" nineteenth in an annual series of traffic accident data booklets published by The Travelers. Company statisticians collect and analyze accident facts from each state.

The most dangerous mistake in driving last year was excessive speed. Speed killed 13,430 persons and injured nearly 600,000, according to the report. Drivers under 25 years old were involved in almost 25 per cent of the year's fatal accidents although they constitute only about 15 per cent of the total of all drivers.

More than 15,000 persons were killed and nearly 750,000 hurt in week-end crashes in 1952. Forty per cent of the deaths and 36 per cent of the injuries occurred on Saturdays and Sundays last year.

It was the second consecutive year of improvement in the pedestrian record. Figures from the booklet show that pedestrian casualties were reduced by more than eight per cent in 1952. Crossing between intersections, "jay walking," still is the chief cause of pedestrian deaths and injuries.

Other facts from "Who, Me?":

Three out of four 1952 auto accidents happened to passenger cars driving in clear weather on dry roads.

Eighty per cent of vehicles involved in fatal accidents were traveling straight ahead.

Saturday was the most dangerous day of the week to drive.

1952 was the third consecutive year of increase in the death toll.

FROM THE HARVEST FIELD

Virgil Bentley, 201 West 6th Street, Cordell, Oklahoma, April 7: One baptism here on April 5.

Walter E. Banks, 2 South Tasmania, Pontiac, Michigan, April 6: Two were baptized yesterday. All attendance records were broken, both for worship and Bible study. Fourteen responses so far this year at Pontiac. I will begin a meeting at Alliance, Ohio, on May 4th.

M. Cecil Perryman, 714 Terrace Avenue, Montgomery, Alabama, April 5: Yesterday marked the beginning of our sixth year of happy labor with the Cloverdale congregation. A new record was set in Bible school attendance at worship and contributions were also among the highest ever seen. One was baptized and one restored. Worship with us when you chance to pass our way.

E. Lucy Porter, Huntingdon, Tennessee, April 9: Last Lord's day we had our largest attendance and contribution since I began work here in August. Of course, it was Easter Sunday, and that brought out several more. We have had two baptisms and one restoration recently. We plan to have our vacation Bible school the first part of June. I have promised to be in five meetings this summer.

M. T. Bishop, 2302 W. 41st, Tulsa 7, Oklahoma, April 6: We concluded a fine meeting with Judson Woodbridge the last of last month. We had good crowds throughout and four were baptized during the course of the meeting. Fourteen responses here since the first of the year, including seven baptisms, three restorations and four to place membership with us.

Charles E. Gentry, Box 375, Lamar, Colorado: We have just closed a very fine meeting with Brother Riley Henry of Mangum, Oklahoma, doing the preaching. There were three baptisms, making a total of five baptisms for the month of March. The attendance was good and the church strengthened by sound gospel preaching. The tourist season will soon be with us and we urge you to stop with us in passing.

W. Elliott Bell, Jr., South Hill, Virginia, April 6: One was restored here yesterday. Our meeting begins June 14 with Irvin Himmel of Jacksonville, Florida, doing the preaching. Interest continues to grow for all services—Sunday and mid-week. All congregations having faithful members in service stationed at near by Camp Pickett, Virginia, can know assuredly that they are having a great part in the work here in this needy mission field. Ask your members in service at Camp Pickett, Virginia about it.

Jack Hardecastle, Box 3157, Lubbock, Texas, April 6: One was baptized yesterday. Two baptisms and nine restorations and memberships during the month of March. Our meeting with Paul McClung of Lamesa doing the preaching will begin April 12. R. L. Shuman, local song leader will lead the singing in the meeting. Our second annual singing normal with L. O. Saderson, Paul Epps, Wilkin Bacon, and Texas Stevens will be held here at College Avenue July 6 through 17. All who are interested in attending the singing normal please write us at the above address.

Howard Casada, Great Bend, Kansas, April 9: Four baptized this week. One placed membership. Some good personal workers are here. Personal work gets results.

Fletcher Cauthen, North West at Yazoo Street, Jackson, Mississippi, April 6: Two were baptized and two placed membership here with the Central church yesterday. Also a new record of 225 for Bible study was set.

Paul T. Dumm, 35 Piedmont Avenue, Charleston, South Carolina, April 5: Four answered the invitation today. Three to be buried with their Lord in baptism and one to be restored. We also had a record attendance at Bible study. With God's blessings the work in Charleston is prospering.

Thos. E. Cudd, 210 Cheyenne Avenue, Colorado Springs, Colorado, April 7: The work at Central in Colorado Springs, continues in a fine way. Since January first we have had sixteen additions. If you have relatives or friends here let us hear from you that we might visit them. When traveling through Colorado, plan to worship with us at Boulder and Weber.

V. J. Cullum, North Military Street Church of Christ, Oklahoma City, Oklahoma: We have broken all previous records in Bible school, church attendance, and contributions, recently fifteen have been added to our happy and growing family here. Five baptized, four restored and placed membership, and six placed membership. We rejoice over these marks of progress and praise our Savior and God for such blessings. Success to the Firm Foundation and what she stands for.

Robert P. Stewart, P. O. Box 459, Grass Valley, California, April 7: Since our last report one has been baptized and one restored. The work here seems to be on the upward trail. All classes have equaled or surpassed their attendance goals and new ones will have to be set. We are very much in need of a building in which we can work and worship every day of the week. The people here have a mind to work, but have little of this world's goods with which to work. You can have a helping hand in this work if you will. Direct your prayers to the Lord, your checks to church of Christ at the above address. I have finally found work which will help feed the family, though it will limit to some extent what I can do for the church. We are thankful for the work.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, April 6: The church in New Braunfels recently closed a fine gospel meeting with Reuben Stanley from San Antonio as evangelist. One was baptized. I spoke on April 3 at the Galena Park church near Houston on the Bible versus Catholicism with emphasis on the Catholic contention of the Popeship of Peter. Thomas B. Warren is the fine minister currently working with this congregation. They have just moved into a beautiful new building which will enhance their possibilities many fold. I am leaving this week for a two week meeting with the church at Natick, Massachusetts. My home congregation here in New Braunfels is sending and supporting me in this work. We pray for good to result from our labors there.

Claude A. Guild, 2701 E. Belknap Street, Fort Worth 11, Texas, April 10: There were six baptisms in the meeting at Anson, Texas. My next meeting is at Central, in Houston, Texas, beginning April 12.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, April 12: The Kamay meeting closed April 9. Seven were baptized and four restored. Brother Dennis Kellogg directed the song service. The work in Commerce continues in a very fine way. One was restored at the morning service today.

Cecil B. Douthitt, P. O. Box 67, Brownwood, Texas, April 13: I was with the church in Comanche, Texas, for a ten day meeting which closed April 12. Eight were baptized and one placed membership. M. F. Manchester, minister for the Comanche church, is a very fine co-worker.

John W. Franklin, 1730 Custer Avenue, Laramie, Wyoming: Since last reporting, three have been baptized here. A very nice fifth Sunday contribution last Sunday was set aside for a building fund. A preacher's home and remodeling of the present church edifice is needed here. We shall be happy to have you stop and worship with us.

W. Halliday Trice, 67 Waller St., San Francisco, California, April 8: Since my last report two young married women have been baptized, one person has been restored and six persons have placed membership at the Golden Gate congregation, 8th Avenue and Cabrillo Street, San Francisco. Please send me the names of those who should be contacted in this area.

Hatton A. Gist, 636 Steves Avenue, San Antonio 10, Texas, April 13: Brother Paul Stevens closed a good meeting with Highland Hills church April 12. The results were good. Three were baptized as a visible result. Seven others have been baptized as a result of the regular work during the past three weeks. All are happy and live in peace.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, April 12: Today was a good day here for the church. Brother G. W. Allison gave a wonderful lesson on "The Church." Some say, it was the best ever heard here. Crowd was large. Since Brother Allison came, the building has been enlarged to accommodate the people, as more attend than have for years, even in the revival meetings. Love to the Firm Foundation and readers.

Kenneth J. Arrington, Wichita Falls, Texas, April 9: Twenty-third and Grace Streets in Wichita Falls, Texas, began a local radio program the first of March over station KFDX (990) each Lord's day morning at 8:45-9:00 o'clock. Everyone in the listening area of KFDX is invited to listen to this program. We have been meeting in our new building approximately eighteen months and are now in the process of building more class rooms to meet the urgent need for more space. The present membership of this congregation numbers 254 members. There were nine responses in the month of March—two baptisms, three restorations, and four to place membership. Brother and Sister Alan Bryan of the Broadway congregation in Lubbock, Texas, will be with us in a Teachers Training Course which begins April 13-18. This congregation plans to have its first Vacation Bible School in June of this year with our summer meeting to follow in July. When in this section of the state, be sure to visit with us.

Harold Thurman, Lindsay, Oklahoma, April 10: Again last month the average attendance and contribution was the highest ever for this congregation. We begin a meeting the 13th with G. W. Allison preaching.

John W. Hedge, 636 Kickapoo Street, Jacksonville, Texas, April 8: I am now in a very fine meeting with the church at Jal, New Mexico, where Brother Shira labors as preacher. I will close here on April 15th and begin with Brother J. B. Griffith and the church at Eunice, New Mexico, on April 16th.

M. B. Hartley, Alturas, California, April 6: Yesterday I preached for the fine new church in Lakeview, Oregon. It was my privilege to assist them in the beginning of the church there a little over a year ago. Yesterday saw an all time record attendance in both services. Dan Mansur is the preacher there.

E. W. Stovall, Glasgo, Kentucky, April 7: Sunday was our greatest day so far as regular attendance is concerned. One placed membership. My tract on "The False and True Vines" is off the press. Every congregation should have some. My sermon outline book, loose-leaf style, is ready for the printers. Those desiring a copy will please let me hear from you at once. Satisfaction guaranteed.

O. L. Winborn, Box 145, Anthony, New Mexico, April 8: Our recent meeting with Brodie Crouch doing the preaching resulted in one restored, one baptized. The church was edified and encouraged. Prior to the meeting we have had this year, three were restored and one was baptized. Since then two have responded to the invitation, one for baptism. Our attendance and contribution are now exceeding records for recent years.

Lawrence Hazell, 1509 William Street, Valdosta, Georgia, April 11: Seven were baptized and one restored in a good meeting with the church in High Springs, Florida. Harold Dowdy is the hard working preacher with this congregation. R. B. Jones, one of the elders, led the singing in a fine way. C. E. McGaughey begins our spring meeting on May 3rd. M. Norvel Young will be with us in the fall. Worship with us when you come south.

John Bullock, Box 484, Lewisville, Texas, April 9: Three were baptized last week, for which we thank God and take courage. We are enjoying a very pleasant work with this congregation. Average Lord's day attendance, also the contributions, are reaching new marks in this congregation. Brother John Banister will hold our meeting in July, and then in the early fall, the elders are planning a lectureship. The Lord willing, we anticipate these things as the work goes forward. Stop and worship with us on Main, at Milton, when passing through this vicinity.

Horace W. Busby, Fort Worth 4, Texas, April 6: The meeting with the Amherst church was well attended from the start. Brethren from Lubbock to Portales, New Mexico, and most of the places between, were in attendance, including many gospel preachers. Richard Daughtry, the regular preacher in Amherst, led the singing and did it in a very acceptable manner. My home while in the meeting was with Brother Daughtry and his wife, and it was a pleasant stay indeed. They wanted me to return in February of next year.

Wyatt Sawyer, Madisonville, Texas, April 9: One was baptized here the night of April 5th.

Raymond C. Kelcy, Oklahoma City, Oklahoma, April 6: Eighteen responded to the invitation in our meeting. Of these, six were baptized and three restored. Cleon Lyles did an excellent job of preaching the gospel. L. B. Clayton, one of our elders, led the singing in a fine way.

J. T. Marlin, 1503 McCaulley, Sweetwater, Texas, April 7: Two were baptized and one restored at 4th and Elm Sunday. I recently preached in a meeting at Crawfordsville, Indiana, with twenty responses, twelve of them baptized. Gene Worman has done a good work there for the past three years.

Tom Walker, 1135 Hollywood, Dallas, Texas, April 13: I closed a very interesting meeting at Wofford, Texas, on March 29. During the meeting they contracted for a nice five room house for the preacher, Brother Dacus, who will move in it May 10 to begin his work with them. Many of my old friends attended the meeting.

Boyd D. Fanning, Dallas, Texas, April 13: Pearl and Bryan has just closed a six-day meeting with Hugo McCord preaching and Kenneth Davis, Jr., directing singing. Interest and attendance were fine. No additions, but on Sunday following the meeting two were baptized and one restored as a result of the meeting.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, April 13: Good crowds and interest prevail here at Skillman Avenue church. Twenty-five have responded the last two weeks. Seven baptisms, one restored, and seventeen identified of whom three also were restored. I assist the Lamar Avenue church in Paris, Texas, in a gospel meeting May 3-10. Jack Nadeau, whom we support in gospel work in Munich, Germany, is spending five months with us here and may be reached at 3243 Homer, Dallas. He will be glad to visit churches who might be interested in hearing a report of the German work.

Harold Griffin, DeKalb, Texas: I plan to terminate my work with this congregation here in the not too distant future. I would be glad to hear from anyone needing a preacher. I am thirty-three years old, have a wife and three children, ages 3, 5, and 8. I have been preaching for seven years. For references you may contact the congregation here, the elders of the church at Belle Plaine, Kansas, in care of Harold Martin or Brother W. W. Otey at Belle Plaine, Kansas. Write me at Box 521 or call DeKalb, Phone Number 2136. I particularly enjoyed Brother L. R. Wilson's article in the March 21 issue of the Firm Foundation on "Hiring a Preacher."

Arnold Hardin, Lancaster, Texas, March 18: Our work continues to grow as we have had twenty-seven people to respond since the first of the year. Our building, seating a few over 300, is being outgrown. Between 230 and 240 are attending Bible study on Sunday mornings and the contributions are at an all time high, averaging about \$375. We are now spending \$300 per month for mission work. I am to be with the Logan Street congregation in Denver, Colorado, the first of April for an eleven day meeting. We are now printing a four page bulletin to be placed in all the homes twice a month. We believe this will be productive of much good as it will contain teaching for outsiders.

George Hickey, Kingston Springs, Tennessee, April 8: The contribution and average attendance is at an all time high at this church. June 1 will be my last Sunday with these good people. I don't know where I will locate but will prayerfully consider all offers. We have two children.

F. L. Paisley, 204 South 29th Street, Temple, Texas, April 10: I have time for a meeting the latter half of June, and one the latter part of August. I would love to have the time taken, as I can do more good in meetings than elsewhere. Harvey Dykes is in a meeting here at Avenue G church, and Lloyd Smith will soon be in one at Central.

C. M. Moser, Thornton, Texas, April 5: I closed a meeting at Morton, Texas, last Wednesday night with one baptism. This was my fourth meeting at Morton. The crowds and interest were reasonably good throughout the meeting. Brother Jesse Brookshire is working with this congregation. We had two good services here yesterday.

John H. Lanier, Seagoville, Texas, April 6: Brother Howard Wayne Norton of Fort Worth, preached for us last Lord's day to a very fine audience. The church enjoyed his lessons very much. He is a promising young man. He will be among the best some day. I still have some time for summer meetings as song leader, some in July and August.

Cleon Lyles, Little Rock, Arkansas, April 16: Five were baptized, three restored and five placed membership at 6th Izard in March. The 10th & Francis church in Oklahoma City closed a meeting April 1st in which I preached. Six were baptized and twelve were restored or placed membership. Raymond Kelcy is doing a much appreciated work as the preacher for this church.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, April 6: Brother A. H. Kennamer of Midland, Texas, concluded a good gospel meeting with us last evening. The lessons he brought were most forceful, timely and ably presented. As a result of this meeting, four were baptized and one restored. There was one baptized and two were restored on Sunday before the meeting began.

Hartsell Johnson, Hutchinson, Kansas, March 17: The work in Hutchinson at 14th and Adams moves along in fine shape. We have been much hampered by sickness of late, but attendance is again on the rise. We have had one baptism, one restoration and three to place membership recently. We are anticipating a wonderful effort beginning April 6th with Brother Wilburn Hill doing the preaching in our spring meeting. We plan two services daily, one at noon to be followed by a lunch day, another at 7:30 each evening. We especially invite those within driving distance to be with us at the noon day services, as well as at night. This will continue through April 15th. We have been conducting Bible services each Friday night at Haven, Kansas, for the past seven weeks. We are encouraged by the possibilities of starting a congregation of the church there. Last week we had twenty-six present for Bible study. The congregation which meets at 5th and Pershing in our city will soon be in their new building. We wish for them success in every way. Should you have friends or relatives who are going to move to our city; we would appreciate hearing from you. Pray for us and the cause of Christ in Kansas.

Jas. A. Fry, Box 1255, Goldthwaite, Texas, April 3: On last Sunday evening I closed an eight day meeting with the church at Second and Donley Streets in Tulla. Brother W. P. Dennis has done a very fine work with this church. He is loved by the church and is esteemed by the community. Brother Dennis directed the singing in the meeting in a good way. The interest and attendance were fine from the first service. Three were baptized, one man restored and three identified themselves with the congregation. My next meeting will be with the Twelfth Street church in Phoenix, Arizona.

A. L. Harbin, 109 14th St., Vallejo, California, March 31: Four have been baptized and five restored here during the month of March. Attendance continues to increase so that almost every foot of available seating space is being used. Next Sunday some twenty families from the church here will begin a new congregation in Benicia, six miles away. Many of them live in or near Benicia and have been driving to Vallejo for worship. They will be working in a fertile field, and with Brother Tillman Prince as their preacher we predict for them a rapid growth. There is complete harmony between the two groups.

Arley E. Moore, P. O. Box 984, Astoria, Oregon, March 30: Bad weather and sickness have greatly hindered the new work here. Our Sunday morning attendance has averaged in the twenties. Another hindrance to our attendance and growth is the fact that we are having to meet temporarily in the chapel of Hughes-Ransom Mortuary. This is a very nice and comfortable auditorium, but we do not have facilities for conducting Bible classes. Too, people are reluctant to attend church services in a mortuary. We conduct a weekly 15 minute program at 10:15 every Sunday on radio station KAST. If you know of the presence of members of the church in this area, please send me their names and addresses.

Luther G. Roberts, 2110 West Second Avenue, Corsicana, Texas, March 30: From March 9th to 15th I was in a meeting with the church at Plains, Texas. Good interest was manifested in the meeting and four were baptized and one restored. Brethren from various congregations in that section attended the meeting. The meeting was supported by the church at Spur, Texas, and by some individuals from there and other places. Brother Cecil Allen is the regular preacher for the church in Plains and is doing an excellent work. The church was started in Plains last October and has made excellent progress since that time. The church plans to purchase lots and erect a house just as soon as possible. This will mean much to the growth of the church.

S. C. Kinningham, 814—30th Avenue S.W., Calgary, Alberta, March 28: One young lady was baptized Sunday night who said she had been to various denominations and found none of them to be according to the scripture. But being convinced of the truth upon hearing it, she expressed a desire to obey it the same hour of the night. L. J. Anderson of Kalispell, Montana, will do the preaching in our meeting May 4-15. Sidney G. Roper of Water Valley, Mississippi, will begin work in Edmonton, the thriving capital city of this province, the first of May to establish the church there. He needs further financial assistance in that endeavor and any church that would like to have fellowship in that work may contact him at our address here until his Edmonton address is given.

John McCoy, Box 65, Nocona, Texas, April 6: Last month the Nocona congregation concluded a very good meeting with Brother Paul Gray doing the preaching. The building was filled each evening and Brother Gray did some excellent preaching. The last two Sundays four have placed membership and three have been baptized. We have broken our records recently with 258 in Bible study and \$414.00 contribution. The last two weeks of April I will be in a meeting in Bloomington, Texas. Brother D. J. Hamilton is the minister for the congregation there.

Curtis Camp, 917 Louisiana, Amarillo, Texas: Gussie Lambert of Shreveport, Louisiana, preached in our meeting March 1-10. Thirteen were baptized and nine were restored. Roy Baker of this congregation led the singing. There have been 54 responses to the invitation here this year, thirty-four of them being in March. We also set two new Bible school attendance records in March. March 16-25 I preached in a meeting in Vega, Texas. Eight were baptized and two were restored. March 27-April 5 I preached in a meeting in Tucumcari, New Mexico. Seven were baptized and five were restored. Joe Lomax preaches at Vega and Forrest Moyer preaches at Tucumcari.

Wyndal H. Hudson, Coleman, Texas, April 5: Today it was my pleasure to speak to a record audience in Hillsboro, Texas. At the conclusion of the service a lady was restored that had been out of duty for three years. Tonight I go to Central church in Temple, Texas. Tomorrow night I go to Lake View congregation in Waco, Texas. If you would like to have us speak in your congregation concerning our work in Italy, please call us collect at 7230—in Coleman, Texas. Contributions should also be sent to Box 7, in Coleman. Funds are urgently needed for our travel fund. Some more monthly help is solicited by the elders of Coleman church of Christ.

Bert Wells, Archer City, Texas, April 9: Though our accomplishments for the year have not been spectacular, we feel that what we have done for the Lord's church is something to be proud of. I began work here as an evangelist March 1, 1952. Since that date there have been four baptisms, six restorations, and quite a number to move in and place membership with us. Last Lord's day, April 5, a fine man and his twelve year old son were baptized into Christ. In addition to these and other spiritual accomplishments, the church building has been redecorated throughout. At the present time we have a building program on hand, in which we expect to enlarge the auditorium and add four more classrooms. The street running in front of the church is due to be paved this summer and our part of the paving cost is already paid for. We have a well-rounded program of church activities instigated. The book of Revelation is being studied on Wednesday nights and just recently a Women's Bible Class was begun on Tuesday afternoons. We have a number of capable men and women teaching the Scriptures to all who will attend our services. I am sure the little church here has had many hindrances in the past, but these are gradually being overcome, and we anticipate a fine church here for the future; for interest and enthusiasm are evidently mounting. We think we are now deserving of the recognition and respect of the entire brotherhood. We covet the best wishes and prayers of the churches of Christ everywhere. Brother Jimmy Wood of Odessa, Texas, is to be with us in a gospel meeting the second week in June.

Quentin A. Dunn, Box 273, Eldorado, Texas, April 7: I have just returned from a very enjoyable meeting in Blanco, Texas. One was restored, three confessed faith in Christ, and requested baptism. Brother Raymond Despain is the faithful preacher there and is doing a good work. I have time for some more meetings during the summer and fall.

Otis L. Rowe, Cotton Valley, Louisiana, Box 291: On April 5, Thomas D. Rose of Shreveport, Louisiana, closed a very pleasant and profitable meeting in every respect. Interest and attendance were the best. Visible results were one lady from the Methodist church baptized, two confessions of faults and two identified with the church. The work is very pleasant and continues to make progress.

Jimmy Campbell, Guymon, Oklahoma, April 4: Many good things for the success of the Lord's work have taken place since my last report. The church has grown here in the past six months, more than it had the full year before. Brother V. E. Howard just completed a meeting here last Sunday. This meeting was the best in the recent history of the congregation. Eleven were baptized, seven restored, and one placed membership. Additions this year are averaging more than two each Sunday. Certainly the power of the gospel is great. Pray for the work here.

Morris Moore, Hubbard, Texas, April 7: This is our first report since moving to the work in Hubbard. We have just completed our first two months work here on April 2. So far eight have responded to the invitation, six for baptism and two by membership. For these additions we humbly thank God. This is a mission field. The church at this time has a membership of only forty-one members. Herring Avenue church of Christ in Waco; West Second and Fifth Avenue church of Christ in Corsicana are helping us financially. For their assistance we are humbly grateful. Two new records were reached last Lord's day in attendance and contribution. Realizing that all of these blessings come from God, may we hasten the day that we will be as faithful to God as he is to us. When passing through Hubbard, we invite you to worship with us. Please remember us in your prayers as we press on in our work for the Master.

John McCoy, Nocona, Texas, April 7: The church in Nocona, Texas, has reached another one of its goals by beginning May 1st to support another full time preacher in the mission field. Brother Bill Hearn and family will go to Sioux City, Iowa, fully supported by the Nocona congregation. Sioux City has a population of 100,000 with one congregation of Christians of twenty-five members. Brother Arthur Francis, Jr., and family are doing a wonderful work in this city supported by the church in Tulla, Texas, and other Texas congregations. The need for more workers in this area has been felt from the very beginning but only until now with the vision of the Nocona congregation has another full time preacher been able to move to Sioux City to assist in the work. Brother Francis and Brother Hearn will be co-laborers in teaching and preaching in the Bible classes, public teaching and the Daily Radio Broadcast as well as the general work of the church. The advantage of two or more preachers working together in a mission field cannot be overstressed. The Nocona congregation with a membership of 250 has a budget of \$365 per week and half of it is spent outside of Nocona.

H. L. Matheny, Goldsmith, Texas, April 7: The church here is enjoying a good gospel meeting. Brother J. P. Crenshaw of Pampa, Texas, is doing the preaching for us. He is presenting the truth in such a forceful way, yet in kindness and love that so far six precious souls have obeyed the truth. The church here is sending me to Worland, Wyoming, to help in the mission meeting there, starting April 15. Pray for us in this gospel effort.

Wayne Hargrove, 5317 South Park Boulevard, Houston, Texas, April 7: Last Sunday morning there were sixteen additions to the MacGregor Park congregation here in Houston, including four baptized. This brings our membership to 234. There were 287 in Bible School and over 500 in morning worship. Contribution was \$661. A month ago we started two morning worship services to accommodate the overflowing crowds. We are planning to build the second unit of our building soon.

W. B. Cox, Mason, Texas, April 9: On April 1, I began work with the brethren in Mason, Texas. This is a congenial work in every way. The congregation is capably overseen by Brethren C. D. Sanders, Arthur Flemings, and Howard Burnett, elders. In addition there are four deacons: Brethren John Flemings, Ray Walker, Herman Spaeth, and Henry Kothman. Recently, the parking area around the building was paved. This should be a very good work in every respect. When you are through this section, be sure to stop and worship with us. Note my change of address to P. O. Box 766, Mason, Texas.

Tice Elkins, 4426 Gresham Street, San Diego 9, California, April 8: I desire very much to advise my friends everywhere that my health, my physical condition and nervous system will not permit me to answer personally even a small number of the letters, cards, and some financial gifts I received from brethren and sisters in Christ. If it were not for these gifts there is no way for me to even figure out a way to meet my doctors' bills, drug bills, and other expenses. I beg that each one will understand that I truly thank you and pray God to bless every one. It seems to be the belief of many that "Ma" Elkins and I "moved" from Alamogordo, New Mexico, to California. We did not move. Ma Elkins has gone back home to take care of our few earthly possessions there, but will come back to help take care of me as soon as she can arrange to do so. My address will be 4428 Gresham St., San Diego 9, California, until you see notice of a change. I now have a good supply of all books I have written and my son here will mail out your orders promptly. Please send them in. I need the money for my daily needs.

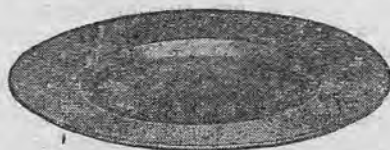
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Truman E. Spring, 2901 Lawnview, Corpus Christi, Texas, April 6: For the calendar quarter closing Sunday, March 29th, we are glad to report on the progress of the Hillcrest congregation. In this three-month period, there were 85 responses to the invitation (36 of these during our early spring meeting conducted by Frank J. Dunn of Dallas, Texas). Of this 85, there were 29 baptisms; 32 restorations and 24 transfers of

membership. Work has begun on the remodeling and enlarging of our building, with completion date set for May 10th. We will then be able to seat over 500 comfortably in the auditorium. New "highs" have been set in every phase of the work and the zeal and enthusiasm of the congregation is at a peak. We trust that we will be able to press forward in furthering the borders of the Lord's kingdom.

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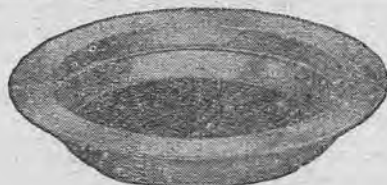
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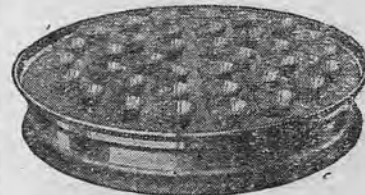
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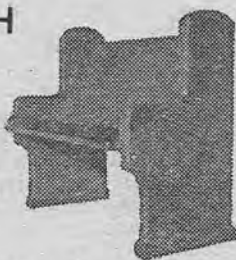
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Gordon L. Downing, Floydada, Texas, April 5: God is blessing the work in Floydada in a wonderful way. Two young ladies were baptized into Christ today. Thirty-eight ladies were present for our Ladies Bible Class this past week. We lacked the presence of three people last Lord's day to break the record attendance in Bible study. It is a pleasure to work with this fine group of Christians. Every one is cooperating and working in a way that is most gratifying.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, March 30: During March there were forty additions here at Skillman Avenue church. Eighteen were baptized, one was restored, five restored who also placed membership, and sixteen identified. Batsell Barrett Baxter of Nashville, Tennessee, held our meeting March 15-22. Of the above number of additions, twenty-five of them responded during his meeting with fifteen of that number being baptized into Christ. Bible School attendance was very good. Contributions for the month exceeded the budget. Interest and attendance are good.

Rorace W. Busby, 2225 W. Hawthorne, Fort Worth 4, Texas, April 5: We began in Abernathy today. A large crowd was present and two were identified. Ed Bryant is the regular preacher here, and has everything ready so we are expecting a fine meeting. My next meeting will be in Ardmore, Oklahoma, beginning April 19th.

Our Departed

THURBER—James Franklin Thurber was born August 29, 1877, at Miguel, Texas; died January 9, 1953, at San Antonio, Texas, aged 75 years, four months, and ten days. He had lived at London, Texas, about 50 years and was held in high esteem by the people there. He was never married. Survivors include five sisters and a number of nieces and nephews. Funeral services were conducted January 11 at London, Texas, the writer officiating.

WALTER W. LEAMONS
Junction, Texas

PORTER—Junction lost a respected citizen February 10, 1953, in the death of Mrs. T. P. Porter. She was born at Kingsbury, Texas, April 7, 1875. She was married to Mr. Porter in 1894. They came to Junction in 1926, and he died in 1939. Surviving descendants are four daughters, two sons, eleven grandchildren and seven great grandchildren. W. G. Birkner and the writer conducted the funeral service from the Methodist Church in Junction, February 12.

WALTER W. LEAMONS
Junction, Texas

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STEPHEN—Geo. R. Stephen died at Junction, Texas, February 5, 1953, lacking about four months of reaching his 81st year. He was a native of Travis County, Texas, but had lived here many years. Four brothers, three sisters, and numerous other relatives survive him. He was my neighbor. B. W. Mantooth and the writer conducted the funeral service on February 6, at the Smith Funeral Home in Junction.

WALTER W. LEAMONS

WREN—William Artie Wren was born near Springtown February 9, 1887, and died at his home here on February 28, 1953. He was married in 1913 to Nannie Mae Thomas and was baptized into Christ by Brother E. H. Rogers about fifty years ago. He was appointed treasurer of the church here in 1918 and an elder in 1935 and remained active in these duties till death. Brother Wren was a man of few words, but his constancy, his warm, hearty handclasp made everyone appreciate his friendship and believe in his sincerity. The loss of such a friend has cast a gloom over the community. Such a life will continue to redound to the glory of his Master. His presence and his encouragement will be greatly missed by the church. He is survived by his wife; a daughter, Mrs. Edwin Bowen, Boyd, Texas; a son, Thomas Wren, Dallas; three grandchildren; two sisters, Mrs. Austin Stone, of

Fort Worth; Mrs. G. O. Talley, of Green Forest, Arkansas; and two brothers, Vancil Wren, Fort Worth; and Dennis Wren, Greggton. Brother B. J. Thomas, Sister Wren's nephew, assisted by the writer, spoke words of comfort to the family and friends. Interment was in the Springtown cemetery.

J. K. BENTLEY

CHERRY—Funeral services were held in Chickasha, Oklahoma, April 2, at the 6th & Iowa church building for Y. H. Cherry. Brother Cherry was an outstanding man and loved the church of our Lord. He was one of the deacons of the 16th & Florida church in Chickasha. Burial was in Rush Springs, Oklahoma.

BURT—Mr. J. M. Burt, 66, died suddenly on February 26, 1953, just as he finished unloading the children from his school bus at the school building in Junction. He was a native of this county. He was married to Miss Bessie Lee Allsup here March 12, 1922, in a ceremony performed by the late Brother John S. Durst. The widow, three sons, two daughters, and two grandchildren survive him. The daughters are members of the church. His cousin, Louis Pearl, and the writer conducted the funeral service on March 1.

WALTER W. LEAMONS
Junction, Texas.

COX—Sister Nora May Cox died at Comanche, Texas, March 10, 1952. She was born March 3, 1874. Most of her life was spent at London, here in Kimble County. She was known as a very faithful Christian and was loved for her works. Brother M. F. Manchester conducted a funeral service in Comanche on March 11, and the same day he and the writer conducted a second service at London, where burial was made. Her husband, Brother C. L. Cox, of Comanche, a number of nieces and nephews survive her.

WALTER W. LEAMONS
Junction, Texas.

BAKER—Sister Thomas Baker, 81, a native of Louisiana, who had lived here 52 years, died here March 21, 1953. She was the mother of Weaver H. Baker, chairman of the State Board of Control at the time of his death in a traffic accident in 1946. A daughter, Mrs. Lila Mae Taylor, a son, Eli Baker, both of Junction, several grandchildren and great grandchildren still live. Funeral services were said by the writer. I loved her and her late husband.

WALTER W. LEAMONS
Junction, Texas.

TAYLOR—My wife made the trip to Georgia with me last February, when we buried my mother, Mrs. J. W. Taylor, Route 3, Alpharetta, Georgia. A minister of the church of Christ from Atlanta, who was acquainted with my mother and two of the sons, preached the funeral sermon. I made a short talk at the close of his lesson to the many friends, old neighbors, kinfolks, about my mother's faithfulness as a New Testament Christian. The church at Gould, Oklahoma, and the Hollis, Oklahoma, churches of Christ sent flowers, as did several other churches where my mother had lived in times past with the children. Five of her

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six sons were present at the funeral. One son was unable to come because of illness. Our two sisters were present. Mother was eighty-three years of age when she died, February 24, 1953. She has started different congregations of the church of Christ or has been one of the leading ones insisting on getting a preacher to come and hold a meeting where she lived with the children when there was no church of Christ meeting in her community. I have held two or three of those meetings myself. We have much for which to be thankful. We are very thankful to our loving heavenly Father for blessing us with such a wonderful mother. Our father died several years ago. He was an elder and a very capable leader and teacher. We pray for strength to be faithful and meet them on "Brighter shores and sweeter climes."

J. D. TAYLOR

WRYE—Mrs. Sallie Journey Wrye, wife of H. W. Wrye, well known faithful gospel preacher, was born May 4, 1868, near Columbia, Tennessee, and passed away April 4, 1953, in Abilene, Texas. She is survived by her husband, a devoted companion for nearly sixty-four years, a son, Paul Wrye, of Amarillo, Texas, two daughters, Mrs. Lee Cox and Mrs. Grace White, both of Abilene, Texas; five grandchildren and five great-

grandchildren. Sister Wrye has known much physical pain in her life. Twice she suffered a fractured skull, a car wreck in which a leg and both arms were broken, then a fall resulting in a broken hip had made her an invalid for nearly four years. Yet all these misfortunes, sufferings and confinements she bore without complaints. She was a faithful wife and devoted mother. It is said she never closed her eyes at night without praying for her husband and his work. She brought up her children "in the nurture and admonition of the Lord," carrying them regularly to church instead of sending them. She was indeed a true helpmeet to her husband in his church work.

As she could in her quiet way she rendered much helpful service to his located work while the children were young then after they were all grown and married she traveled extensively with him in his preaching throughout many states lending whatever assistance and encouragement she could, during which time she made many friends who will mourn her passing. Funeral services were conducted by O. B. Proctor, North Park Church of Christ, and the writer, after which her frail body was laid away to rest in beautiful Elmwood Memorial Park, Abilene, Texas, to await the resurrection of the redeemed.

J. R. ENDSLEY

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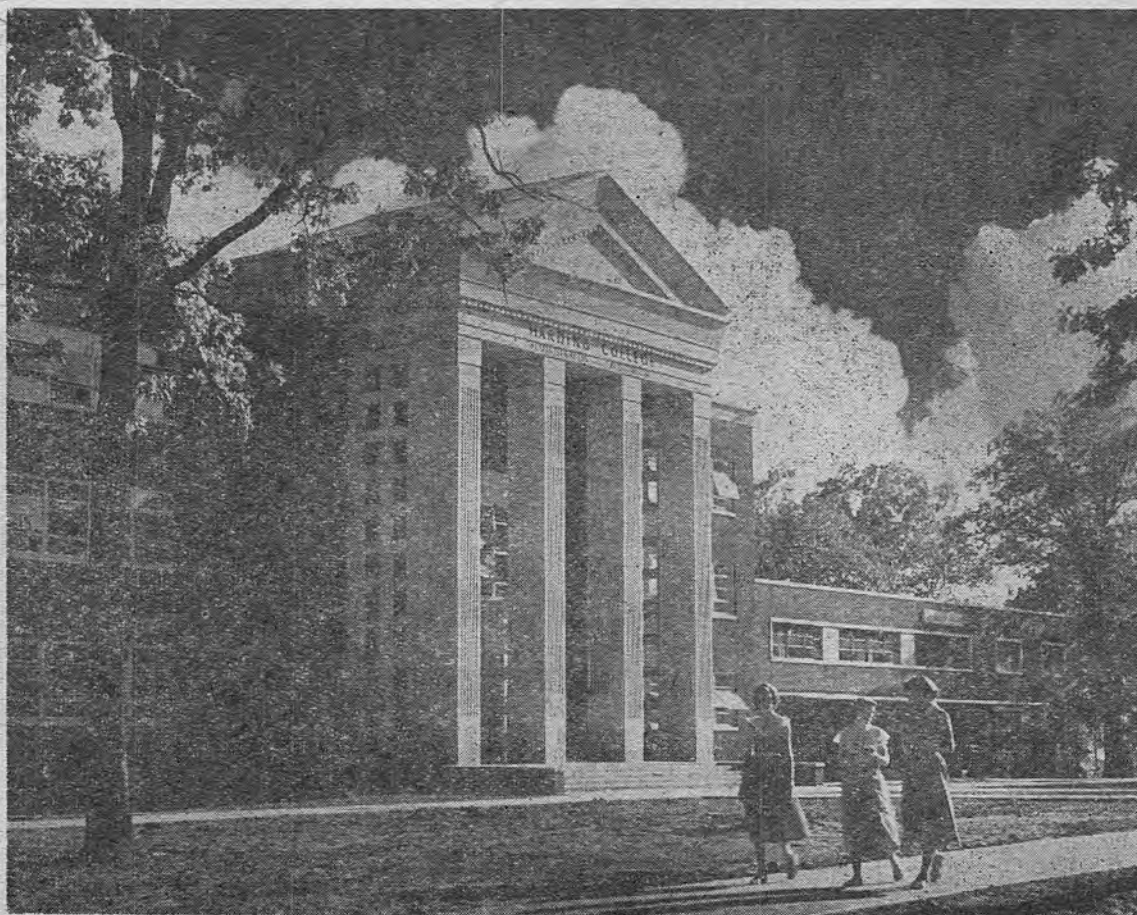
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THINGS TO CONSIDER . . .

W. M. DAVIS

Skeptics

I have never talked with a skeptic who was not one because he wanted to be—I think this is true of all skeptics. There may be honest doubters, but I don't know of any. Skeptics are not honest in handling the truth. They misrepresent the Bible, twist what it says, in an effort to make its teachings look incredible. They assume inconsistent positions and become special pleaders to justify their position.

Skeptics are very exact in their demands for evidence of the truth of the Scriptures. In most instances they demand impossible testimony as a condition of faith. Greater and better evidence may be offered them, but they refuse to accept it. In the days of Jesus, the leaders of Israel were skeptics. When the Lord was on the cross they said, "If he be the Christ, let him now come down from the cross, and we will believe him." But he could not come down from the cross without repudiating some of the most emphatic prophecies concerning him. Instead of proving that he was the Christ by saving himself, and coming down from the cross, that act would have been conclusive evidence that he was not the Christ. The leaders of Israel were ignorant of their own Scriptures.

No matter how many other great things Jesus had done, he must do this one thing before they would believe him. And there is a strong probability that they would not have believed him, if he had come down from the cross. On that same occasion they saw the darkness that occurred from the sixth hour till the ninth. They witnessed the earthquake and saw the rending rocks. But they would not believe, though this evidence was so striking that the Roman Centurion said, "Truly this was the Son of God." These men were skeptics because they did not want to believe.

Where is the consistency in accepting one part of the Bible as true, while saying that other parts are false? We have heard skeptics quote from the Bible to prove what they were contending for, and then quote other passages to prove that the Bible is not true. Some of them will say that there never was such a person as Christ—that he was only a mythical character like Santa Claus. Then they will quote the words of Christ in an effort to prove what they believe. They assume prerogatives which they will not allow others to share.

What About The Bible?

Any way you take it the Bible is a wonderful Book. Skeptics and all other kinds of infidels say it is a human production. I think the Bible becomes a greater mystery, and harder to explain, when men say it is a product of the hu-

man mind. Its contents are more reasonable upon the ground of divine inspiration, than they are upon the theory that it is of human origin. How a nation of people could foretell the coming of a great person like Christ, produce the person, crucify him, then in opposition to their wishes be defied by the world, is a thing that cannot be satisfactorily explained, only on the ground that he was a divine person.

We believe that Jesus was all that he claimed to be—the Son of the living God. On any other explanation he is a greater mystery than this explanation. We believe the Bible is the word of God. It is easier to explain its existence by this hypothesis than by any other. "Holy men of God spake as they were moved by the Holy Spirit," is the most reasonable conclusion.

5842 Monticello, Dallas, Texas.

Bread And Fruit Of The Vine, Not Flesh And Blood

Hoyt Bailey

If one were to partake of literal flesh and blood in partaking of the Lord's Supper that one would be doing what Jehovah has forbidden in both the Old and New Testaments. In Gen 9:4, Jehovah says: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Jehovah said to the Israelites: "It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood" (Lev. 3:17). "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life . . . For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off" (Lev. 17:10-14). Under the New Covenant, we have these words, "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you" (Acts 15:28, 29). Children of God under all three dispensations have been

commanded to abstain from or to keep themselves from blood. When one partakes of the Lord's Supper that one partakes of the bread and fruit of the vine in remembrance of the body and blood of the Lord Jesus Christ.

The Lord Jesus Christ instituted the Lord's Supper. The scripture says: "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26: 26-29). Again, we read, "And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. and he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22:14-20). Jesus said unto those apostles: "And I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30).

The same New Testament which informs us concerning the institution of the Lord's Supper, also informs us of the disciples of Jesus partaking of the Lord's Supper. Paul said to the Corinthians: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the New Covenant in my blood: this do, as often as ye drink it, in remembrance of me" (1 Cor. 11:23-25). The apostle was guided by the Holy Spirit when he wrote the letter to the Corinthians as well as when he wrote the other letters. He says: "For I received of the Lord that which also I delivered unto you." After the Lord went back to heaven, he revealed his word unto Paul under the direction of the Holy Spirit. The Spirit guided Paul to say: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup" (1 Cor. 11:26-28). The Spirit-guided apostle did not understand that one partakes of the literal flesh and the literal blood of Jesus Christ in partaking of the Lord's Supper. The idea of eating the literal flesh and drinking the literal blood from the Lord's table developed ten or twelve centuries after Paul wrote to the Corinthians. That idea developed that many centuries too late to be what the Bible says. Paul said: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup." He makes it very clear that one does not eat the literal flesh and drink the literal blood of Jesus Christ in partaking of the Lord's Supper.

Again, Paul said: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is

it not a communion of the body of Christ?" (1 Cor. 10:15, 16). He points out that the cup and bread are a communion of the blood and body of Jesus. In partaking or eating of the bread, the Christian eats it in remembrance of the Body of Christ. In partaking of the cup, the Christian drinks it in remembrance of the blood of Christ. The scripture says: "That the Lord Jesus in the night in which he was betrayed took bread; (He didn't take flesh, but bread) and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the New Covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (1 Cor. 11:23-29). When Jesus instituted the Lord's Supper, he took bread and fruit of the vine to institute the Supper. After Jesus blessed them or gave thanks for them, they remained bread and fruit of the vine. When the Corinthians ate the Lord's Supper, they ate bread (not flesh) and drank the cup or fruit of the vine. They took the bread and fruit of the vine in remembrance of the body and blood of Jesus.

On what day are we to partake of the Lord's Supper? Acts 20:7 says: "And upon the first day of the week, when we were gathered together to break bread," is the approved example of how often the Christians partook of the Lord's Supper in remembrance of Christ. It was and is today that Christians are to partake of the Lord's Supper upon the first day of the week. It does not make it too commonplace to partake of it each and every first day of the week, for on that basis contributions would be ruled out; except for once a month, once a quarter, or once a year. The Spirit-guided apostle said: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:1, 2). It is not too commonplace for some to have two collections on each and every Lord's day, on every first day of the week. The order set forth in the Scriptures is that each and every Christian is to lay by in store on the first day of the week. Inasmuch as it does not make it too commonplace to have collections every Sunday, why should partaking of the Lord's Supper every Lord's day, every first day of the week, make it too commonplace? The disciples of the Lord did not look upon it as becoming too commonplace, because "the disciples came together upon the first day of the week to break bread."

How often did Christians attend to partaking of the Lord's Supper? Scripture says: "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). We have learned already that the disciples came together on the first day of the week to break bread. The passage does not say that they came together once a month, once every three months, or once every year, but they came together upon the first day

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of the week to break bread. They didn't start out and break bread for a few weeks and miss several weeks before breaking again, but "they continued stedfastly in the breaking of bread." As often as the first day of the week came, that often did Christians break bread during the days of the apostles. Some must have become neglectful, for they were admonished: "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10: 24, 25).

Jehovah teaches on this point from both the positive and negative viewpoints. He gives the positive command as follows: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper . . ." (1 Cor. 16:1, 2). He gave the negative in these words: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10:25). He commands Christians to assemble. He also says: "Not forsaking our own assembling together." How could teaching be stronger on the duty of Christians assembling for worship? These are commands of Jehovah. One cannot expect to be saved without keeping the commands of Jehovah. Rev. 22:14 says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Inasmuch as the Lord's Supper is to be kept in remembrance of Christ, if it is not taken; then Christ is not remembered and obeyed. The scripture says: "Jesus was risen early on the first day of the week" (Mark 16:9). Christians are taught to lay by in store on the first day of the week. If they do not lay by in store on this day, they are not obeying the command. If they fail to assemble on the Lord's day or any time the Lord's people assemble, they are not doing what the Bible teaches Christians to do. If Christians do not eat of the bread and drink of the fruit of the vine on the first day of the week, they are not doing what Christ appointed for his disciples, neither are they following the example left in the scripture. 1 Cor. 11:26 says: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." If we fail to partake of the Lord's Supper, we fail to proclaim the Lord's death. Should we not conclude that if there is any authority for eating the Lord's Supper any first day of the week, there is the same authority for eating the Lord's Supper every first day of the week? The same scripture which authorizes us to eat the Lord's Supper on one first day of the week, also authorizes us to eat it every first day of the week.

The Lord Will Never Come

F. L. Paisley

You will say this is a daring statement, and a false one. I shall not dispute your assertion. Nor do I believe it for a moment. But I shall prove it true, according to a claim made by a great and able teacher, or prove that his statement was unfounded—product of an unnecessary effort to meet error. That able teacher is not herein quoted till near the close of this essay.

"Will Again Stand on Mount Olives"

It is easy to read into a passage what is not there, when such reading helps sustain what we wish it did say. All who have much to say about the Lord's return to begin his reign on earth refer to Zech. 14:4—"And his feet shall stand in that day upon the Mount of Olives." It is thus assumed that the prophecy has yet to be fulfilled in its entirety. Before me is the Primitive Christian, a relatively new paper from Australia,

an overwhelmed premillennialist, in which the editorial says, "And so reading Zechariah 14:4 and Acts 1:11 together we know that his feet last touched the earth on the Mount of Olives and that they will again stand on the same ground when he comes."

"Will again"? Unless the editor knows several things the rest of us can not know, it is **bold presumption** to say that the feet of the Lord "will again" stand on that spot—and he adds to his presumption by saying "we know" it will be so. If such a scripture as Zech. 14:4 could be found written since Jesus left the earth, and evidently pointing to his return—or written we care not how long before he came to earth, and unquestionably referring to his return, then in absence of another clearer verse to the contrary, it would be some grounds for the editor's statement. But in as much as the Lord's feet have been on the Mount since the prophecy was written, it is folly to say "we know" that he "will again" stand there. Were the editor as fair with his readers and himself, and his Lord's word, as proper honesty demands, he should rather say, "It is my opinion that the Lord will stand there when he comes again." However far-fetched a man's opinion might be from what we believe to be the truth, we can have some patience with him when he declares it to be an opinion. But when he states that opinion as a truth uttered in the Bible, and declares "we know" it to be truth, such teacher is false to his trust, not worthy the confidence of any who regard the word of the Lord in its own terms as final and irrevocable.

It might not be easy, or even possible, to show that all things in Zech. 14 have come to pass. If our denial that verse 4 teaches what the editor says he knows demands that we prove that they all have come to pass, the opposite would be true—the one affirming what the editor does is obligated to prove that many things in the chapter are yet to come to pass. The speculator is strong on demanding that those who question his knowledge prove certain things, but forgets that himself is in the explaining and proving business, and not the denier of his assertions. If the negative by reason of his denial of the claims is obligated to prove that the mount has sometime in the past been rent asunder, the halves drifting literally apart, then the affirmative must also tell us if verse 2 is also to be literally fulfilled when Jesus comes. If so, what becomes of the theory of the reign of perfect peace Jesus is to inaugurate when he comes? Will fighting nations revert to the use of horses, mules and camels as instruments of war? Verse 15. Will people at God's approval observe the "feast of tabernacles" then? Verses 16-18.

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Aside from all doctrinal points and claims, I should much rather say that all of the chapter has been fulfilled than to say that all is yet to come to pass. It is very evident that one or the other is true. Never has God reverted from a higher to a lower order in divine worship for man. Was the "feast of tabernacles" lower or higher in spiritual import than the Lord's Supper? Is the blood of animals lower or higher in the scheme of redemption than the blood of Christ? Was the Jewish economy higher or lower than the church of the Lord? If Zech. 14 is yet to be fulfilled, God will then give us the lower order of things in lieu of the present higher spiritual values. Who can believe it?

"Coming Is Not Immediate"

This quotation is from a very splendid class book written by Brother H. Leo Boles who believed no part of the millennial theories. His statement was an unnecessary one—not at all needed to refute the error in view. I had as soon risk saying the Lord will evidently come tomorrow as to risk saying he will not come for a thousand years. There is no evidence, direct or indirect, either way. When the New Testament was written the Lord's coming was not immediate, but it took a special revelation of truth to let Christians know it. As the then intervening hindrance has since come to pass, we would have to have another special revelation to make us know his return is yet long withheld.

As I write this we suppose that no atom bomb will be dropped on any enemy city within the next few days. But with world strain as it is, who can feel the same supposed certainty that it will not be dropped within the next twenty years? In as much as it has been officially announced that all things are ready for such tragedy from the skies to fall within a few hours of certain happenings, we'd have to know all plans and aims even of the enemy to know it will not take place shortly. No man can know God's plans so well as to say the Lord will not come within any certain time range. "The New Testament Teaches the Same as When Written"

Again I quote the same author, as above, and find the two statements related. The statement is true regarding some things; but the blanket statement is misleading. Years ago a great written debate had just ended in which he had part. He had made a statement which many brethren generally agreeing with him seriously questioned. In a private conversation with him over the matter he made to me the statement just quoted, and added, "When written the New Testament taught that the Lord's return was not then immediate, and it teaches now just what it taught then." This is a catchy statement because of the partial truth it contains.

Matt. 16:18 when uttered by the Lord clearly taught that the building of the church was future. It does not teach that now. Many utterances of Jesus on earth most clearly taught that his crucifixion was future. Neither one so teaches now. When no time element is involved it is generally safe to say that the verse teaches now what it did when written. But when something was to take place subsequent to the writing, and time and happenings remove the intervention, it is definitely unsafe to make the statement—it is contrary to truth to say such a thing.

Paul taught the churches that a great falling away must then precede the coming of the Lord. The same verses do not teach that such falling away is yet to precede the coming. All scholars regard that the great apostasy closely following the close of the apostolic age was the one Paul predicted. To say that the New Testament now teaches just what it did when written, without regard to time elements, is to deny that such apostasy has yet come. Truth does not demand such risks by its defenders. Those facts were pointed out to the debater in the presence of J. Petty Ezell, but to no avail so far as evidenced by him who made the statement. Over-anxiety to get another "point" against an opponent is dangerous.

Jesus Will Never Return

This error is an inescapable conclusion if the above argument were true. The New Testament, when written, taught that the Lord's return was a long way off—at the least, we must admit that it so turned out—exactly contrary to what it taught, if it then taught the imminency of the return. Granting the debater's argument, if it then taught a long delay before his coming, and teaches now what it did then, it follows that it will always teach the same thing. Then a thousand years from now, yea ten million years hence, it will teach the same thing. The New Testament teaches that Jesus will never come, or he will have to come when it teaches he will not! This is inescapable. We can not accept the conclusion either way.

Imminency is Not Justified Expectation Now

Just because we grant that we know nothing to keep the Lord from coming any day is not grounds to expect him any day. A certain man's life expectancy is thirty years, but that gives him no grounds to claim to know he will live thirty days longer. The soldier in battle knows he may fall any minute, but after the first fright, he does not normally expect to fall any minute.

Some years ago an excellent Christian lady, every ounce of her being sincere, now gone over, thought she believed all the premillennial teachings, and was sure that we should look for the Lord to come any day. I called her attention to the fact that she was not expecting him for more than two weeks from that date. She was very interested to know how I knew so much about what she did or did not expect. I was pleased to tell her. It happened that she was then planning to leave home in a few days for a distant city where she planned to remain two weeks, and then return home. She was reminded that she would not be so planning if she really expected the Lord to come that day, or during the next ten days. She quickly saw the point, colored considerably, and changed the subject. Why not?

Either death or the Lord's return will certainly end our sojourn here. It is impossible for us to know which it will be. Thus prepared for both, we are willing to leave the rest with the divine arrangements, and never lift a finger to prove which will be first. This effort is to help some cut loose from all such speculations over any of the Lord's arrangements, especially when we have to contradict plain truth and common sense so to do.

Jesus is coming; let's be ready, and leave the time with him.

At Thorp Spring With Brother Roberson

Carl A. Gardner

In 1917-1918 Brother C. H. Roberson and I were co-workers in old Thorp Spring Christian College. He was an inspiration to those who knew him. Many times did we walk and ride together. His happy slant on life, together with his love for the simple faith, gave him great influence among many. His scholarship was well known, even then. He burned the midnight oil often to delve into the Bible, lexicons and other sources. He passed on to some of us his main findings, and was always happiest when conversing on Bible themes. Such a mind sets others to learning how to study. By him I was encouraged to study more carefully and not to follow the usual way of half-baked conclusions. He loved the gospel and knew that its simplicity should ever be held to as the most precious heritage. He deplored the tendency to give so much emphasis to externals to the neglect of the spiritual. He loved the brethren.

After we left Thorp Spring in the summer of 1918, he and I drove hundreds of miles over several counties to contact brethren to see if they were interested in giving

financial support to revive old Clebarro College at Cleburne, which had several years before closed its doors. I let Brother Roberson do all the talking, because I knew he excelled in the debonaire and dignified ways. He never used high pressure. He called on only individual Christians and did not solicit congregations. I furnished the automobile and Brother Roberson the influence and strength. We drove over to Clifton to visit with Brother C. R. Nichol, then ill and confined. Brother Nichol and Brother Roberson were bosom companions and counsellors during the years all of us were at Thorp Spring together. Both of them inspired me.

Brother Roberson's main "range" in those days was in Ellis and Hill counties, where he was known by all the brethren. It was a coincidence that in 1918-1922 I served as superintendent of Bardwell and Ferris public schools in Ellis county. At Ferris I came to know and love the family of Sister Roberson—the Moyers. Her brother, Henry Moyers, was a great help to me, for he served as president of the local school board. Her niece, Rebecca McKay, was a pupil of mine in the Ferris High School—an ideal girl and student. Later she married A. B. Morris, coach at Abilene Christian College. Her brother-in-law, Brother Dick McKay, was a pillar in the church, standing for the primitive faith and against all innovations.

In those days, after we ceased to associate at Thorp Spring, it was my joy to be with Brother Roberson when he visited at Ferris and other points in that area. He showed no indication of pessimism or defeat. He always had the twinkle of confidence and was ready to venture again into the work of "Christian education." It was a joy to many when he was chosen to head the Bible department at Abilene Christian College. Here he realized his desires to teach the Bible to hundreds of our young people—especially to young preachers. That he did his chosen work superbly well is attested by thousands.

The last contact I had with Brother Roberson was the year he retired from regular teaching at ACC. At that time he and Brother Nichol were working on a commentary of the entire New Testament. Although this work was doubtless not finished, I trust what parts of it that were will be published, because it would be most valuable to the church. These two great teachers and scholars could produce only superior books. Truly Brother Roberson "filled his niche, accomplished his task and left the world better than he found it." I hope to join him anew in the resurrection day.

Ft. Worth, Texas.

THAT PASSAGE IN ISAIAH

Norman Gipson

There are faults in the Revised Standard Version. But the criticisms which are being made against this translation are not all valid. It is to be feared that these criticisms will discourage the study of this translation; and whosoever fails to read it will certainly be doing himself a disfavor. As to whether the translation has sufficient merit to endure, time alone will tell.

One of the criticisms which is not entirely valid concerns Isaiah 7:14: "Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." Much of what has been said on this verse ignores the context entirely. Here is the paragraph in which it occurs: "Again the Lord spoke to Ahaz, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. And he said, Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For

before the child knows how to refuse the evil and choose the good, the land before those two kings you are in dread will be deserted. The Lord will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria."

This is the historical background: Ahaz, Judah's king, had led the people into idolatry. Because of their sins, God brought Pekah, king of Israel, against Judah; and 120,000 men of Judah were killed in one horrible day of slaughter (2 Chron. 28:1-6). Ahaz feared that his kingdom was about to be annihilated; and this fear was increased when he heard that Pekah had made an alliance with Rezin, king of Syria. In order to encourage Ahaz, God sent Isaiah to him with a message: "Take heed, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remaliah . . . It shall not stand, and it shall not come to pass (within sixty-five years Ephraim shall be broken that it will no longer be a people). It was then that Ahaz was told to ask a sign; and upon his refusal, the prophet said, "The Lord himself shall give you a sign . . ."

This is one of those prophecies that has a dual fulfillment. The immediate fulfillment was to occur in the birth of a child who would be a sign to Ahaz. Now, brethren, was this child to be born of a "virgin"? Or of "a young woman"? There are other elements of the prophecy that indicate a fulfillment in the days of Ahaz. The child who was to be born "shall eat curds and honey when he knows how to refuse the evil and choose the good." Here the Revised Standard Translation is certainly preferable to the King James, which reads, "Butter and honey shall he eat, THAT he may know how to refuse the evil, and choose the good." If there were any possibility that this translation could be correct here, we all ought to order butter and honey by the case! Yet I never noticed any of the brethren writing that the King James translators made a mockery of the Holy Spirit, or a fool of Isaiah, by the translation.

Back to the point: A child was to be born in the time of Ahaz; the child was to be a sign to him. Despite the sad condition of his kingdom at the time this promise was made, such a change was to come that the time the child was old enough to know good and evil, there should be plenty—curds and honey—in the land. This is the food of good times; not the food of war and famine. This leads us to the conclusion: the IMMEDIATE fulfillment of this prophecy demanded the use of a word that can mean "a young woman." Isaiah used such a word. Hear Thayer: "Parthenos: a virgin: Matt. 1:23 (fr. Is. 7:14) . . . Septuagint . . . twice for almah, i.e., either a marriageable maiden, or a young (married) woman" (Lexicon, page 489). Shall we all now dispense with Thayer's Lexicon?

As to the remote fulfillment of this prophecy, in the coming of Christ, the Revised Standard Version reads: "All this took place to fulfill what the Lord had spoken by the prophet: Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us) (Matt. 1:22, 23).

The charge is made that the translators of the Revised Standard Version are modernists. And I do not doubt it. Were the translators of the King James Version entirely acceptable to us in their religious views? Do we agree that it was right and good for them to retain, by order of the king, such words as "baptism," which was not a translation at all, but a mere transliteration? Did they make a mockery of the Holy Spirit, and a fool of Luke, by putting their feast of Easter instead of the Passover, in Acts 12:4? I do not urge that we accept the Revised Version with no criticisms. But I regret to see the impression furthered that has plagued us these many years, that the King James Version is the BIBLE—and nothing else is.

Grand Prairie, Texas

Studies In Galatians (No. 9)

R. C. Bell

Between the promise to Abraham and its fulfillment in Christ, God gave the law through Moses in order to teach man that under law, which required him to earn his justification by his own doing, he was a lawbreaker, condemned to death. This universal, perpetual human failure was supposed to shatter man's religious faith in himself, and to prepare him to accept justification as a gift procured by the doing of another. Herein lies the chief advantage of Christianity over Mosaism. Were Christianity just another law for man to keep, still he would fail.

"God Is One"

As the foundation of Jewish religion, Moses taught that "Jehovah our God is one Jehovah" (Deut. 6:4). Even men without the Bible have so much evidence in nature that they are without excuse, if they do not see the unity, power, and infinite goodness of God, the Maker and Governor of all (Acts 14:17; Rom. 1:20).

When God promised old, childless Abraham an innumerable progeny to occupy, centuries later, a land three or four times as large as Texas, he was pleased to grant Abraham the assurance he asked. At God's direction, Abraham divided some animals into halves and laid the pieces opposite each other with a passageway between. From time immemorial when two or more parties made an important covenant, they, to seal the compact, walked together along such a passageway. God used this then ancient, familiar ceremony as Abraham's pledge. But very singularly only a flaming torch, representing God, passed between the pieces of the offering.

The reason Abraham did not so pass was twofold: first, he was only the recipient of a free promise and was not himself promising anything; second, the relationship between the two was so personal, unifying, and binding that any difference between them, needing a mediator to compose, was impossible. "Abraham my friend" (Isaiah 41:8), was God's own characterization of this remarkable man. To his friends, the promise of the great "I am that I am" (Exod. 3:14), is always, in both natural and religious matters, enough.

Both the circumstances under which and the manner in which the temporal Mosaic covenant was made preclude the idea that it was to supersede the Abrahamic covenant. Despite all that God had done for them in Canaan, Egypt, and the wilderness, over a period of 430 years, the Hebrews utterly failed to understand and appreciate God's promise to Abraham. Moreover, they were so far from realizing their great distance from God and the depth of their depravity that the indirect, parenthetical, legal covenant, with its mere angelic ministry and human mediator, became necessary to reveal to them their miserable moral condition.

Since in God's promise to Abraham only one party was bound, there could be no mediator to arrange terms between two parties. But in the inferior Mosaic covenant much mediatorial work was required. Moses made three up and down trips between the people at the base and God at the summit of Mount Sinai (Exod. 19). Even after the people in ignorance and conceit had lightly answered Moses, "All that Jehovah hath spoken we will do," Moses toiled up and down the rugged mountain twice more, cooperating with God to solemnize and sanctify the occasion, to deepen the people's sense of sin and separation from God, and to lead them to make their side of the contract profoundly religious and sacred. But even so, they had scarcely agreed to the terms of the covenant before they flagrantly broke it with their golden calf. So much for men under law, flesh, and self.

All this underlies Paul's reasoning with the Galatians when he says of the Sinaitic covenant: "It was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one, but God is one." In dealing with each other, God and his sons are not two parties, requiring the services of a mediator. Christians are so incorporated into Christ's personality, so instinct with his life that one nature serves the whole Christian organism—head and body alike. They are so surrendered to Christ, so identified with Christ, and so absorbed into Christ that, with all differences and discords silenced, Christ and his friends (John 15:15) become one party, with all need of human mediation forever eliminated. What else can Christ's high priestly prayer to his Father, "That they may all be one, even as we are one; I in them, and thou in me, that they may be perfected into one" (John 17:22, 23) mean? Paul thought this reasoning should show the Galatians their folly and sin in thinking that the law could add anything to God's everlasting promise to Abraham, fulfilled in Christ. He hoped it would crush their legality completely and permanently. Can Christians, now, but learn and yield themselves to the truth that God through Christ in the Spirit takes them to his great fatherly heart in a gracious, loving, friendly, personal oneness, they will have the only way of pressing "on unto perfection" that infinite wisdom, power, and love provide.

Law As A Jailer

Because all men are foolish and slow of heart to believe that law never makes alive, but ever kills, Paul, to his beloved Galatians, yearningly lingers over this vital truth. In the last of Gal. 3, he represents law as a jailor who herds all men into a vast house of death, and securely locks them in. Man is truly a sinner by nature. When he knows but little law, he is a slave to his unbridled flesh. Since "the power of sin is the law" (1 Cor. 15:56), when he knows law he becomes a rebel, therefore a greater sinner, by breaking it. Verily, law is a huge jailor who has men fast confined in his great jail till—"Till the seed should come to whom the promise hath been made." Law, therefore, with his massy, iron key of sin, curse, and death shuts all in his prison till grace comes with her golden key of faith, justification, and life to open doors for all who, to their imprisonment, prefer freedom. Why do doomed men even hesitate to accept deliverance from sin by God's unmixed grace and their unmixed faith!

The final teaching of the chapter is that Christianity is a universal religion, without restrictions of race or rite. "There can be neither Jew nor Greek . . . bond nor free . . . no male and female; for ye all are one man in Christ Jesus." This does not mean, of course, that Christianity obliterates distinctions in races, social status, and sex, but that, ignoring such things, it offers equal blessings and opportunities to all human beings alike.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

What About Various Versions?

Continuing our discussion of English versions of the Bible let us notice how the Bible has come to us in our mother tongue. Originally it was written by inspired men mainly in the ancient languages of Hebrew and Greek. Although we do not have the original parchments which were written we have more than 4,000 ancient manuscripts containing portions of the Bible as they were copied in early centuries. The three most important of these manuscripts are the two in the British museum (Alexandrian and Sinaitic) and the one in the Vatican library. The remarkable fact is that not one of these was used by the translators of the King James version in 1611 and yet there were enough other manuscripts to give us a good translation. Due to the large number of ancient manuscripts available to scholars we today can know more accurately exactly what the inspired writers actually wrote than at any time since the third century after Christ. No book as old as the Bible can be so accurately established as to its text as the Bible.

It is sad to contemplate that the Bible was not translated into our mother tongue until 1384 when John Wycliffe of Yorkshire, England, completed his translation. While he was seeking to put the Bible into common speech so that no man would be "so rude a scholar but that he might learn the words of the gospel according to his simplicity," Gregory XI issued five edicts ordering his arrest. He was sheltered by Oxford University, but after his death his bones were ordered dug up from the church cemetery and cast into the river Swift by the Roman Council of Constance of 1415. About 170 copies of his Bible are in existence today.

In 1525 Tyndale translated the New Testament and printed it. The Bishop of London ordered it burned, and even in Holland the ecclesiastical authorities caught him and had him strangled and burned at the stake for the crime of translating the Bible into the English language. His last words were these: "Lord, open the king of England's eyes." This was October 6, 1536. Nearly a century later, King James authorized the translation which was issued in 1611. Much of Tyndale's translation was preserved in the King James version.

In between these two great translations were such Bibles as the Miles Coverdale Bible, the Matthew's Bible, the Great Bible, the Taverner's Bible, the Geneva Bible, and the Bishop's Bible. Forty-seven men served on the committee for the King James translation and when they brought forth this, the greatest document in the English language, they were bitterly criticized for translating the Bible from the stately Latin (which few understood) into the "barbaric English" of the street.

I love the King James. I believe it holds a place in the hearts of the English-speaking people which none of the modern versions will take from it. No matter what the publishers of the new version say in their advertising, do not give up your King James Bible for your family and public worship! Keep a copy close by at all times.

In 1881 an English Revised Version was brought out and in 1901 an American Standard Version was published with approximately 100 scholars from both countries participating in the translating. It is recognized by most scholars as the most accurate, word-for-word translation. For a standard version, it is the best one to have to refer to. The archaic language of the King James' time has been removed for the most part, and it can be understood. As you read the various

modern speech translations it is good to check controversial questions with this version.

Next week we shall discuss the Revised Standard Version of 1952.

"THE HARVEST IS GREAT, BUT THE HELPERS FEW"

When Jesus looked out upon the vast crowds that came to hear him he was moved with pity for them for they were so bewildered and miserable. They were like a flock of sheep with no shepherd. Then he uttered this profound statement of the situation: "The harvest is great, but the reapers are few."

How true that is today in this world with 2,300,000,000 souls. In America alone there are 10,000 communities without any kind of church or religious assembly at all, to say nothing of those without a church after the New Testament order. From the best information available it seems that there are at least 1,200,000 members of the church who are holding to the simple New Testament worship and organization. These people are meeting in some 15,000 congregations. Yet, there are only about 7,500 men who are giving full or part-time in publicly preaching the word, and only some 4,000 of those are giving time during daily working hours. The others are working regularly at some job and preaching some on Sundays.

So, you can understand why there is such a shortage of gospel preachers. And the indications are that this shortage may increase rather than decrease for the congregations are beginning faster than men are preparing to preach. Many churches which used to be unable to support a preacher are now supporting one, and churches which formerly had only one are now supporting two or three at home and away from home. An estimate of the number of young men now preparing to give full time to preaching the gospel runs around a thousand including those in school and those training in local churches. Probably fewer than 400 will be entering full-time service this year. By the time they have completed their preparation and are at work in the field there will likely be at least that many more congregations at home and abroad. Then a number of older preachers will retire or pass on. So, unless more workers prepare to enter the field the plentiful harvest will not be reaped.

This means that more young people should prepare to give full-time service to the Lord. It means that more Christians who earn their livelihood by other means should be preparing to move to communities where they can help start a new church of the Lord or to help teach and preach where they are.

The harvest today is indeed plentiful, but the reapers are still few. Let us pray that the Lord of the harvest will send more reapers in our time. Then let us work to help bring about an answer to that prayer. The greatest need of the church today is qualified young men and women to give more of their talent and time to teaching the word and practicing pure and undefiled religion. "The harvest is great, but the reapers are few."

Let us pray daily that this situation may be improved!

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EDITORIAL

G. H. P. SHOWALTER, Editor

FAMILY PRAYER

Good men, in all dispensations and ages, have been praying men. Wicked men and hypocrites may pretend to pray, but he who thinks he can be a Christian without praying, deceives himself as much as if he should imagine himself in heaven while on earth. We are commanded to pray always, everywhere; and for all men. It is said charity should begin at home; so say we of prayer. First we must pray for ourselves, before we can make an availing prayer for anyone else. We believe in family prayer, and it is the especial object of this brief article to invite attention to it; but we think no one is qualified to pray with and for his family, unless he is given to private devotion. And we say with emphasis, no head of a family ought to be called on to pray in the congregation, unless he prays regularly at home. There is something to me exceedingly inconsistent in the idea of a brother praying in a congregation, who does not pray for and with his family.

Is it possible for children to be impressed with religious truth by the parents, unless they, morning and evening, call the family together and read the word of God, and in prayer thank and adore him, confess their sins and unworthiness, and ask for the help and blessing of Jehovah? The benefit and pleasures of family prayer are so great, that it is but reasonable to conclude, that nothing but circumstances beyond our control, making it impossible, would cause its omission. In a recent tour through a portion of the state, among many brethren, we witnessed numerous things gratifying and cheering—zeal, liberality, and activity in the cause.

The brethren, of late, have built many good and commodious houses of worship, and a number are about being erected. A deep interest is felt and manifested for improvement in music. But we are constrained to say, from all we saw, we concluded that family worship was greatly neglected. When there is no prayer in the family, we conclude the members thereof do not engage in private devotion. We are required to assemble ourselves together for worship on the first day of the week, but we conceive the true worship of God contemplates something more than services once a week; we believe it requires the family altar to be erected and surrounded, that we may draw nigh in confidence to the throne of mercy every day.

The Jews had their Sabbaths and annual festivals, and sacrifices, and also their daily sacrifices. "Now this is that which thou shalt offer upon the altar: two lambs of the first year, day by day, continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even. This shall be a continual burnt offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you, to speak there unto you, and there I will meet the children of Israel."

If under the Jewish economy the slain victim was placed upon the altar every morning and every evening, should we not, as continual worshippers of God, present a living sacrifice—our bodies—as often before the Lord? The priests not only offered a lamb, morning and evening, upon the burnt altar, but they were commanded to burn incense upon the altar of

incense which was in the holy place, every morning and evening. "And Aaron shall burn incense thereon, sweet incense, every morning, when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord, throughout your generations." The offering of the lamb, and the burning of the incense morning and evening, are called a continual offering and a perpetual incense, and we do not think it unsupported conjecture, when we say, to pray every morning and every evening, is to "pray without ceasing," to pray always—to be instant in prayer. The Psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, Most High! To show forth thy loving-kindness in the morning, and thy faithfulness every night"—Psalm xcii, 1, 2. He says, "Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice"—Psalm lv, 17. It is said of Daniel, "He kneeled upon his knees, three times a day, and prayed, and gave thanks before his God"—Dan. vi, 10.

If those who live under the law were so devoted, and delighted with frequent communion with God, shall not we who live under grace, and have tasted of redeeming love, day by day, from the fulness of our hearts, express deep and unfeigned gratitude to God and the Savior, shall we not gladly embrace every opportunity, through our faithful and compassionate High Priest, to draw nigh unto the God of all grace and consolation. We long to see the time, and we pray God to hasten the blessed and glorious day, when there shall not be a family in the whole church which is not regularly engaged in reading the Scriptures, and prayer every morning and evening.—Bible Advocate in Millennial Harbinger, Vol. 7, Series 3, 1850.

The Church At Plains, Texas

Luther G. Roberts

It was the good pleasure of mine to do the preaching in a meeting during the past March for the new congregation in Plains, Texas. This meeting, as previously reported, resulted directly in four being baptized and one being restored to the church. The congregation in Plains was started in October of 1952. Since the first of 1953, Brother Cecil Allen has been working full time with this church. He is doing an excellent work and the church has grown considerably since his arrival.

There is an excellent opportunity for the establishment of a strong congregation in Plains. However, they are handicapped due to lack of a building of their own. They are meeting in the courtroom of the old courthouse. This is far from satisfactory. The members of the church are able to buy a lot for a building and have already or, at least, have plans to secure a lot immediately. The church does need money to assist in the erection of a church building. Although I have made very few appeals through the gospel papers for churches, this is such an urgent need and so worthy a cause that I am happy to make this appeal to Christians everywhere to help this needy project. They do not need a "big" amount of money, but if they could get \$3,000.00 they could build a house that would greatly strengthen the cause of Christ there. Why not some churches in Texas help this sister congregation to secure a sorely-needed house for worship and work! Send your contributions to Brother W. L. Ham, Box 16, Plains, Texas.

FROM THE HARVEST FIELD

Joe W. Cramley, 500 S. Roberts, El Reno, Oklahoma: One baptized. One returned to duty.

Bill Thompson, Lufkin, Texas, April 19: Two baptized, one restored, one by membership at Fourth and Groesbeck today.

Levi Gentry, Box 369, Huntsville, Texas, April 20: Brother Tex Williams of Boles Home, Quinlan, Texas, concluded a great meeting with the Huntsville church last night. Six were baptized and four restored.

Horace W. Busby, Fort Worth, Texas, April 15: The meeting with the church in Abernathy, Texas, April 5-12, resulted in 20 baptisms and about fourteen restored or identified.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, April 14: Any church in need of a preacher to hold their summer meetings may write: Brother U. R. Forrest, minister, Akron, Michigan.

Raymond Whittington, Carthage, Texas, April 15: Brother Thomas D. Rose of Shreveport will preach in our meeting May 4-13 with services each night at 7:30. Bill Cook of Carthage will direct the singing.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, April 14: Sixteen persons came forward confessing faults and asking the prayers of the church during the month of March at Broadway and Madison Church of Christ in Springfield, Missouri.

W. Earl Mansur, 241 E. Arlight, Monterey Park, California, April 15: Interest, attendance and contributions are doing well with the church in Montebello. Our building is nearing completion and we are anxious to move in some time next month.

Jack Meyer, Jr., Box 21, Cyril, Oklahoma, April 16: One was restored in a meeting which closed here April 14. Twelve men preached. The church here recently began publication of a monthly religious paper which is mailed to every local and rural box holder.

A. E. Findley, Refugio, Texas, April 14: C. R. Nichol and Austin Taylor have just closed a fine meeting here. People attended from 21 surrounding towns. Two were baptized, one restored, and one placed membership. The church was also made stronger by having had these men labor with us. To God be all the praise.

M. F. Manchester, Comanche, Texas, April 13: We closed a good meeting last night with Brother Cecil B. Deuthitt of the Southside church in Brownwood doing the preaching, and it was fine indeed. There were eight baptized and one placed membership. I will hold a meeting some time in the future for the brethren in Brownwood. The work here is in good shape.

James O. Wilburn, Box 11, Gruver, Texas, April 14: In our spring meeting, seven were baptized, two restored, and two added by membership. New Records were made in all phases of our work. A. C. Williams did effective preaching and O. F. Shewmaker helped greatly by directing the singing. I will assist the church at Goodwell, Oklahoma, in a meeting beginning May 1.

Gordon L. Downing, Floydada, Texas, April 13: Attendance is increasing at each service. We had two baptisms yesterday in our services. This makes seven baptisms since we began our work here.

Ernest McCoy, Borger, Texas, April 17: Three have been baptized, four have placed membership and eight have been restored in the past three weeks. We used chairs in the aisles for the second worship service last Sunday.

D. Lomax, Dallas, Texas: Brother C. R. Nichols of Clifton, Texas, will begin a ten-day gospel meeting May 17, at the Arcadia Park church. Brother A. D. DeLaughter, our regular minister, is out of the hospital now and will be back with us very soon.

Ben West, Lampasas, Texas, April 17: Two hundred and twenty-two were at prayer meeting Wednesday night. A man and wife were restored from the anti-class group and one was identified. Interest is good. Perry Wilmeth will talk during our gospel meeting, June 15-23.

A. E. Wickham, Roscoe, Ohio, April 13: I am in a good meeting at Chandlerville, Ohio. Interest is good and I baptized three persons yesterday. The work is going along good at the East Main Street Church of Christ in Coshocton. I speak to large crowds when I am there.

Robert C. Jones of Southside, Ft. Worth, Texas, is in a very interesting meeting with the University Avenue Church at Austin, Texas, as this paper goes to press. To date, to men have been baptized, and one brother has been restored. Further good results are expected before the meeting closes.

William H. Price, 235 South "H" Street, Exeter, California: The meeting in Venice closed with two baptisms and one restoration. Brother Morgan Taylor has recently moved there to work with them. We had fine cooperation from surrounding congregations.

Tom Walker, 1135 Hollywood, Dallas, Texas, April 20: The church at Mt. Tabor in Madison county will have their first homecoming, Sunday, May 10. We are expecting a large crowd. After the morning sermon we will have a basket dinner on the beautiful church lawn. At 2 p.m. there will be singing and short talks from the old-timers.

Clarence Gobel, 1157 E. Mabel, Tucson, Arizona, April 13: Brother Robert H. Bell of San Diego closed one of the best meetings in the history of the congregation here, last night, the 12th. There were two baptisms and much good was done otherwise, we feel certain. There was an average attendance per service of 82, and only about 35 members in the congregation.

Claude McClung, 1614 West 2nd Street, Arlington, Texas, April 13: I moved to Arlington, 13 years ago, and saw the great opportunity here, I thought, but it has passed my greatest conception of growth. The church, with whom I labored four years and eight months, is now one of the best in north Texas. They are planning another congregation soon, and it is badly needed. I labored with the Oaklawn congregation in Ft. Worth for six years, and they're do-

ing a wonderful work there with Hood Wilkins as preacher. I'm now with the Mansfield congregation, in my third year there, and they're growing nicely. I have just closed meetings with the N.E. congregation of Ardmore, Oklahoma, with good results, and Sudan, Texas, with much good accomplished. I left them rejoicing over the wonderful results. If you're at all interested in Arlington, the fastest growing section of north Texas, write me, and I'll be glad to assist you in a location where many Christians dwell, and more coming.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, April 14: Gilbert Copeland of Wichita Falls, Texas, preached in a meeting at Broadway and Madison Church of Christ, Springfield, Missouri, from April 3 through April 12. Brother Copeland was at his best, and the church profited greatly by his lessons. Two persons were baptized and four restored. The next meeting at Broadway and Madison will be June 1-10 with Cleon Lyles of Little Rock, Arkansas, doing the preaching.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma, April 17: We broke all records last Sunday in Bible study attendance with 373 present. Interest is running high in the Lord's work in Seminole. Twenty-four have responded to the invitation thus far in '53. The broadcasting of the Sunday evening service from the auditorium is creating a lot of interest. Cleo Wallace and Glenn Boyd will be with us in a meeting beginning May 31st. We will also conduct the vacation Bible school during this meeting.

C. B. Thomas, Corpus Christi, Texas, April 15: There were twelve responses during our last meeting in which Brother Burton Coffman from Washington, D. C., did the preaching. Four of these were baptized. The others were restorations and transfers of membership. We had the best interest and attendance throughout the meeting that we have ever had. Brother Coffman was invited to help us in another meeting in 1956, the Lord willing. With Brother Jule Miller now associated with us as full-time educational director, we are looking forward to greater things in the Lord's work here.

Woodrow W. Hughes, Box 202, Healdton, Oklahoma, April 11: Joe Laird has accepted the invitation to work full time with the Healdton church beginning about the middle of July. We all rejoice for we believe his coming will mean much to the church here. He closed a fine meeting here last Wednesday night with 11 baptized, eight restored, and one identified. My family and I plan to be in Grand Forks, North Dakota, the first Sunday in July to begin the Lord's church in that city of 35,000 souls. We know of only one member in that city. The church in Hereford, Texas, is supporting us in this effort.

Jesse M. Kelley, Jacksboro, Texas, April 17: The termination of my work with the church at Jacksboro will come after school is out in May and not later than August 1. We have labored with these brethren here for approximately two years and have enjoyed every minute of it. Considerable growth in all phases of the work has been realized, and we are happy to have had a part in it. We have made no definite arrangements concerning future work. If any should wish to correspond concerning local work, I may be reached at P. O. Box 793, Jacksboro, Texas, or phone 4459. My successor has not been named.

O. H. Tallman, Pensacola, Florida, April 20: One was baptized and one restored at the church of Christ here yesterday.

Mrs. James H. Warner, Newton, Texas: We have been using your book, "Simplified Bible Lessons" on the Old and New Testaments and we find it most helpful in our Wednesday night Bible study.

Homer Putnam Reeves, 229 Hollywood, Dallas, Texas: One was baptized and two came by transfer on April 12. Sunset will move into her new building in mid-June. The new location is 235 W. Jefferson Boulevard.

Oliver C. Cunningham, 406 Chestnut Street, Cookeville, Tennessee, April 20: I will preach in a gospel meeting at the Green Hills Church of Christ, Nashville, Tennessee, June 14-21. Brother James H. McBroom is the regular preacher there.

John H. Gerrard, Box 735, Aurora, Illinois, April 20: Two placed membership and one was restored yesterday. The work here improves steadily. If you have friends or relatives that have moved to this section, send us their names and addresses and we will look them up. The church building is located at 529 Clark Street. Visit us when coming our way.

Alan R. Hill, Station A, Box 444, Abilene, Texas: I plan to spend the summer singing for gospel meetings and have only arranged work for the month of June. I have had considerable experience in this work and will be glad to serve anywhere needed. The elders of the Beacon Hill Church of Christ, San Antonio, Texas, my home church, can speak for my work.

Stanley Singleton, 409 South 4th, Kenedy, Texas, April 11: I am leaving the work in Kenedy to take up work with the Wood Street congregation in Denton, Texas, beginning the first Sunday in May. I shall begin with a meeting there, May 3-10. The work in Kenedy has been very pleasant and profitable to me. It is a good work. They have not selected a man to work with them here. We are anticipating and looking forward to a good work with the church in Denton.

Joe H. Morris, 2707 Kentucky Avenue, Paducah, Kentucky, April 13: The work at Clements Street continues to make progress. Every phase of the work is growing. One was baptized, one identified, and one confessed unfaithfulness last week. Two were baptized yesterday. I begin a meeting with Center Street in Owensboro, Kentucky, on April 20th. Our Monday through Friday radio program is attracting more listeners than any program I have ever broadcast. Hear it! WPAD, 1240 kc, Paducah, Kentucky.

James P. Miller, Orlando, Florida, April 15: The brethren met for the first time in Clermont, Florida, at 3:00 p.m., Sunday, April 12, in the community building in Kehlor Park. There was a total attendance of 50 with a contribution of \$51. Clermont is in the rolling hills of the citrus country of Central Florida and is an excellent location for a new church of the Lord. Anyone who knows of brethren that live at Clermont, Minneola, Groveland, or surrounding towns, please get in touch with Ray Coon in Clermont. They plan to continue meeting at 3:00 with different speakers from the Jefferson Street congregation in Orlando assisting them until further notice.

L. A. Douthitt, Chattanooga, Tennessee, April 17: I arrived in Paris, France, at noon, April 14th, and am feeling fine. The sea was rough most of the way. Mr. Fitzgerald, the purser in first-class, called me and requested me to conduct the services at 11:00 a.m., April 12th, in the first-class auditorium. I preached to a large audience on the S. S. United States—the largest I ever saw assembled on a ship. After the sermon the head officer asked me to preach again on my return voyage. I go from Paris to Rome tomorrow, April 15th.

Jess Hall, P. O. Box 401, Paducah, Kentucky, April 13: During our meeting, April 5-12, six were baptized and four were identified with us here at Broadway. Joe Malone did the preaching and Foy Hall led the singing. Both of these men did a splendid work with us during the meeting and we felt that the members who faithfully attended the services were all strengthened. All those baptized were grown people and four of them had been members of the Baptist church. I will begin my part of a meeting in Fort Worth, Sunday, April 19, with the Birdville congregation.

Lester L. McElrath, Cheyenne, Wyoming, April 17: I will be available for full-time work about May 1st, 1953. I attended school at David Lipscomb College in Nashville, Tennessee. I have preached in about nine states including Texas, New Work, Tennessee, Alabama, and also Nebraska and Wyoming. I am a married man with just my wife and I up to now. I am 31 years old, and am doing missionary work at present in Nebraska, and teaching a Bible class here in Cheyenne, on Wednesday nights. I can be contacted at the following two addresses: 1601 East 19th Street, Cheyenne, Wyoming, care of W. H. Hale, or Lester L. McElrath, 1124 Van Tassel Terrace, Cheyenne, Wyoming.

B. C. McCarley, San Angelo, Texas, April 16: I closed a good meeting on March 25 with the Harlingen church. Four were baptized and one restored. April 20th I begin with the Central church in Denton, Texas. Brother Otto Foster was with us five nights beginning on March 30th and the lessons were splendid. We believe it to be one of the most profitable meetings we have ever had. He discussed, "Scriptural Church Government." On April 26th he will be back for a discussion of "Church Finances." Brother Paul Southern of Abilene Christian College will be with us for an eight-day meeting beginning on May 3rd. The Santa Rita congregation is growing with about 30 additions since the first of the year. I am beginning my third year with this good church.

J. Enmett Wainwright, 547 East Walnut Avenue, El Segundo, California, April 16: Several months with the fine group meeting at 1330 South 3rd Street, Las Vegas, Nevada, were quite profitable. They passed through severe experiences and I was permitted to suffer with them; now we all rejoice in the manifestation of God's sustaining grace and overruling providence. Several mature persons were baptized, some restored, and others placed membership. Brother B. L. Bedwell will assist for some time. I'm being called to assist the new work in my home town, 406 East Grand Avenue, El Segundo; and it is encouraging to have the elders of Hermosa Beach, Hawthorne and Inglewood, heartily endorse my association with the new work in a splendid down-town location with excellent facilities.

Robert F. Turner, "Rocky Roost," Prescott, Arizona, April 17: The year of '53 has been a busy one—with promises of more to come. I spent most of January with the Westside church, Phoenix; then began a meeting tour which has taken me to Hartford, Connecticut; Carlisle, Pennsylvania; Brookston, Indiana; Franklin, Indiana, and Greggton, Texas. I am at present engaged in a good meeting at Overton, Texas, and will go from here to Oakdale, Texas, and Visalia, California, before returning to Prescott. After directing a vacation Bible school in Prescott, I go to Conway, Arkansas; Chico, California, and Susanville, California, for meetings. I will spend most of August in Prescott before beginning my tour of fall meetings.

Hugh M. Tiner, Los Angeles, California, April 13: Just closed a very successful meeting at Wenatchee, Washington, with 54 additions. Of this number there were 31 baptisms. The success of the meeting was due to the fine work being done here by Seth E. Rehkop, the local evangelist, who is well known and loved throughout the community; to the fact that this congregation has a group of elders and deacons of faith, vision and courage; and last to the fact that all members of the congregation have a mind to work. The church is located in Wenatchee at Okanogan Avenue and Kittitas Street. The success of the meeting was also due in no small measure to the fine cooperation of the Cascade Street congregation. There is now full fellowship between these two fine congregations.

Jimmy Wood, Odessa, Texas, April 17: I closed a gospel meeting at Levelland, Texas, on April 5th. We had a very enjoyable and profitable meeting. The church at Levelland is one of the friendliest that I have ever seen, and Brother J. V. Davis is doing a wonderful work with them. The meeting resulted in four baptisms, two to confess errors of the Christian church, and 14 restorations. Our work here at Northside in Odessa is fine. We lost 100 members to the new congregation that was started here on March 15th, but we are confident that our building will be overflowing again before too long. Our Bible school attendance is below the 300 mark now, and our contributions are off some too, but we believe we can carry on our present program of work. When in Odessa, we would be glad to have you worship with us. Also, if you know of any in Odessa who are not attending services, we would be happy to receive a letter from you about this.

TEXAS NORMAL SINGING SSCHOOL

We wish to call attention to our half page ad in the Firm Foundation of recent issue. Applications are coming in and we are anticipating a good enrollment this summer. In case you cannot find this particular copy of the Firm Foundation, we would suggest that the age of enrollment is from 12 years of age and on up. The complete cost of room, meals, and instruction for the school is \$65.00. Remember, our work is devoted to training song leaders, song writers and teachers for the churches of Christ. Send all mail and inquiries to our winter address, P. O. Box 293, Crystal City, Texas, until June 1st. An early response will be profitable to you and helpful to us. Remember this is our 8th Annual Session with students having come from 17 states. If there should be someone who would like to finance a student we always have those whom we can help. Sabinal, Texas.

Milo Sullivan, Buffalo, Texas, April 20: We had a good day yesterday. One confession and baptism. We had a nice congregation out in the afternoon for our singing. That rounded out my forty-sixth year of preaching and also my wife and I got married on the same day forty-four years ago. I can conduct a meeting where needed in August. I preach the plain gospel of Christ and I love it. I refer you to the church in Buffalo where I've been preaching for the past fifteen months.

G. L. Mann, Fayette, Alabama, April 15: A man and his wife were baptized here last Sunday night. The work generally is in good shape. Contributions continue to increase and we are doing more work than ever. On May 1, I begin my fourth year here. Maurice M. Howell of Birmingham, Alabama, will be with us in a meeting May 17-24.

O. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, April 15: Was with the North Houston congregation in opening meeting of their new building. Twenty-one were baptized, thirty-eight restored, and six placed membership. This church has a good eldership and Idus England is serving well as evangelist. Next meetings will be at Pueblo, Colorado; Valdosta, Georgia, and Oak Ridge, Tennessee.

Edward J. Craddock, 1714 Cass Street, Nashville, Tennessee, April 16: The meeting with the church in St. Augustine, Florida, resulted in two baptisms and one restoration. Ralph Lemon is doing a fine work. The present meeting in Ft. Lauderdale assisted by W. Ray Duncan and J. B. Cox has yielded five restorations and special interest so far. I begin with Emerson Flannery in Cullman, Alabama, the first Sunday in May.

George True Baker, Kermit, Texas, April 13: Brother Wallace Layton has just concluded a meeting with the Eastside congregation in Kermit. Two, a man and his son, were baptized thus uniting a whole family in the Lord. Good crowds, good interest, and many visitors characterized the meeting. With 204 present on the last Sunday of the meeting the record for Bible study was broken. This congregation is doing more work and showing more enthusiasm than at any time in the six years I have worked here.

Charles E. Wilson, Cambridge, Kansas, April 13: Our spring meeting started April 8 with Brother Dale E. Church doing the preaching and his son, Oran, leading the singing. Attendance and interest have been excellent with many neighboring congregations attending each evening. I am leaving here about the middle of May. I do not know yet where I will locate. I am to assist Brother Olice Cruise in a meeting at Herington, Kansas, beginning April 23, with the possibility of taking over the work there.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, April 17: The meeting at Clarksville, Arkansas, closed with six baptisms and four confessions of faults. Waldon Tarpley continues to do a wonderful work with the church in that city. He is an excellent helper in meeting work. The Lord willing I shall be with the Clarksville church for my third meeting with them in the fall of '54. My next meeting will be with the congregation in Okay, Oklahoma, from June 16-25. We are enjoying a great work in New Orleans with the Carrollton Avenue church.

B. E. Bawcom, 926 N. "C" Street, Arkansas City, Kansas, April 14: A meeting was closed at Wellington, Kansas, last Sunday evening in which I preached. One was baptized and one came from the Christian church. Ray Wright is doing a good job with them as preacher. The brethren plan the erection of a new building which is badly needed. They have a membership of some 250. This is one of our good churches in Kansas.

H. Alton Wimbish, Box 468, Spearman, Texas, April 15: I have not reported my work for some time but I have been busy. After four years' of pleasant work with the church at Chandler, Arizona, I have now been with the Spearman church almost two years. The work here is growing and we are having record crowds for the Bible classes and for regular services. The contributions are good also in spite of the dry weather in this section. Two were baptized Sunday night and several have been baptized in recent months. Forrest D. Moyer, of Tucumcari, New Mexico, will be with us in a meeting beginning Friday, April 24th, and will continue through Sunday, May 3rd.

LECTURESHIP PROGRAM

Burbank Gardens Church of Christ, Location: Turn north off Highway 80 at Cozy Courts, Grand Prairie, Texas. Holland L. Boring, Minister, presiding. Begins at 8:00 p.m., Wednesday, April 29, 1953.

Wednesday evening, April 29—Unity Pertaining To A Growing Church—Connard Hays, Oak Lawn Church of Christ, Dallas, Texas.

Thursday evening, April 30—Developing The Church By Advertising—Hoyt Bailey, Irving Church of Christ, Irving, Texas.

Friday evening, May 1—Developing Leaders and Elders—John Banister, Skillman Avenue Church of Christ, Dallas, Texas.

Saturday evening, May 2—Developing the Singing of the Church—Tex Stevens, Elmwood Church of Christ, Dallas, Texas.

Sunday morning, May 3—Where We Are and Whither We Tend—Holland L. Boring, Sr., Local Minister.

Church Dinner, Open House, Singing at 3.

Sunday evening, May 3—Planting the Gospel in New Fields Far and Near—Norman Gibson, 4th Street Church of Christ, Grand Prairie, Texas.

Monday evening, May 4—The Relationship Of The Home To The Church—Claud Guild, Riverside Church of Christ, Fort Worth, Texas.

Tuesday evening, May 5—Other Things on Which We Agree—Chester Hill, Calmont Avenue Church of Christ, Ft. Worth, Texas.

Wednesday evening, May 6—Ministering—John W. Pigg, Superintendent of Home for the Aged, Gunter, Texas.

Thursday evening, May 7—Relationship of Young People to The Church—Holland L. Boring, Jr., Associate Minister and Song Director, Sunset Church of Christ, Dallas, Texas.

Friday evening, May 8—The Relationship Of The Teaching Program To The Church—Charles L. Heron, Arlington Church of Christ, Arlington, Texas.

Saturday evening, May 9—A Working Program Including Every Member—Homer Putnam Reeves, Minister, Sunset Church of Christ, Dallas, Texas.

Sunday morning, May 10—Faith In Following the Divine Plan—Bob Beeman, Western Height Church of Christ, Dallas, Texas.

Sunday evening, May 10—The Relationship of Women to the Church—Logan Buchanan, Hampton Place Church of Christ, Dallas, Texas.

Barton Davis, 447 W. Ross, Farmington, New Mexico: I am now in a meeting with the Eastside congregation in Albuquerque. G. F. Mickey is the local preacher and is doing a fine work under a very capable group of elders. Since beginning our two Sunday morning services, the Northside church in Farmington has broken every record in attendance and contribution. Last month the budget was exceeded by \$124.

Guss Eoff, Stockton, California, April 13: Since my last report, I preached in a two-week meeting in Watsonville, California. We enjoyed the meeting very much and the Lord certainly blessed us. There were 32 responses, 13 of which were baptisms, 19 confessed wrongs. We learned to love the brethren there and pray that they will continue to grow spiritually and in number. Brother Clayton Buzzard is the minister there and did a fine job in personal work. Brother Elbert Garretson of Fullerton, California, begins a meeting in Stockton, April 20, to continue through May 1, 1953. During the month of March in Stockton we had 23 responses: 18 confessed wrongs, four were baptized, and one placed membership.

David V. Fultz, 315 E. 6th, Winfield, Kansas, April 6: Work with the church here continues pleasant and profitable. Eight have been identified, one restored, and nine baptized since the first of the year. We begin our fourth year with this congregation the first of June. More is being done by the brethren here in the way of mission work than ever before. Our latest undertaking is to raise funds for the building program in St. John's, Newfoundland. Those interested in having fellowship with us in this endeavor should send contributions to H. A. Sipe, 2104 Simpson, Winfield, Kansas. In a recent meeting at Yale, Oklahoma, my birthplace, four were baptized, and local interest was good throughout the meeting.

Max T. Neel, 2700 Pine Avenue, Waco, Texas, April 6: Our meeting at Ennis was most pleasant, and we trust profitable. When the meeting closed, six had been baptized, and two placed membership. After the meeting, the next night in fact, one was baptized and one restored, and others shortly thereafter were baptized. Brother Tillit S. Teddlie has done a wonderful job there. The church seems to be ready to do a grand work. We were invited back next year, and accepted. The work at Herring Avenue is still going well. We will soon begin construction of our Bible school annex. We set a new high yesterday, with 400 present for classes. Three placed membership. The Lord willing, I shall begin a meeting April 20 to go through the 29th with the church at Conroe, and Brother J. Cleo Scott. Pray for us!

Alvin Jennings, P. O. Box 1023, Saskatoon, Saskatchewan, Canada, March 30: We witnessed two more baptisms at YMCA swimming pool two weeks ago. One was a young lady, 25 years of age who states she has not ever come in contact with any church that preaches the Bible just as she has read it for herself. The other was a woman who taught the truth about 50 years ago in Nova Scotia, but in living in places in Canada where there was no church of Christ, she has delayed obedience until the present time. We thank the Lord we were able to reach these two fine folks who were looking for what the Lord taught, but had as yet not found any man "to guide them." We were also encouraged by the coming last week of two young folks from Texas who moved here to get secular jobs, and to help with the church in any way they can while here.

Raymond DeSpain, P. O. Box 172, Blanco, Texas, April 6: Yesterday brought to a close our spring meeting. Brother Quentin Dunn did the preaching in this effort. One confessed neglect of duty, three confessed their faith in Christ to be baptized. The work here continues to make progress. Our next meeting will be the second and third Sundays of July. Brother Jess Hall of Paducah, Kentucky, will do the preaching in this meeting. When you are passing through this little hill country town, stop by and worship with us.

J. Odes Forshey, 1308 E. Jefferson, Boise, Idaho, 1308 E. Jefferson, April 6: This summer will conclude two years' work with the congregation here. I plan to make a change at that time. We believe progress has been made in the work here, and there have been a number of additions. Our remodeling program will soon be finished giving us extra class rooms and increased auditorium space. Our services yesterday set a record in both attendance and contributions for this year.

James W. Reynolds, 135 Vernon Place, Pueblo, Colorado, March 5: March 18-29 I was in a meeting with the 6th & Iowa congregation in Chickasha, Oklahoma. Five were baptized and two restored. Brother Bob Hawkins has done a fine work with this congregation. Beginning Sunday, April 19th, to continue through the 29th, Brother C. E. McGaughy and Brother Palmer Wheeler will be with the church here in a gospel meeting. Naturally we are looking forward to a great meeting. Several have responded to the invitation here since our last report.

L. Arnold Watson, 7350 Chase Road, Dearborn, Michigan, March 26: Hugo McCord closed a very successful meeting with us last night in which three were baptized and confessed wrongs. Interest and attendance ran high throughout the meeting, perhaps the best from the local membership since I have been here. Brother McCord did his work splendidly and endeared himself to all. Bids are now out for our expansion program

which will enlarge and add new class rooms to our building. Last Lord's day we set a new record in class attendance since we have moved here. During the week of April 6 I am to speak four times on the Irvington, Lectureship, Indianapolis, on "The Church and Personal Work." April 13 I begin a meeting at Northside, Wichita, Kansas. Then to Twin City, Kansas City, Kansas, April 23, and to Taylor Center, Michigan, beginning May 11.

Robert P. Stewart, P. O. Box 459, Grass Valley, California, April 2: We are in our second month in this mission field. Things are looking up. The people here seem to have a mind to work. We have had two restorations and are looking for a few baptisms soon. There is much to be desired in Grass Valley for we have only a small number, no building, no preacher's home, and inadequate support. We are grateful that one congregation, Roseville, California, is helping us in a small way. We are confident that with God's help and your prayers much can be accomplished in this area. I will have some time for meetings in the northern California and Oregon area. Write early for a date.

Jimmy Bays, 3621 W. Second Street, Wichita, Kansas, April 1: Five baptisms and five restorations at Emporia Avenue in March. New records were set in Bible study with 353 and also for the 11 o'clock service with 454. At no session could the crowds be accommodated at the Porter-Causey debate. Call W. Curtis Porter when the truth is questioned. The Herald of Truth will originate here in Wichita soon. May 31st is the tentative date. All within driving distance plan to broadcast with us at the Arcadio on South Water Street. Rodney Wald, who sails soon for Assam, India, has completed his shots and awaits his visa. He is responsible to the elders here at Emporia Avenue (Southside) in Wichita. We invite you to worship with us when in our city.

W. L. Baze, Box 684, Quanah, Texas, April 12: After almost three and one-half years of pleasant and very profitable labor with the congregation here, I have submitted my resignation, effective as soon as I located a suitable work to which to move. The elders and many of the congregation have graciously told me that the work here is in the best condition ever, and that there have been more responses to the invitation, better attendance and contributions, and less

dissension, than ever in the church's history. I am happy to think that I enjoy such a position with the brethren and that I can reciprocate the love which they have for me and my family. Since I have not yet committed myself to work with a congregation, I should be happy to hear from any good church wanting a mature and experienced preacher. I expect to move by or before June 1, and so must give first consideration to those who contact me first. I am able to furnish the best of references, including the elders of this congregation who would, I am sure, recommend me highly. Brethren, let me hear from you at once.

Gordon J. Pennock, 216 Hill Street, Bismarck, North Dakota: We are presently in a meeting with Brother Leslie Diestelkamp of Minneapolis, Minnesota, doing the preaching. Our crowds are not large but we had some non-members present at every service thus far. The preaching is simple and to the point. We pray that some will respond before we close. I would like to contact some individual or church which can supply the Correspondence Bible Course which originated with the Lawrence Avenue church of Nashville, Tennessee, in printed form. I mimeographed this course about three years ago but the supply of some lessons is running low and my stencils are wearing out. You may contact me by writing to the above address.

Will W. Slater, Box 343, Hydro, Oklahoma, April 13: The lectureship in Hydro was successful in many ways. Brethren Davis, Crumley, Sparks, Finley, Shackelford, and Trent, were the speakers. Two were baptized, a soldier boy and a man about 60 years old. We are indeed grateful to these brethren for their splendid work and cooperation. It instilled enthusiasm in the members, and the church in going forward with greater determination to do more for the Master's cause. This leaves me in El Reno, Oklahoma. Brother Max Crumley is doing the preaching and I am conducting the song services. Fine attendance and good interest.

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P. D. Wilmett, 808 Hamvas Lane, Tyler, Texas, March 30: The writer is in a most excellent meeting with Brother Robert Waller and the saints at Henderson, Texas. We close Wednesday night. My next meeting will be at Magnolia, Arkansas, April 19-26. I go next to Hearne, Texas, May 4-10. Our Vacation Bible School at Glenwood in Tyler is scheduled for June 8-12. I begin a meeting with the church in Lampasas June 15, where Brother Ben West is the preacher. The work at Glenwood is growing and interest is at a high pitch. Brother Rasco, one of our elders, preached yesterday to two good audiences. Brother Carl Mitchell is scheduled to speak at both services Sunday, May 10th. When in our city, worship with us. Our fall meeting is scheduled the last week in November with Brother Elbridge Linn of Denver, Colorado, doing the preaching.

Monroe Tharp, El Paso, Texas, March 30: We are happy to report twenty-three responses for the month of March. Eight were baptized, one was restored, and thirteen were identified by membership, three of whom confessed faults and asked for the prayers of the church. The work of the church is moving along well as evidenced by increasing attendance at all services, and new records being set in Bible school attendance. In co-operation with the Grandview and North Loop churches, a teacher-training school is scheduled to be conducted here April 21-24. Teachers will be Reuel Lemmons, Mr. and Mrs. Alan Bryan, and Mrs. Mary Oler. Work will soon be started on an addition to our educational building, which we expect to have completed in time for a Vacation Bible School in August. We are still receiving names of young men in the service at Fort Bliss and contacting them. Write us if you would like us to contact any young man here.

J. D. Taylor, Gould, Oklahoma, April 4: The church of Christ here is marching on. Our lectureship begins here April 12, and a group of nearby preachers will speak beginning that night with Bill Tittle, of Hollis church of Christ, and continuing throughout the week with two speakers each night.

Mrs. Taylor and I enjoyed a fine service at Hydro, Oklahoma, church of Christ this Monday night, where we moved from to Gould, and heard a fine sermon by Brother Joe Crumley of El Reno church. I tried to say a few things about their continuing the fine work they have under way there. Hydro is where some of the Christian church leaders have come with the church of Christ. Three of their fine people came the last night I served as local minister at Hydro. Several have come since then. Will W. Slater is doing regular work there until the church gets the man they have agreed with to follow Brother Slater. Several have responded and are working while Brother Slater is preaching, or since he began his work there. Brother Slater feels others will come. We pray for many more there.

Ernest A. Finley, 250 N. Millwood Avenue, Wichita 12, Kansas: Our recent debate, held March 24-27 here in Wichita, was a glorious victory for truth. Brother W. Curtis Porter, Monette, Arkansas, met John Causey, Missionary Baptist, Little Rock, Arkansas. Brother Porter did not leave a single Baptist error standing when the debate closed. We are thankful to the Lord that he has such men of ability and courage to defend the truth. Only the most biased could fail to see that Brother Porter had the situation well in hand at all times. Since the first of the year I have conducted two meetings and assisted in a third. I had the honor of conducting the first meeting in the new

church building for the Elpyco church here in Wichita. Three responded during this meeting. In February I was in Athens, Alabama, with the Eastside congregation in a meeting. Eight were baptized and a large number of confessions of wrongs. In March Brother Wilburn Hill and I worked together in a meeting at Norwich, Kansas. In the first half of the meeting I preached, then Brother Hill took over and finished up. One was baptized. I began a gospel meeting tonight, April 6, at Isabel, Kansas. In October I am to assist the congregation at Nacogdoches, Texas in a meeting. I still have time for one more meeting in 1953. Our work here at West Douglas moves steadily along. My mother, Mrs. A. B. Finley, has accepted a position with Maud Carpenter Home as matron for the smaller girls. We are glad to have her in Wichita with us.

"PREACHERS OF TODAY"

James D. Bales

Besides being an interesting book in which to browse, I find at least two other uses for this book. First, it makes the address of various preachers available. Second, I have a difficult time keeping names and faces together, and this book furnishes me both the name and the face. The historical value of the book will be better appreciated as the years go by.

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Our Departed

ABBE—Sister Oleta Abbe was killed in an automobile accident near Hale Center, Texas, March 11, 1953. She was born to George and Mattie Coleman at Emblem, Hopkins County, Texas, July 9, 1900. She was married to H. B. Abbe March 22, 1924, at Wilson, Texas. She obeyed the gospel at New Home in 1925 and was a very devout Christian. In her passing the church here has lost a faithful and loyal member, but our loss is

her gain. She was contented with the place the Lord had given her, she was "a worker at home," devoted to the welfare of her husband, her children, and the church. Thus her influence has spread beyond the immediate family circle, and has made an abiding impression on all who knew her. Her two sons and their families are faithful members of the church. She was a person who always believed in dividing the things that she had been blessed with, with other people. Her influence will continue to exercise itself for time to come in her children and grandchildren. She is survived by her husband, an elder in the church here at Morton, her two sons, four grandsons, four sisters and one brother. Funeral services were

conducted here in the church building March 13, 1953, by the writer, assisted by Paul Foutz of Sweetwater.

JESSE BROOKSHIRE

HOLT—Ida Bernice Holt was born in Young County, Texas, November 9, 1875. She was married to J. M. Abbe May 23, 1900. To this union were born two sons: J. M., Jr., Hale Center; and H. B., Morton, Texas; two daughters: Mrs. C. R. Williams, of Hale Center, Texas, and Mrs. H. E. Kirby, Goodland, Texas. She obeyed the gospel at the age of 19 and was faithful until the Lord called her home on March 7, 1953. She is survived by her husband, the four children, eighteen grandchildren, and four great grandchildren; also one brother. Funeral services were conducted here in the church building, March 9, 1953, by the writer.

JESSE BROOKSHIRE

COX—Nora Eleanor Stewart, daughter of Reuben F. and Mary Jane Stewart, was born March 3, 1874, and departed this life March 10, 1953. She was married to George T. May May 19, 1891, at Eagle Pass, Texas. Mr. May died February 1, 1930. On December 24, 1943, she married Brother C. L. Cox at Abilene, Texas. Brother C. L. Ledbetter, a life long friend, performed the ceremony. She reared three nieces, Mrs. Callie May Bayes of Monahans; Mrs. Lottie E. Ammon of Abilene; and Mrs. Selma May Guyton of Junction. Selma died May 23, 1943. Among other children she partly reared a nephew, Emmitt T. Hensley of Fort Worth. She leaves these, along with her devoted husband, to mourn her passing. She was baptized by Brother W. A. Schultz in June, 1902, and was faithful until death. There was hardly a dry eye in the large group that attended her funeral service. She will be long missed by the church in Comanche.

M. F. MANCHESTER

Comanche, Texas.

LIGHTFOOT — Samuel Jack Lightfoot, born November 2, 1879, died March 12, 1953, at the age of seventy-three years, four months and ten days. He had been a faithful Christian for many years, an elder in the Polytechnic Church of Christ, and a good Bible teacher. He had a good family. Sister Ethel, his wife, was very faithful to the church and to her husband to the end. His three daughters: Mrs. Lois Roberts, Mrs. J. W. Hattman, and Mrs. C. R. Hendricks, are noble women. He also has ten grandchildren. The writer and Brother LeRoy Brownlow conducted the funeral service in the Polytechnic Church of Christ. A large crowd of friends were present. His body was tenderly laid to rest in Rose Hill Cemetery, all embanked in pretty flowers, to await his call to the "Halls of his God." His close friend and brother for nearly forty years.

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H. E. Pierce

In spite of the Catholic priest telling the people here that the Bible which I am preaching is "a lot of lies," and in spite of the intensified campaign of the Jehovah's Witnesses to try to keep people from hearing us, we have made very satisfactory growth during March. Our daily teaching of the Bible to a few has brought results beyond our hopes.

Chilenje led the three congregations in baptisms for the month with eleven. Two of these were baptized at Kapopo but live at Chilenje. Chlilanga was a close second with ten baptisms for the month. Nine of these came on the 30th to bring to a successful close what otherwise would have been a pretty discouraging month. Due to much Catholic opposition, heavy rains and bad roads, Kapopo was held to only one baptism for the month again. There is an old man and a Catholic teacher who no doubt threaten the people of Kapopo with being bewitched if they attend our services. That is the most effective threat to make against an African if you don't want him to do something. These Catholics certainly don't want them to hear the truth.

The rains for this season have almost completely stopped. We may have another rain or two in this month, and we could have an unusual one in May. Brick making for our heavy building program should be in progress but sufficient funds have not been forthcoming for this much needed work. We need such a small amount compared to many places but even so it is impossible for this work to be done without the help of brethren in the U.S.A. A small amount has come from England, and I have collected some pennies from the Africans. But, this won't get the job done. I am again pleading most earnestly for brethren everywhere to consider helping with this small but most urgent need. People are now standing aloof because we don't have a house to meet in. We are just meeting under the trees and they think that we will be gone in a little while so why take up with something that won't be here but a short time. When we have only a few months to do all the building for the year, we need to make use of every day to try

A BOOKLET ON OVERCOMING SORROW

Batsell Barrett Baxter

Preachers are often called upon to help those who are in sorrow. Some of us have felt the need of some attractive printed matter with scriptures and brief messages of comfort to leave with the bereaved. A 40-page booklet designed to meet this need has just been published. It contains articles by such writers as Frank L. Cox, Harold Thomas, R. C. Bell, J. P. Sanders, Elbridge B. Linn, S. P. Pittman, E. H. Hams, and Leonard Burford. Those who have suffered sorrow will appreciate this material. Copies can be obtained from the Firm Foundation. Price, 10 cents.

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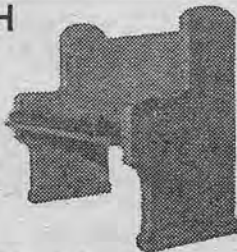
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Paul Foutz, 111 Avenue K, Sweetwater, Texas, April 1: My brother, Roy, of Nacogdoches, Texas, closed a good meeting with the Lamar Street congregation in this city on March 18. There were twenty-four responses with eighteen of that number being baptized. Last Lord's day I closed a meeting in Dexter, New Mexico, where Hugh Ousley as the evangelist. Roy Hooten of Mineral Wells, Texas, directed the singing

in a splendid way. There were twenty baptisms and restorations in this meeting. I begin this Sunday with Weslie Mickey and the Northside congregation in Fort Worth. Despite several years drought, severe economic conditions and the loss of 140 members during the past year and a half we are increasing our program of work June 1 when we assume the full-time support of Leonard Gray and family who are sailing to Port Elizabeth, South Africa, July 20.

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Correct Pattern

If a lady gives the wrong pattern to her dressmaker, she will not have the kind of a dress she wants when it is finished. It is not the dressmaker's fault, but the fault of the one who gave her the pattern. She did not examine her patterns closely, and got hold of the wrong one. The best tailor in the world cannot make the right kind of a dress by the wrong pattern.

A contractor actually started to build the wrong kind of a house, because the man who hired him, gave him the wrong blueprints. The foundation was built before the error was discovered. When the builder saw the foundation, he told his contractor he had given him the wrong floor plan. It all had to be done over at the expense of the builder, not the contractor. The contractor could not build the right house by the wrong plan.

But if the dressmaker had used her own opinions in making the dress, and refused to follow the pattern, she would have been responsible for the error. And if the contractor had received the right house plans, but changed them, he would have been responsible for the error. So those who work for other people should be careful to follow the plans placed in their hands.

In the Hebrew letter the writer says concerning the tabernacle and priests, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8:5). God gave the pattern and Moses was to fully follow it. Anyone who ever changed the Lord's plan suffered great loss. The wisdom of Moses may have suggested the propriety of changes in the tabernacle, but he was following a divine plan, so he was governed by faith, not his own wisdom.

In the New Testament we have a divine pattern of everything we need to do to be saved. We are told what to do to become Christians and we are told how to live the Christian life. Our duty is to follow the pattern.

What Do I Think of Myself?

This is an important question, and it has two sides. Paul says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). In this Paul tells Christians how they should not think of themselves, then he tells them how they should think.

There may be a wide difference between what a man thinks of himself and what the Lord thinks of him. Solomon says, "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits" (Prov. 16:2). Vanity and self-esteem are very common in the lives of men. Not many people think of these vices as being sinful. But anything that keeps a man from glorifying God is sinful. When Samuel was divinely commissioned by the Lord to anoint Saul's successor as king of Israel, he thought Eliab was certainly the man to be king. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). We think righteously only when we think soberly of ourselves.

5842 Monticello, Dallas, Texas.

The Lord's Day

Foster L. Ramsey

This article is prompted by one that appeared in the Firm Foundation of January 6, 1953, written by A. D. Wilkinson on the subject: "Sunday, The Lord's Day (?)." It is not unusual that gospel preachers find it necessary to convince Sabatarians that the first day of the week is the Lord's day, but it is exceedingly strange that a member of the church of the Lord requires such attention. In the article under consideration, the writer attempted to set up and meet all the arguments concerning the things that were done on the first day of the week having any connection with that day being called the Lord's day. He answered the question, "Why not call it the Lord's day?" by saying, "There is no divine authority for doing so." Then the writer attempted to prove that the expression "Lord's day" referred to this present dispensation of time. Here is his statement, "The text of the book of Revelation itself declares most emphatically that this dispensation is that which John meant when he said the Lord's day." Any declaration as emphatic as that should be easily found, but the Bible scholar searches in vain for the passage that makes such a plain declaration. In fact, the word "dispensation" does not even occur in the entire book of Revelation. It is certainly true, that we do not have a direct statement from the Lord saying, "The first day of the week is my day, the Lord's day." But neither do we have the Lord saying, "The Lord's day is this present dispensation."

Christ refers to one of the days of the Son of man in Luke

17:22: "And he saith unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here: or, see there: go not after them, nor follow them." These verses are a condensation of the same matter which was discussed more fully in Matthew, chap. 24. Jesus knew that terrible events awaited those of Jerusalem when that city would be besieged by Roman armies and burned. They would long to see the deliverance brought by the coming of the Son of man. Certainly this usage of "the days of the Son of man" cannot refer to the present dispensation as was suggested in the article under consideration. Those events of the destruction of Jerusalem took place in this present dispensation. Those suffering people would long for the coming of Christ, and there would be those who would say, "See here, or, See there." But Christ warned his disciples not to follow such false proclaimers because when he came in his day, the day of judgment, it would be as the lightning, shining from one part of heaven to the other (Luke 17:24). Therefore, these days mentioned in this passage cannot refer to the days of the Christian dispensation of time.

"Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56). Jesus was discussing his obedient life with the Jews who had asked him if he was greater than Abraham. Abraham saw the entire life, death, and resurrection of Jesus Christ. By this the promise was fulfilled that through his seed all nations of the world should be blessed. All nations of the world today are blessed by the life of Christ, and by the sacrifice of Christ upon the cross, and by his resurrection from the dead. Leave out all of this, and there is no blessing left for the nations of the world; but all of that "day" took place before the Christian dispensation of time. That which caused rejoicing on the part of Abraham took place before the establishment of the church. Abraham rejoiced in anticipation of the life of the Messiah. He saw that life through the promises of God which are sure and immutable.

Now, let us turn to Rev. 1:10, which is the only place where the expression, "The Lord's day" is found. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." If there is anything in this verse that makes it mandatory to assign a symbolic meaning to the expression under consideration, it is certainly not easily seen. If this expression is merely figurative of something else, then there should be something that would indicate that such was the case. If "the Lord's day" means "this dispensation" then it should be possible to make such a substitution in the reading of the verse without disrupting it. "I was in the Spirit on this dispensation"; but that does not read properly. The truth is there is not the faintest reason to consider that this expression means anything else other than the Lord's day. Any attempt to read anything else into it will strain the passage. If we stay with this verse, then it will be possible to speak as the oracles of God. In Rev. 1:10, we have a Greek word that is found in only one other place in the New Testament, that word is *kuriake*. It is used in connection with the word *hemera*; thus we have *kuriake hemera* or "the Lord's day." In 1 Cor. 11:20 the word is found again. Here it is *kuriakos deipnon*, or "the Lord's Supper." For the new memorial that was to be observed upon the first day of the week, a new word to express that memorial; and for the day upon which it was to be observed, a new word, *kuriake hemera*. Liddell and Scott gives this definition, "*Kuriakos*—Of, belonging to, concerning a lord or master, especially belonging to the Lord (Christ); hence, *kuriake hemera*, the Lord's day." Through the memorial of the Lord's Supper and the expression used for that memorial, we have the definite connection between the Lord's day of Rev. 1:10, and the first day of the week upon which the Lord's Supper was to be observed. With this connection in mind, all of the

things that took place on the first day of the week, take on a more important relationship to the Lord's day.

The Catholic church makes the claim that they changed the Sabbath day to the first day, but this claim is as false as many of the other claims of that apostate body. Before the Catholic church was known, we have the testimony of writers and historians affirming that the first day of the week was known as the Lord's day. In A.D. 270, Anatolius, of Laodicea: "Our regard for the Lord's resurrection which took place on the Lord's day will lead us to celebrate it." In A.D. 250, Cyprian, of Carthage: "The eighth day, that is, the first day after the Sabbath, and the Lord's day." These and many other authorities recognized that the early church followed the example of John and referred to the day of worship as the Lord's day, the first day of the week.

He who refers to the first day of the week as the Lord's day is certainly doing no wrong to the Scriptures or to any person. The day is made holy to us by that which has taken place upon it, and by that which we are commanded to do on that day both by precept and example. Let no one teach anything that would detract from the importance of the day which we are commanded to observe. Let us follow the example of the apostles and early disciples, and also their teachings; then we shall be able to say that we are speaking as the oracles of God.

Box 695, Tipton, Oklahoma.

Recreation And Thorp Spring

Thomas M. Campbell

"All work and no play makes Jack a dull boy" is an adage of ancient vintage, yet we are coming more and more to recognize its truth. More and more "recreation" is becoming a word of much use in our vocabularies. This is not because our fathers and grandfathers did not have recreation, but because many of their activities were not recognized as such. Yet they went fishing, hunting, swimming, horseback riding, buggy riding, and hay riding. As the life was principally agricultural these wholesome forms of recreation were the natural course of life. These today still form the most wholesome form of amusement. To have suggested in that Calvinistic-tempered world that these things were pleasures would have brought vehement denials. We should thank God that Calvinism, with its prohibitions on everything that might cause men to be happy, is gone. However, the pendulum has swung to the other extreme and pleasure has become an end in itself. If possible, our forms of recreation have degenerated to a state worse than puritan Calvinism.

The principles of recreation are sound. Even our Savior found need for it as he withdrew from the crowds into a rest. There is no indication that Jesus did not enjoy the festivities of the wedding at Cana; on the contrary, he seems to be a chief contributor to its success (John 2). In our fast moving, nerve racking world, recreation is especially needed. What we choose generally depends upon training, disposition, lack of experience, or point of view. A thing is not worldly because it is enjoyable; for if so, what austere and barren lives we would live. A thing is worldly because it appeals to a false or base motive.

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There are three essential activities of man: worship, work, and play. The individual that neglects any one of these will be warped in his conceptions of life and duty. The man who overlooks worship or religion has failed to put first things first, and has denied a purpose to his existence. Any who strive to by-pass the obligation of work is a parasite on society and an infidel before God. The person who neglects "play" in his life is a wicked steward of his body, mind and spirit and is a plague to the fellowship of men. He is the one who is always embroiled in strife and misunderstanding with his brethren. Now in all these activities of men there must be moral and religious principle. Naturally our worship must be moral, upright and true to God's truth. Our work must be a contributing factor to our religion, and morally good. Our recreation is expected to be Christian in principle, and morally good.

There is a haunting spirit in most of us that draws us back to the forms of recreation which our fathers enjoyed. No longer do most of us live on the farm or ranch, so we have to go where these are to be obtained. It has become a national custom to permit our youngsters to attend a camp for a summer period each year. Many send their children to Boy Scout or Girl Scout camps, or to secular or sectarian camps. The wisdom of this course is greatly to be doubted, for here your child and mine make friends from many places which will temper their concepts of living and of right and wrong. Many Christian parents rue the day they let John and Jane attend these worldly establishments. While the camps may be patriotic or well-meaning in purpose, yet it is the personnel that matters. Are they Christians? Many Christian parents wish for a camp conducted by Christian men and women and attended by Christian boys and girls where they could send their youngsters (or if they wished, take them and spend the time with them) without worry. This is one of the great purposes of the camp conducted at Thorp Spring.

When Thorp Spring Christian College ceased to exist in 1928, the matter of what to do with the campus became a problem. Rather than to allow this property to go back to the state, some far-sighted brethren saw the need of retaining the property for religious training and recreational purposes. Camp Crucis, just across the creek was a flourishing Episcopal youth camp. It seemed a shame that with Christian children crying to get out of the cities (particularly Fort Worth and Dallas) some kind of a camp could not be held for them. Hence, the encampment idea was born at Thorp Spring. A charter was obtained from the state and entrusted to the Thorp Spring Training and Encampment Association. Its trustees were mostly former students of the old college, who desired to see some kind of religious activity and memorial conducted at Thorp Spring. Among the trustees were Charles H. Roberson, James F. Cox, and A. R. Holton. The president of the board of trustees is A. R. Holton, a former president of the college. The executive board of trustees is composed of Claude McClung, Chairman; Rich S. Garrett, Roy Watson, Miss Jewell Watson, and Thomas L. Campbell. The latter, who is the writer of this piece, has been director of the vacation Bible school and encampment for the past four years. This association is a non-profit organization for the purpose of training young people and providing wholesome recreational facilities for boys and girls and family groups. It is an adjunct to the home, not the church, and is sustained by donations from interested people who believe there is a great need and opportunity for this type of work.

The Association is quite aware that it cannot yet provide first-class camp facilities for all who wish to come. These can be obtained only as Christian people see the need and come to its support financially. Through its board of trustees and former students, remarkable improvements have been made and are being made. The barracks building used for

the women has been provided with modern sanitation facilities, and a tabernacle has been erected on the spot of the old administration building, and an acreage north of the present church building (old boys' dormitory) has been purchased to provide a place for any who would like to erect cabins. Other modernization plans are in the making as funds become available.

It is hoped that as facilities do become available that many congregations, especially of the cities, will bring their young people for one-week or week-end Bible schools and outings. Some congregations of Fort Worth and Dallas plan to avail themselves of these opportunities this summer. Of course, all are welcome to come and pitch camp in the shady glen any time they wish. There are cooking facilities a block off the campus in the school building.

The regular encampment and vacation Bible school will be conducted this year on July 18-31. Then the facilities of Camp Klebit will be available to take care of about 100 boys and girls. A fee of fifteen dollars a week will be charged. Claude A. Guild of the Riverside congregation in Fort Worth, and Joe B. Rhoten also of Fort Worth will do the preaching.

The Thorp Spring Training and Encampment Association solicits the suggestions and support of all interested persons, particularly parents who want to see a work of this kind progress. Financial contributions from one to one thousand dollars are needed to improve the grounds and make the old college campus continue to bless the lives of young people through the years to come. Small donations are always appreciated. Send your donation to Thorp Spring Training and Encampment Association, care of Richard Overton, Thorp Spring, Texas.

Anson, Texas.

From Southside Church of Christ, Amarillo

Jack L. Mackey

The Southside Church of Christ, 40th at Lipscomb Streets, Amarillo, Texas, will have completed its first year of existence the end of April, 1953. The Central congregation in Amarillo was responsible for the construction of the Southside building and completed it with an indebtedness of but thirty-five thousand dollars. The membership is composed in large part of members from Central and five other congregations of the church in Amarillo.

With a beginning of 72 members, April 27, 1952, we have been privileged to see the congregation at Southside grow to a membership of something over 250 during the first year. A majority of these were additions by transfer of membership but during the first year there were 64 restorations and 17 who were baptized at Southside.

At the present time our Bible class facilities are being taxed with something like 300 present for Bible study classes. Sunday morning audiences presently average 400 or more and a program of work calling for a contribution of three hundred and seventy-five dollars weekly is being met at the present time. The main auditorium of the Southside building is very crowded when seating 400, however, five of the classrooms alongside the auditorium are equipped with folding doors and ordinarily from two to four of these rooms are used for Sunday morning services.

We have been much encouraged to observe the teachableness manifested by the Southside church and excellent spirit of love and cooperation prevails. Eldership material is being developed and full organization of the congregation may become a reality before 1953 has passed. We can anticipate a very excellent work for the Lord's church in this part of Amarillo—a fast growing section of the city largely populated by younger married couples. I anticipate another fruitful year with the congregation here.

Majestic Hymns

Edgar Furr

In order to have a singing school we must have song books. In times past when singing schools were more popular, we had more song writers; now that singing schools are not so common we are having fewer new hymns written, fewer new song books printed and fewer people interested in hymn singing. If new books are not continually being printed, the writers are not encouraged to write, and new hymns are very slow to be put into use.

Soon from the presses of the Firm Foundation will come a new song book, "Majestic Hymns." This book will be the means of some of our new hymns to be published. The favorite hymns of all times will, of course, have to be included or no one would want the book.

I had no idea of the amount of work that would be required to produce a new song book until Brother Showalter asked the staff of teachers of Texas Normal Singing School to assist in making up an index. No doubt the help I have been in encouraging a new book is indeed small. Brother Holland L. Boring, Sr., has given a great deal of help. Brother Austin Taylor deserves credit for the major portion of the editorial work on the new book, "Majestic Hymns." Brother Taylor is known over the brotherhood and is highly respected and appreciated for his work in the field of gospel singing, hymn writing and song editorial work. Few men in the past or present have given as much time to hymn writing and song editorial work as has Brother Taylor and his full life has been devoted to teaching hymn singing, singing for gospel meetings, writing and editing hymn books. We have many fine brethren who have contributed much to our hymns in the first half of the 20th century, but these have given much time to preaching and other church work, whereas Brother Taylor's life has been devoted exclusively to the gospel song field. Brother Taylor has been a teacher in Texas Normal Singing School since its beginning in 1946 and will continue with the school as long as he cares to continue teaching hymn music.

It goes without saying that Texas Normal will use "Majestic Hymns" printed this year by the Firm Foundation Publishing House of Austin, Texas. It would be to the advantage of every congregation who wishes to buy a new book to get "Majestic Hymns" and send your song leaders to Texas Normal Singing School, Sabinal, Texas, June 7th to 20th, in order to get ready to use "Majestic Hymns" in an effective way. For more information about Texas Normal Singing School write to our winter office, Box 293, Crystal City, Texas. Place your orders now with Firm Foundation for the new hymn book, "Majestic Hymns."

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Contending For The One Faith In Germany

Otis Gatewood

Most people in Germany are dissatisfied with their religion. They are looking for something that is different and better than the two large state supported churches of which most of them are members. In one section of Frankfurt where I live there are more than twelve thousand members of the State Lutheran church, but there is only one of the state church buildings that will seat more than seven hundred people. This means that the leaders of the church do not expect or plan for their members to attend church services with any regularity. The building which they have is full only on very few occasions each year. The same is true with the Roman church.

These two state supported churches have been bitter enemies for years. They have fought one another in politics as well as in religious matters. A plea for unity of faith therefore has a special appeal to most Germans. They are tired of hearing so much fighting, bickering and backbiting. To most Germans such a spirit is contrary to the teaching of Christ, and they are glad to hear of someone who pleads for us to lay aside human creeds, party names, and bickering and unite on the one faith. Recently, one of the German students that we have sent to Harding College wrote back to Germany and said that Harding seemed like heaven to her because there no one was against the other.

The dissatisfaction that most Germans have in religious matters might be illustrated by the following story. Before the last world war when Hitler was persecuting the Jews, a Jewish family fled from Germany and went to the Dominican Republic. The father was a Jew, the mother was a German State Lutheran, and the daughter had been reared in the state faith. The daughter had longed for the day ever since they left Germany when she could return to her home church in Berlin, for she found no rest or peace among the Roman churches in the Dominican Republic.

About four months ago she returned to Germany and went back to Berlin to the church in which she was reared as a child. The first disappointment she met was to find that the church building was destroyed and the preacher who preached before the war was killed during the war. She then tried to find her former friends who had been so close to her as they attended church together as they grew up. But many of them couldn't be found. War had killed some and scattered others. Finally, when she found some she learned that they no longer attended church services. Some had lost faith entirely while others were dancing, drinking and going to the road houses rather than attending services.

She returned to Frankfurt disappointed, dejected, and disillusioned. She looked into a telephone book for a church here in Frankfurt that she could attend. She found the church of Christ listed and came to our services. I don't believe I have seen a person in a long time who was so confused religiously and so unhappy with what she believed. We talked together and she came again and again to the church services. A few weeks ago she obeyed the gospel. Immediately she wrote her parents and told them of her new faith. Two weeks ago her father, a Jew, returned to Germany and she met him and told him personally of the joy that she had found. He came to Frankfurt to visit us and to learn firsthand why his daughter was so happy. He was so greatly impressed that on a recent visit to Berlin he told several of his friends about his daughter's new-found joy. It is news when a Jew begins telling about the Lord's church. Three of his friends told him to tell his daughter to write them and tell them about this church for they also were very much dissatisfied with their present religion. Ruth Ranschoff plans to write them and try to teach them the truth.

Ruth has been admitted into our Bible school for this semester and she is one of our best students. For one year she will be taught the Bible daily and be better prepared to serve the Lord. It is a real joy to see her sitting in the Bible classes with former Nazis. Last night a former captain in Hitler's army who is now a member of the church served at the Lord's table and passed the emblems to Ruth. As I looked upon that scene I thought of the power of the one faith to unite former enemies. If Bienick, the former captain in Hitler's army, had met Ruth ten years ago he, perhaps, would have tried to kill her, but today they sit together in peace at the Lord's table and love one another with a greater love than that which unites two brothers and sisters in the flesh. There are thousands like these two in Germany, and may God give us the vision to find them and teach them the truth.

Since 1946, twenty-one churches of Christ have been established and there are now thirty-two American missionaries and twelve full-time German evangelists supported in the work. Eight permanent buildings have been erected or begun, and about 2,500 people are being taught the Bible each week. Frankfurt, Germany.

Changes Among Southern Baptists

Wayne Hargrove

According to an article by Don McGregor, on page 5 of the March 19, 1953 *Baptist Standard*, several important changes are taking place among Southern Baptists. Mr. McGregor gives some statistics compiled from a questionnaire returned by pastors of Southern Baptist Convention churches. According to the article, "eleven and one-half percent of churches in the Southern Baptist Convention accept members to full fellowship who have been immersed by other than Baptist churches."

The article goes on to reveal that five percent invite other bodies of any faith or denomination to share the Lord's Supper with them. Eighty-nine percent practice "restricted communion," and thirty-seven percent restrict the observance to their own members (members of one congregation). Five and one-half percent have no regular observance of the Lord's Supper, five percent never observe the Lord's Supper, and in eighteen percent there is nothing said about who shall be invited.

One-half of one percent of churches in the Southern Baptist Convention practice open membership. Sixty percent of the pastors preach on the Lord's Supper once a year; ten percent preach on it twice a year; twenty percent preach on it on the occasion of the observance; and ten percent never preach on the Lord's Supper. The pastors preach on baptism an average of one time a year.

Anyone familiar with Southern Baptist manuals will recognize the variance between the manuals and the above practices. The Southern Baptists are concerned about the matter, too, as evidenced by the fact that the article goes on to say that in the above-mentioned questionnaire, each individual pastor was asked to state what he believed should be done "to safeguard the doctrinal purity and denominational integrity of Southern Baptists." The three most common suggestions made by the pastors were:

1. "Refrain from ordaining any candidate to the ministry who cannot wholeheartedly subscribe to all of our New Testament Baptist doctrines and practices."

2. Observe a "Baptist doctrine week" every year in all churches.

3. "Maintain a class in New Testament Baptist doctrines for all new members."

From this *Baptist Standard* article, it seems that even the Baptists themselves recognize the difference between their teaching and the simple New Testament doctrine, because in

their own denominational paper they speak of "our New Testament Baptist doctrines and practices." Also, they recognize that their members need a week of special teaching each year in "New Testament Baptist doctrines." Truly, they are beginning to realize what many have seen for a long time—that it takes more than the simple New Testament to make a Baptist!

5317 South Park Blvd., Houston, Texas.

CATHOLIC REACTION IN MADISON, WISCONSIN

Robert W. Lawrence

Joe Malone of Fort Worth, Texas, concluded a meeting here last evening of unprecedented nature in this part of the country.

On the first Tuesday of the meeting we were successful in getting a paid ad in the local paper entitled, "From Catholicism to the Truth." We did not know what to expect. At any rate, we anticipated some form of reaction and were not disappointed in that. When time for the evening service approached, people whom we had never seen before began to press into the building. Every pew was filled and folding chairs were used; the building was very much alive. We estimated forty percent non-member representation. We believe the audience to have contained twenty to twenty-five Catholics. One of these, we feel quite confident, was a priest disguised in civilian clothes. Of the entire audience it would have been difficult to have found an entirely relaxed person.

Brother Malone ascended the platform in noble fashion and with unsparing energy and demonstration unveiled before all present the ghastly monster of Romanism. With clear logic and documented material he made known her deceitful tongue, her blasphemous lips, her forceful and merciless arm, and her crushing heel. He was able to perform this difficult task and still season his remarks with love.

After the discourse, several Catholics and others stayed 'til near 11:00 p.m. for a question-and-answer period.

Requests that have come in from neighboring places and as far off as Chicago are indicative of the publicity afforded the church.

We take courage and press on. One confessed sin during the meeting.

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Studies In Galatians (No. 10)

R. C. Bell

Thus far in the doctrinal portion of Galatians the following points stand out prominently: first, "The Holy Spirit which dwelleth in us" is the distinctive and unique possession of all Christians; second, since God's absolute promise to Abraham was that all nations should be blessed through him, the law, which was given to Jews only, chiefly to demonstrate that they were inveterate transgressors of the law, cannot be the fulfillment of the ancient promise of worldwide blessing; third, inasmuch as every man fails to live up to law, he is under God's curse of death, "kept inward under the law shut unto the faith which should afterwards be revealed"; fourth, the Jewish Scriptures themselves declare that, "The righteous shall live by his faith," not by his self-righteousness.

All Jews were inexorably condemned by the moral laws of Moses, but, lest they lose heart and in utter despair give up the law altogether, their hope was fostered by the pictorial gospel in its types and symbols. Despair is good, when it becomes creative, as God intends it should, and leads sinners, under the law shut up unto the faith which should afterwards lessness, to Christ.

The Law As Tutor

"The law is become our tutor to bring us unto Christ, that we might be justified by faith." Simultaneously, the law was both jailor and tutor. It offered tutorial instruction and guardianship to the imprisoned Jews; but incarceration and tutorage were to continue only until Christ, who would set them free and lift them out of bondage and pupilage into sonship and inheritance. In the very nature of things, a tutor is for the immature, whose maturity will render the tutor, because his work is done, unnecessary. "But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith in Christ Jesus . . . ye are Abraham's seed, heirs according to promise" (3:25-29).

Man's passing from law (the Mosaic covenant) to faith (the Christian covenant) shifts the emphasis from human to divine activity. Under law, men try to do something to win divine favor, and thus earn justification by their own doing. Under faith, God does something to win the favor of men, that they may trust him and accept a justification that is based on his doing. This forever separates the two covenants. Under faith, instead of men's being justified by what they do for themselves, or do for Christ, they are justified by what Christ does for them. Under law, each man is for himself. He is safe only, if he does "all things that are written in the book of law." If he sins, "The soul that sinneth, it shall die." Under law, no provision is made for a justification that is procured by another. Since man was bruised and put under a curse in Eden, Christianity is the only religion he has known that properly proportions divine and human activity. In this all-important matter, all other religions, being falsely pivoted, are fundamentally wrong and fatally perverted.

To lead men to think they can weave these two contradictory systems together is probably the devil's masterpiece of ingenuity, malice, and success. Paul advised a certain course for the church at Corinth, "that no advantage be gained over us by Satan; for we are not ignorant of his devices" (2 Cor. 2:11). But are not some Christians today ignorant of his devices? It seems men can never learn that, "If the inheritance is of law, it is no more of promise"; that justification is not something earned by keeping law, but that it is a free gift of God's grace. This attempt to combine the two covenants was the trouble in Galatia long ago. Is it not a prevalent trouble in the church today? Fallen man has naturally a Judaizing bias. Why do we, as if we mistrusted God's promise to Abraham, made good to us in Christ,

persist in trying to add the principle of law to the principle of faith? We must never forget that the road to heaven not only begins in faith, but also continues all the way "from faith unto faith," never once shifting into the works of the flesh. Who can know how much Christ has been in the past, or is now being straitened, in the house of his friends by this insidious, satanic device?

"Baptized into Christ"

"For as many of you as were baptized into Christ did put on Christ" (27). This verse tells how men become "sons of God, through faith." A few years after Gentile Cornelius and his house became Christians, Peter said that God "made no distinction between us (Jews) and them, cleansing their hearts by faith" (Acts 15:9). Now turn to Acts 10, 11 to see what occurred when their hearts were so cleansed. An angel said to Cornelius: "Fetch . . . Peter; who shall speak unto thee words whereby thou shalt be saved, thou and all thy house" (Acts 11:13, 14). After Peter came, and while he was speaking the "words" that would save, the falling of the Holy Spirit upon his listeners suddenly interrupted him. But after the interruption, he finished his saving "words." Their faith in Christ led the Gentiles to repent and to be baptized in obedience to Peter's command. The fact that Peter said not one word about the Holy Spirit proves that the Spirit's coming was no part of Peter's "words." God sent the Spirit, not to save Cornelius, but to convince Christian Jews that Christ was for Gentiles as well as for Jews. Thus, was Cornelius justified and cleansed by his faith as it obeyed.

This way of cleansing hearts has never been, nor is it ever to be, changed, for Christ's last charge to his apostles was: "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). In this manner, fulfilling God's ancient promise made to Abraham before there were any Jews, are Jews, Romans, Galatians, and all humanity to be saved.

An actor, taking the part of Hamlet, tries to impersonate and reproduce him. Similarly, to "put on Christ" is, first, to put him on in baptism, then "follow his steps" and always be like him. According to the Bible and human experience too, the way for us really to get Christ on and be clothed in him is to let him, through the Holy Spirit, dwell in us, and take over our lives. Other ways get very imperfect likeness, and easily lead into pride, pretense, and hypocrisy. Said Christ: "Beware of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1).

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ASSOCIATE EDITORIALS . . .

What Does The Bible Say?

What About the New Versions of the Bible?

There is a revival of interest in the Bible! Thank God for that. One indication of this interest is the astounding sale of the new Revised Standard Version before readers had an opportunity to even see a copy, much less study it carefully. A million copies were ordered for the first printing, and the supply was soon exhausted. If these books had been stacked in a pile they would have reached 24 miles into the sky. It required 1,000 tons of paper, 2,000 gallons of ink, and 20,000,000 square inches of gold leaf to produce this largest single printing of a book.

Many people thought this indicated the excellence of the new translation, but buyers had not had the opportunity to see the Old Testament at all. It was primarily an indication of interest in the Bible! And it is wonderful that so many are reading the Bible in the various versions. Let me challenge you once more to read the Bible through. Several thousand people on the South Plains are doing it this year. Begin today reading three chapters a day and five each Sunday to complete the entire Bible in 12 months.

When the subject of versions comes up I am reminded of the good brother who told the preacher that he wasn't interested in any "version." He wanted the Bible just like the Lord gave it to King James! The King James version of 1611 is the most important book ever put into the English language, and no other translation will take its place. However, we all realize that the Bible was not written in English, but principally in Hebrew and Greek. I believe that God has given us his word in the Bible as originally written. He not only inspired the men to write the true ideas, but to clothe those ideas in accurate words. "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21). Paul taught Timothy to be loyal to "the words of our Lord Jesus Christ," and said: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16).

Since the Scriptures are inspired of God, then it is very important that we know exactly what the original words of the inspired writers were. Most scholars are agreed that the most accurate translation of the original languages is the American Standard Version of 1901. In the preface to the New Revised Standard Version the translators admit that the American Standard Version is a "mechanically exact, literal, word-for-word translation which follows the order of the Greek words, so far as this is possible . . ."

There is a place for modern-speech translations of the Bible. One certainly can profit in his study by having several such versions to read and refer to. The Revised Standard Version is such a modern-speech version to be used along with the Goodspeed, Williams, Weymouth, and others. However, do not accept it as a replacement for the beauty and power of the King James Version or the accuracy of the American Standard of 1901. The publication of the new version will cause many people to read the Bible who have not read it before. For that I am thankful. I do not share the views of those who want to burn it, nor of those who want to throw away the King James and American Standard and enshrine the new as the standard Bible for our time. Next week we shall treat with the values of modern speech versions, and some specific objections to the new version as a standard version.

M. Norvel Young

One Christ For The World

We hear much these days about "one world." Wendell Wilkie popularized this phrase during his campaign for the presidency twelve years ago. The United Nations headquarters in New York sends out much material about the "one world" in which we live. But do not think that this is a modern idea. The Bible has taught all through the ages that one God created this one world in the beginning. Then Jesus Christ, God's one begotten Son, came to teach us that God loves all people, regardless of race or nation or culture, in this "one world."

Jesus said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). Even after spending three years training the apostles, Jesus had to perform a mighty miracle to convince Peter and the Jews that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10:35).

Paul enunciated the principle of all nations being part of "one world" when he spoke on Mars Hill in Athens.

"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth . . . for in him we live, and move, and have our being" (Acts 17:24-28).

One World Through Christ

So this idea of "one world" is as old as the Bible. But the sad thing is that many who realize that men of all nations and races must dwell together in peace or destroy one another have not understood that men must know the one God through Jesus Christ before they can truly love all men.

The secret of one world dwelling in peace is Jesus Christ. He alone has the answer to man's deepest needs, and he alone can change our selfish hearts to love even our enemies. So, we believe the greatest contribution that can be made for "one world" at peace is the preaching of the "one Christ" as the hope of the world!

Paul gives us the basis for this unity in Christ in the unities listed in this verse in Ephesians, chapter four, "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Not An Impossibility

Jesus prayed that all men who became his disciples might be one even as he and the Father are one "that the world may believe that thou didst send me" (John 17:21). We believe that Jesus did not pray for an impossibility. We believe that we do not have to wait until everyone else is united before we take our stand on the grounds of "one Christ for one world." We plead with all who read this article to leave all human names or creeds or traditions which divide believers in Christ and to stand on the platform of unity in Christ. Let us determine to be Christians only, nothing more and nothing less. Let us find unity with "no creed but Christ, no rule of faith but the Bible!"

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Concerning The Revised Standard Version

Ross W. Dye

Putting the Bible in the language of the people has been a prodigious task beset by many pitfalls. Linguists know that it is difficult to accurately translate the full meaning of any language. This is particularly true of the Greek of the New Testament, not that scholars do not know the meaning of the Greek words, but Greek is such a fine, precise language that it is often impossible to find an English word that has all the depth of meaning inherent in the Greek. Sometimes the meaning of a Greek word requires several English words or sentences to convey the fullness of the thought to the English reader, but that is beyond the legitimate bounds of a translation. The best English translation can never equal the power and beauty of the Greek.

The reader will be familiar with several English versions of the Bible. These have been translated from manuscripts of the original writings of the inspired prophets and apostles. The Vatican, Sinaitic, and Alexandrian manuscripts are the oldest and best. In view of the fact that these manuscripts were copied by hand, the variants are remarkably few. Of the 181,000 words in the New Testament, 6,000 variants are found in the manuscripts. Most of these are minor, and concern only a few words in any one place. The two largest, Mark 16:9-20, and John 7:53-8:11, contain only twelve verses. Thus the main job of the translator is simply to give an English rendering of the manuscripts. Of course, the variants are a problem. Manifestly some choice must be made. Aside from the choice of English words, the main difference in the English versions lies in the decision of the translators regarding the variants. Whatever decision is reached concerning the variants, Price's, "Ancestry of the English Bible" says, "No essential teaching of the New Testament is greatly affected by them."

The Revised Standard Version is the most recent and controversial of the English Bibles. It, like all translations, is a work of men, and therefore is imperfect. I have read with interest the criticisms of the Revised Standard Version, both pro and con. That there are some objectionable features to this version is no doubt true. That we are many times governed by prejudice, ignorance, and sentimental considerations is also true.

Some critics have spoken against modernistic tendencies apparent in this version. The charge is brought that the word "begotten" was omitted from John 3:16 due to modernistic influences. If the absence of that word lends any comfort to modernism, I am unable to see it. The word "monogenes" is a combination of the words "monos" meaning only, and "genos" meaning offspring. A literal and accurate translation of John 3:16 is as follows: "For God so loved the world that he gave his Son, his only Son, (monogene) that everyone who believes in him may not perish, but have eternal life." The Greeks sometimes piled up words which are unnecessary in English. The Revised Standard Version does not repeat the word "son" inherent in "monogene," but picks up the "only" and lets one use of the word "son" suffice. Is it necessary to say more than, "He gave his only Son" to make the meaning clear?

Considerable opposition has arisen over the use of "young woman" instead of "virgin" in Isaiah 7:14. It is admitted by all that the Hebrew word "almah" means a young woman of marriageable age. The word "almah" occurs in Gen. 24:43 with reference to Rebekah. She was both a young woman and a virgin. The word is found again in Exodus 2:8. It is here applied to the sister of Moses and rendered "maid" in the King James. Though the word does mean a young woman, I think that in view of the fact that respectable young, unmarried women are virgins, and since the Jews understood

"almah" to signify "virgin" in Isaiah 7:14 as witnessed by the Septuagint, that virgin should have been in the text and young woman in the margin. However, the meaning of Isaiah 7:14 may be seen by reading the inspired explanation of it in Matthew 1:21 where it is unquestioned that virgin is meant.

Perhaps one of the strongest objections insofar as modernistic tendencies are concerned is the use of the archaic pronouns "thee, thou," etc., when referring to God but not with reference to Christ. There can be nothing wrong with dropping these antiquated pronouns altogether. It certainly is true that the apostles didn't speak Shakespearian English. They didn't even speak Classical Greek. With the apostles, there was no such thing as one language for ordinary conversation and another for prayer. If there is any merit in praying and singing in Shakespearian English, I think a good case could be built for praying in Latin, and a better one for praying in Greek. On the other hand, I see no excuse for using thee and thou in reference to God and not Christ. Christ is God even as is the Father.

Many oppose the treatment accorded Mark 16:9-20 in the Revised Standard Version. What was in the footnote and in the text of the American Standard Version have exchanged places in the Revised Standard Version. As noted already, these verses are not in all of the ancient manuscripts, but the fact that they are in the Alexandrian and in versions older than any known manuscript is good evidence that it was in the original text. The American Standard Version deals with the passage fairly enough, and their decision, I think, should have been followed in the Revised Standard Version. Regardless of whether Mark 16:16 be in the original or not "no essential teaching of the New Testament is affected." Baptism and the remission of sins are repeatedly connected in the New Testament.

There are other objections to the Revised Standard Version, and some of them have some merit. Some are unjustified and stem from prejudice or sentimental attachments. Despite the weaknesses of this version, it is obviously a very scholarly work deserving of the study and consideration of Christian people wherever English is spoken. It is a mistake to fanatically follow any one version to the exclusion of all others. All have some merits as well as demerits. Time alone will tell what the influence of the Revised Standard Version will be. It is doubtful that it will or should replace the older versions. That it is useful in studying the Bible is unquestionably true, but the wisdom of using it in our preaching rather than the older and more generally accepted versions is very questionable.

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SUMMER LECTURE PROGRAM TO BE HELD AT CENTRAL CHRISTIAN

James O. Baird

A summer lecture program will be held at Central Christian College in addition to the third annual camp at La Quinta. Accommodations will be furnished on the campus for families. The program will be from June 28 to July 4. The program and rates for the camp will be announced at a latter date. Address all inquiries to James O. Baird, Director of Summer Lectureship, Central Christian College, Bartlesville, Oklahoma.

FROM THE HARVEST FIELD

Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, April 23: Since our last report, we have had one baptized, one restored, and two to place membership. We also set two more new records, for Sunday morning and Sunday evening attendance.

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, April 24: I plan to make a vacation trip to West Central, and East Central Texas, the latter part of June. I could fill in, in the absence of your minister for the last two Sundays in June. If you could use me, please write me at the above address.

Paul T. Dumm, Charleston, South Carolina, April 20: We are happy to report two more baptisms and one to be restored in the past week. This is a total of six baptisms and two restorations this month. The Lord has blessed us in our efforts. When in Charleston, worship with us. The church is located at Hester and Sans Souci Streets.

Wade Banowsky, 4109 N.E. 28th St., Fort Worth, Texas, April 23: Thomas B. Warren, Galena Park, Houston, Texas, has been selected as the minister for the new Eastridge congregation in Fort Worth. The congregation is an expansion program of the Riverside congregation. We feel very fortunate to secure Brother Warren to minister with us.

Abe Lincoln, 911 Hallum, Fort Worth, Texas, April 23: Our spring meeting here at Castleberry closed last Sunday evening, with Brother James W. Nichols of Abilene doing the preaching. There were 60 responses, 24 of them baptisms. We had the largest crowds during this meeting that we have ever had. We set a new record in Bible class last Sunday with 449.

Lloyd Moyer, 416 Lewis Avenue, San Leandro, California, April 21: Closed a good meeting last Wednesday night with Harrell Collard of Childress, Texas, doing the preaching. Fourteen people came forward during the meeting and four more came forward last Sunday. The church was edified and we look to the future with a renewed zeal.

Murrey W. Wilson, Mountain View, Oklahoma, April 24: Brother Bascomb M. Litton of Memphis, Texas, has just closed a fine meeting here. Two were baptized and two restored to the Lord's work. My own little girl, Sharon, was baptized Wednesday night after the meeting. The church has been greatly strengthened as a result of Brother Litton's work with us.

Virgil J. Cullam, Box 8242, Oklahoma City 14, Oklahoma, April 24: After three very joyous years with the North Military Street church in this city, I am ready to consider a change some time during the summer months. I would like to make this change before the beginning of the next school term for the benefit of my children. If interested, write me at the above address, or call VI-3-4725, Oklahoma City.

Bill G. Brown, Hale Center, Texas: Our recent meeting with Brother Dean Brookshire of Lubbock, Texas, was a great success from every standpoint. A total of 85 responded to the Lord's invitation: 72 were restored, three placed membership, and ten were baptized. Now that all have become reconciled to God and to one another, love,

peace and a spirit to work prevail in the Lord's church of Hale Center. Brother Brookshire's contribution to the success of the meeting cannot be over emphasized. He preached the gospel in his usual manner. Love, simplicity and sound gospel preaching characterized his lessons throughout. Aside from the visible results of the meeting, the church has been greatly strengthened and edified by the splendid lessons presented. The church here is destined for great things in the future.

Roy E. Stephens, Burnet, Texas: In March, I was with the Bellaire church in Houston in a meeting, where Luther Blackmon is the preacher. In April, I helped the 26th and N. Shepherd church in Houston in a meeting where Otha D. Fikes labors. There have been six baptisms and a number of restorations in the work here since last report.

Horace W. Busby writes: We began a good meeting here, Sunday, April 19, with fine crowds and six restored or identified to date (Tuesday). The Central church in Ardmore, Oklahoma, has made wonderful progress since I was here about fourteen years ago. Brother George Carter is the regular preacher for this congregation. We are to begin May 3 with the Central congregation in Norman, Oklahoma.

T. D. Boston, Sr., Box 487, Gilmer, Texas: I was in a wonderful meeting at the Tenth and Saunders Street congregation in Gatesville, April 6th through 11th. Four were baptized into Christ. Brother Rudy Wyatt, a graduate of Abilene Christian College, will move to Gatesville this summer to work with the church there. Prospects are bright for a good work. Eight have been baptized and twelve placed membership with us here at Gilmer since last report.

Will W. Slater, Box 343, Hydro, Oklahoma, April 23: The work in Hydro is making some progress. Four more came in from the Christian church last Lord's day. We go forward with courage. This leaves me in a singing school with the church in Siloam Springs, Arkansas. Much interest is being manifested. Several congregations are being represented. Brother George B. Curtis is the minister here, and he is doing a good work.

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, April 19: Since my last report, we have had 22 responses at Linda Vista congregation in this city. Five of the number being baptisms, three memberships, and the others confessed wrongs and were restored to their first love. During the same time we have lost, I believe, twelve by moving away, but our loss will be others' gain. One baptized today and two last Lord's day. To God be all the glory, and may we work while it is today.

Walter W. Leamons, Junction, Texas, April 21: Work here at 102 N. 10th Street (1 block south of Main), moves along in a good way. Nearly all our male members will take some leading part and our little cobblestone building is nearly filled every Lord's day morning. We have visitors from many places. Among them some time ago were Major General and Mrs. T. R. Rampy, of Philadelphia, Pennsylvania, and their daughter, Mrs. R. E. Smith, of Oceanside, California.

William K. Cunningham, Box 1165, Paducah, Texas, April 23: In recent weeks we have had seven baptisms, four restorations, and five identifications. I spoke in the lectureship at Kirkland, Texas, not long ago.

E. J. Matlock, 3105 N. W. 24th Street, Ft. Worth, Texas: Brethren, I am interested in contacting congregations within driving distance of Fort Worth that are in need of a preacher. You may write me at the above address or call me at NO-3117. For references you may write C. L. Brown, 2808 N. W. 27th Street, and Edwin C. Stillings, 2814 N. W. 24th.

Arnold Hardin, Lancaster, Texas, April 20: In the last month, eight more have been added to our membership; two by baptism. I have just returned from a fine meeting with the Logan Street congregation in Denver, Colorado. One was baptized and one restored to duty. Brother Joe L. Banks is doing a fine work with this group and the future looks much better for them than ever before.

Robert P. Cooper, 2201 Gordon Street, Hopewell, Virginia, April 22: A married woman was recently added to the church here by baptism. Her husband is a Greek Catholic. The church publicly withdrew fellowship from nine unfaithful members this past Lord's day. We now have a membership of 93. We plan to publish a church directory in the near future. I am to be with the church at Elton, West Virginia, May 6th to 17th. Charles G. Lemons of Louisville, Kentucky, will be with the church here June 7th to 14th. If in this vicinity, visit with us.

Claude A. Guild, 2701 E. Belknap, Fort Worth 11, Texas, April 24: The meeting at Central in Houston closed with 53 responses: five baptisms, 11 placed membership and 37 restorations. (These restorations were so vital in the meeting because not many have been restored in years at Central). Carl Spain, Paul Easley, and Doc Mason are a force for good in Houston. They are spiritually-minded men, uncompromising. Their influence for good is seen in the congregation. I am now in a meeting with the Linwood congregation in Fort Worth. Homer Steadman is the minister there.

Joseph W. White, 417 California Avenue, Santa Monica, California, April 18: For the past four Sundays there have been two or more additions to the church here. A total of nine have been baptized in that time. Beginning May 3, we will have a one-week series of meetings on the theme: "Reviving New Testament Christianity." Speakers and subjects are as follows: "The Need for a Revival," Joseph W. White; "Reviving the Plea," Wade Ruby; "Reviving Love," J. D. Fenn; "Reviving Zeal," Morgan Taylor; "Reviving Loyalty to Christ," Bob Melear; "Reviving Unity," Eugene White; and, "Reviving Missionary Zeal," Delmar Bunn.

Austin Taylor, Uvalde, Texas, April 22: I have just been down to Refugio, Texas, in a meeting with C. R. Nichol and A. E. Findley. It was a great treat to be with those old brethren again. They know their lesson and understand how to present it with power. In a short time (June 5th), men and boys will gather in Sabinal from several different states for the school of singing. There will probably be more enrolled this year than in any previous year. Our friends drive many miles each year to hear the wonderful singing. If you cannot become a student in the school, come and enjoy the great singing with us. You are welcome.

J. T. Marlin, Sweetwater, Texas, April 21: One baptized and three restored at Fourth and Elm, Sunday. Our prayer meeting attendance is approaching the 300 mark.

Joseph Sherman, 709 East Third Street, Kinsley, Kansas, April 27: I baptized four people at Kinsley yesterday, and spoke at St. John yesterday afternoon during a fellowship meeting. I baptized one man on April 5, and am scheduled to speak during a Penolosa, Kansas, protracted meeting May 4-10. I broadcast from Great Bend, KVG, Saturday mornings at 8:15.

Cleon Lyles, Little Rock, Arkansas, April 27: Three were baptized, three placed membership and one was restored at Sixth and Izard yesterday. The East Side church in Tulsa, Oklahoma, closed a meeting the 22nd, in which I preached. Five were baptized, three placed membership, and one was restored. Delmar Owens is in his eighth year of good work with this church.

J. K. Bentley, Springtown, Texas, April 28: Our spring meeting with Brother Joe Rhaten doing the preaching was a great success. Brother Rhaten preached the gospel with great earnestness and zeal. Six came to be baptized and eight to be restored. Three divided homes were united as a result of this meeting. The whole church is rejoicing. We believe a number more will soon become Christians.

Wyndal H. Hudson, Coleman, Texas, April 27: Sunday before last we preached in Cisco, Texas, where there were four baptisms and four restorations. Yesterday we spoke in McKinney at both services and there were five restorations. All together we have seen 16 added to the Lord since the fifth of this month. Preparations are nearing completion for our return trip to Catholic Italy. Our travel fund is still short.

K. M. Kelly, Box 436, Alice, Texas, April 27: The church here recently closed one of the best meetings in its history. There were six baptized and seven restored. Guy N. Woods did the preaching in an excellent way. Attendance and contributions are continuing to rise. Our mid-week Bible study has not fallen under the one hundred and fifty-six mark in some time. Robert R. Price will do the preaching in our fall meeting.

Buford Holt, 1621 Mitchell Street, Humboldt, Tennessee, April 27: Fine crowds for all services yesterday. One was baptized on April 19 and one restored April 15. This makes a total of sixteen baptisms and six restorations since January 28, when we arrived to begin work with this congregation. Brother Franklyn T. Puckett will do the preaching in a meeting here, May 24-31. All within driving distance of Humboldt are encouraged to assist us in this work. We invite all who come through Humboldt, to worship with us at 1613 Mitchell Street.

W. H. Nichols, Box 787, Columbus, Texas, April 25: Brother A. Chester Grimes of the Heights Church of Christ in Houston closed a meeting at Columbus, Texas, April 19th. We had good outside attendance and fine support from the church at Columbus. Two were baptized during this meeting. Brother Grimes did some fine preaching, both to the alien sinner and the church. The Heights church in Houston was kind enough to send Brother Grimes out here for this meeting. Brother Leon Locke of Hungerford, Texas, preaches in our meeting the last week in July and the first of August.

J. Roy Waldrum, Box 417, Big Lake, Texas, April 25: My services as evangelist here will come to a close in the near future. I am ready to serve the church anywhere in the world. If you need my services, please contact me.

Herbert M. Broadus, 1252 College, Topeka, Kansas: The Huntoon and College church in Topeka entered its new building on March 29. Eleven persons were baptized during the first two weeks in the building. Elbridge B. Linn of Denver, Colorado, closed a meeting here on April 22, in which two persons were baptized and three placed membership. Another was baptized yesterday and two placed membership.

Ralph Russell, Carrizo Springs, Texas, April 28: During April two have been baptized into Christ. Several young people are looking forward to attending the encampment at Abilene Christian College in June. A splendid spirit prevails in the Lord's church here. Remember us in your prayers. If you plan a vacation into Mexico, include a visit with the brethren in Carrizo Springs, Texas. A welcome awaits you.

O. M. Reynolds, DeLeon, Texas, April 27: Next Lord's day, May 3rd, I shall close more than three years with the church here, and move next week to Leakey, Texas, to become the first regular minister for this splendid church. The church is fifty years old and has never had any church trouble! Brother White of San Marcos begins the annual meeting for the Leakey church the last part of May. Leakey is in the beautiful Frio Valley and on the Frio River, which are very picturesque—a fine place to spend your vacation. We had a splendid work here.

R. L. Roberts, 528 Boyce Street, Fort Worth, Texas: I have resigned my work with the Rosemont church in Fort Worth, Texas, and will consider work elsewhere. During the 18 months I was with them, 87 were added to the membership. A new building was erected at a cost of about \$40,000 that is easily worth \$60,000. I am interested in working with a church that is at peace among themselves, and that wants the truth preached without addition or subtraction. Any such church may write me at the above address or call me at WA-7660.

Choice L. Bryant, 165 S. 15th Street, Salem, April 24: April 6 through 19, I served the church in Albany, Oregon, in a protracted meeting. This campaign was designed to revive the congregation—not to teach the non-member. There were eight confessions of error during the two weeks. It is believed much good was accomplished toward re-establishing New Testament Christianity in that congregation. The possibilities are great for a successful and prospering church of Christ in Albany, if the congregation there now will pursue the proper course henceforth.

Wilburn C. Hill, 130 Cleveland Avenue, Wichita, Kansas, April 22: Since our last report, three have been baptized, four restored and four identified here at Cleveland Avenue. The work is doing well and our training program both for men and women is being well received and attended. I helped with a mission effort at Norwich, Kansas, along with Brethren Ernest Finley and James C. Bays, also of this city. One was baptized and the interest was good. I have just closed a meeting at Hutchinson, Kansas. Five were baptized and four restored and the interest was very good. Brother Hartsell Johnson is doing a good

work with the congregation. I go the first of next week to Hooker, Oklahoma, for a one-Sunday meeting. The congregation at Dellore and Murdock which was started here in Wichita a couple of months ago, by this congregation, is making splendid progress. Our next effort will be our vacation Bible school June 8-19. Brother Smith Kite of Norwich, Kansas, is going to help us by conducting music classes during the school. Every congregation in Wichita seems to be making splendid progress and the future looks bright for the work here.

Robert C. (Bob) Copeland, Jr., Box 863, Clarendon, Texas, April 24: Brother George Wilkins of Eldorado, Oklahoma, concluded a good meeting here last Sunday. He preached to the church since there were three other meetings in town. He did his work well. I will start at Eldorado, Oklahoma, in a meeting April 26th, Lord willing. We are well along in our third year with this congregation, and I would like a change by September at the latest. Any congregation wanting a sound gospel preacher who stresses personal evangelism, may contact me at the above address. The elders here endorse my work, and any interested congregation may contact them for reference. Have time for two more meetings in the summer.

Perry B. Cotham, 625 Lamar Avenue, Paris, Texas, April 27: In the meeting at McAlester, Oklahoma, there were 28 responses; 18 for baptism. Alstone Tabor has done a fine work there as local preacher. Palmer Wheeler did an excellent job of directing the singing in the meeting for the Eastside church in Duncan, Oklahoma, and Mack Stirman, local preacher, gave full cooperation. I am now in a meeting with the church in Clarksville, Texas. W. B. Barton, Jr., is the fine local man for this growing church. In all of my meetings this spring the crowds have been large. The churches seem to be growing all over the country. John H. Banister begins with us Sunday. We plan a fine meeting. Paul Epps, preacher for the West Paris congregation, continues busy in local work and singing for meetings. We plan a joint vacation Bible school when Delmar Owens, former Paris boy, holds their meeting, beginning May 31.

Dwain Jones, Box 14, Cordell, Oklahoma, April 27: Two restorations at Lone Wolf, Oklahoma, yesterday.

J. Willard Morrow, Fort Worth, Texas, April 21: After eight years I have resigned my local work at the splendid Rosen Heights church. I am ready to hold gospel meetings all the time. Please write or call me at 2203 Azle Avenue, North Fort Worth, Texas, Phone Market 1603.

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Charles Estes, Sheffield, Alabama, April 20: One young lady was baptized yesterday at Highland Park. Highland Park church is located in the famous Muscle Shoals City, within sight of the new proposed TVA headquarters to be moved here from Knoxville. The building is the only church of Christ building in this area on the new super highway being built from Nashville to Mobile. We have plans for a large new auditorium facing this highway, which will be passed by people from all over the world.

V. J. Cullum, Oklahoma City, Oklahoma, April 20: Yesterday, Brother Jim Kinney of the 12th and Drexel church, this city, concluded a good meeting with us here at the North Military Church of Christ. We broke all previous records in Bible study and church service attendance, both on Lord's day and the week night attendances. Eight responded to the gospel invitation: four were baptized, three restored, and one restored and placed membership. We give our heavenly Father and Jesus Christ the Savior, the glory. If you need a man for a gospel meeting, Jim Kinney will do the cause of Christ good in any community.

Frank J. Dunn, Dallas, Texas, April 22: The meeting with the Hillcrest church in Corpus Christi resulted in 36 responses, including 20 baptisms. Truman Spring is the local preacher. This is one of the fastest growing congregations in the brotherhood. Our meeting at Peak and East Side with G. C. Brewer resulted in three baptisms and three restorations. We were greatly strengthened by his marvelous teaching. Last week, I closed a meeting at Irving with 40 responses of which seven were baptized. Thomas Sullivan and Louis Hogue assisted in a splendid manner. Hoyt Bailey has recently resigned this good work. His fine teaching bore fruit in the meeting.

John W. Hedge, 636 Kickapoo Street, Jacksonville, Texas, April 20: From April 5th to 15th, I was with the church at Jal, New Mexico, in a gospel meeting during which three heads of families were baptized and one was restored. We had extra fine attendance in both the morning and evening services with many visitors from near-by churches in most all the services. Brother Luke Shira preaches for the church at Jal and the brethren there speak commendably of his work. I am now at Eunice, New Mexico, with Brother R. E. Griffith, local minister, in a meeting. This meeting was begun on April 16th and will continue till the 26th. The services are well attended, the interest is extra good, and our hope for doing much good is high.

Robert Gordon Clement, Liberty, Texas, April 22: It was my pleasure to speak to the church in Marlow, Oklahoma, on the 12th. Good attendance both morning and evening—one baptized and one restored to his first love. We entered a mutual agreement to begin labor together May 1. We anticipate a pleasant work. Worship with us when traveling in South Central Oklahoma. Note our new address: 701 North 4th Street, Marlow, Oklahoma. We are to begin a gospel meeting with James LeFan of Temple preaching Monday evening. The auditorium was filled last evening and thus we anticipate a successful meeting. Claybourn Umberfield, band and choral director of the local schools, is directing the singing. He will be available for a few meetings this summer, if you desire the services of an excellent song director. Contact him now. The church here, as yet, has not selected a man to work with them.

W. Taylor Carter, 1501 New Hampshire, Lawrence, Kansas, April 20: The Sixth Annual Lawrence, Kansas, lectures closed last Friday night with George Benson, president of Harding College, Searcy, Arkansas, delivering the final lecture to an audience of about 450 persons. Among this group was 125 young people of high school and college age from Kansas City, and Topeka, Kansas, Lawrence and communities near Lawrence. Other speakers on the program were Dale Hesser, Paul Faulkner, Woodrow Davidson, Hugo McCord and Wilburn Hill. The church in Lawrence continues to grow. Eight baptized and three placed membership in the last month. Homer Halley will be with us in our summer meeting beginning May 31st.

G. W. Austin, 217 Chama Street, N. E., Albuquerque, New Mexico, April 21: Since last report, I have been preaching for a colored congregation in this city. They are making some progress, but they are surrounded by Baptists, and possibly a few other denominations. A greater percentage of outsiders attend the meetings than we generally see in the white churches. Last Sunday a young man with a family, a former Baptist, was baptized. His father-in-law, a Baptist preacher, was converted some two or three years ago. It seems that over half of the congregation was of that faith. I can understand their strong convictions and sympathize with them in their quest for the truth, having been brought up in that faith myself. Probably, the Lord is making use of my former error to convert others.

L. L. Gieger, Tyler, Texas, April 20: The work at West Erwin Street is showing steady growth. Two were baptized yesterday, one was restored and two placed membership with us. I was with Brother James Scott and the Broadway church in Houston, April 1 to 12. The meeting was well attended; two were baptized, four restored and a number identified themselves with that congregation. Brother Scott is a faithful evangelist and pleasant associate. He has done and continues to do a great work in Houston. Brother Harvey Porter, one of the evangelists here, baptized five during my absence. Remember us in your prayers. My next meeting is to be with the Capitol Hill church in Oklahoma City, May 31 to June 7. This will be like going back home, for we worked with these brethren for nearly seven years before moving to Tyler. Brother Paul F. Johnston is the regular evangelist at Capitol Hill now. Brother Reuel Lemmons is to be the guest evangelist in our meeting from June 7 to 14.

Dow Wilson, Box 2427, Philrich Branch, Borger, Texas: The church here at Eunavista (near Borger), is progressing very well. I have been working with these brethren a year and have enjoyed a pleasant and profitable work. Brother A. G. Hobbs just closed a fine meeting here with us. There were three to confess wrongs and then three were baptized. Brother Hobbs suffered a heart attack last fall and this meeting was his first one since then. He is gaining his health back and should be able to be going again at full speed as soon as he learns to regulate his diet. We appreciated his good work. Brother O. F. Shewmaker led the singing and was a great help in personal work. The church here is sending me to Pekin, Illinois, for a meeting with a small group of Christians who have just started meeting. From there I will go to Spartanburg, South Carolina, for a mission meeting with the Beaumont church. I will be gone all the month of May in that work.

K. M. Kelly, Alice, Texas: The church of Christ here at Alice, Texas, should like to hear from small congregations who are unable to support the preaching of the gospel in destitute fields. We will send our evangelist for several months to help any worthy cause. Please give number in congregation and condition of work. Send all information to: Elders, Box 1228, Church of Christ, Alice, Texas.

Herbert L. Coffman, 2208 Cleburne, Houston, Texas, April 23: The work at the West 34th Street congregation in Houston is progressing nicely. We are just completing the purchase of a tract of land with a house on it that is adjacent to us. This now gives us 221 feet frontage and 310 feet depth on a concrete sub-highway that connects U.S. 290 with U.S. 75. In the past year and a half, our membership has more than doubled. I am presently teaching a course on personal work on Wednesday nights. The congregation has accepted this course with much enthusiasm in that the attendance has risen 75 percent and they also are beginning to do personal work in the community. Starting the first week in June, Brother Warren Branner of Boling, Texas, will begin a series of meetings with us. This meeting is being extensively advertised by radio, newspaper, poster card, direct mail, and personal visitation. We expect some good results.

Richard Weaver, 110 Division Street, Smyrna, Tennessee, April 13: This is my first report since last summer. At that time we installed a new gas heating system, insulated the building and the men of the church painted the basement. This \$2,000 improvement was paid for with the surplus accumulated in the treasury in our first 15 months of work here. The balance in the treasury when we came was \$17. Brother Billy Nicks did the preaching and his father, T. A. Nicks, led the singing in a good meeting for us in the fall. Brother O. P. Baird, Wilmington, North Carolina, preached one night in January. Smyrna is assisting financially in the great work he is doing there. Interest and attendance at all services continues high. One was recently baptized from Sewart Air Force Base which is located here. Three others in the last two weeks have been baptized. Brother Edward J. Craddock is to preach in our spring meeting, May 17-24.

Willard Collins, David Lipscomb College, Nashville, Tennessee, April 20: My first meeting for 1953 closed last night. During the ten services of the eight-day meeting with the Church Street congregation in Lewisburg, Tennessee, there were 38 baptized and four restored. 1157 attended Sunday school the last day of the meeting, which surpassed the all-time record by 103. Over 1400 were present for the last Sunday morning service. Paul Brown conducted the singing in an excellent way. Avis Wiggins, who preaches for this church, moved to Lewisburg six years ago. The Sunday school attendance has jumped from an average of 246 per Sunday in 1946 to an average attendance of 700 per Sunday in 1952, and it is still growing. Contributions have jumped from \$300 to \$750 per Sunday. The church building was enlarged some four years ago but it is overflowing again. This is my home congregation, and it was a real joy for me to work in the meeting. I am thankful for this unusual growth. This congregation's influence is being felt over a wide area. Brother Wiggins and many others really did a good job in preparing for the meeting, and it was a pleasure to be associated with him in this effort.

Fred C. Boshart, 1928 Arizona, Dallas, Texas, April 9: Maryland Avenue Church of Christ concluded a gospel meeting April 8. Six were baptized before and during the meeting. W. L. Vessels, Charles Boshart and Fred C. Boshart did the preaching. Henry Lee Foster led the song service. My son, Charles, did most of the preaching. He plans to teach and preach in Wyoming during the summer months. If interested in this communicate with him, addressing Charles Boshart, Station ACC, Box 100, Abilene, Texas, before May 15. Mrs. Boshart and I enjoyed a recent five state visit, observing apparent progress of the Lord's church. Ten years ago we helped in a small way at Omaha, Nebraska, and now learned they are self-supporting. Vacation Bible school plans for night classes are being studied. Maryland Avenue Church of Christ building is located at Maryland and Garza Streets, Dallas, Texas.

W. S. Boyett, 1416 North Hudson, Altus, Oklahoma: We have just recently closed a meeting in which Silas Howell of Llano, Texas, did the preaching. Brother Howell formerly served this church as preacher, and his return visit was very pleasant and much good was done. Five were baptized, two identified and one restored. The work here is very pleasant and our effort to reach the lost is being increased more and more. Within the past two years we have increased our program of work outside of Altus from zero to where it will soon be more than seven hundred dollars per month. We are sending \$35.00 per week to Headrick, Oklahoma, and we are looking for a good man to send to Buffalo, Oklahoma, where we have committed ourselves to the amount of \$200.00 per month. This church has also spent almost \$2,000.00 on a building and preacher's home for the colored brethren and we are helping them support their preacher to the sum of \$30.00 per week. Laverne and Buffalo are in Harper County in the northwest part of the state. Brother Odell Weatherford is at Laverne and he is doing a fine work. Buffalo has only twenty-seven members, but they have built a \$13,000.00 building within the past year and

only owe \$4,000.00. They have committed themselves to the support of a preacher for \$150.00 monthly. Churches in this section of the state are very small and need much help. We feel that Laverne and Buffalo both offer a splendid opportunity. With the help of God we hope to be able to do more at home and abroad.

Basil C. Doran, P. O. Box 136, Ferris, Texas, April 2: Tuesday night last brought to a close a very profitable and a most enjoyable meeting with the Church Street congregation in Mobile, Alabama. The Lord wonderfully blessed this meeting with ten responding to the gospel invitation. Seven were baptized and three were restored. Brother Paul H. Epps added much to the meeting in directing the song worship. Brother L. Daniel Harless, the present minister for this good congregation, is doing a great work. He is one of the greatest servants of the Lord it has been my privilege to meet. This was my third meeting with this good church. During my absence, the pulpit was occupied by Brethren Sam H. Crawford, an elder of the Pearl and Bryan congregation in Dallas, James B. Scott, minister for the Broadway congregation in Houston and Clyde P. Findlay, minister for the Pearce and Baldwin congregation in Houston. The congregation enjoyed the association of these men. The work here seems to be making some progress. Our radio broadcast, "The Gospel in Song" may be heard each Sunday morning at 8:15 over station KGKO, 1480 on your radio dial. When you come our way, visit with us.

Pierce Adams, 624 N. Lucille, Harrison, Arkansas, April 6: Yesterday was another good day for the cause of Christ at Bellefonte. Four baptisms and one restoration with overflowing crowds at both morning and evening services. Our spring meeting starts May 4 and continues through May 14. Evangelist Cleo N. Blue will be the guest speaker. If you are planning on vacationing in the beautiful Ozarks this spring, plan to attend this series of meetings. My first meeting will be with the Omaha church

beginning April 13, then from there to Green Forest, Arkansas, on April 27 for ten nights. Our radio broadcast is bearing much fruit. This is truly a great mission field. Many precious years have been lost wandering in the wilderness, mainly due to a lack of competent and qualified preachers. Many people receiving the truth with readiness of mind as demonstrated by the phenomenal growth that the church has made. Last November a year ago when we accepted the work here, there were about seventy-five members, with a shabby building and a contribution of around seventy dollars per Sunday. Today we have a new building with adequate classrooms. The attendance last Lord's day was 262 with a contribution of \$355. We give the Lord the glory for this growth and press on to greater efforts in the Master's service. When in this vicinity visit with us. The church is located on U. S. Highways 62 and 65 in Bellefonte, Arkansas.

FOR SALE: Church of Christ, Dumas, Texas, has church furniture to dispose of on their moving into new quarters; consisting of 20—Twelve foot yellow pine pews with matching communion table and pulpit stand. Bought from L. L. Sams & Sons some eight years ago in good sound condition, showing some normal wear. Will want to dispose of this around the first of June. Priced at a bargain for congregations interested. Can be seen at any time, or contact A. L. BAER, Box 578, Dumas.

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Paul T. Damm, 35 Piedmont Avenue, Charleston, South Carolina, April 13: Two were baptized at yesterday's services. The work in Charleston moves along nicely. We will try to contact all whose names we receive who are stationed in the Charleston area, either in the Navy or Air Force.

James P. Miller, Orlando, Florida, April 15: The cause continues to move forward in Orlando. Since Brother DeHoff's meeting last month, three have been baptized and one has come from the Christian church. We have completed the purchase of a two-acre lot on Par Avenue which is the dividing line between College Park and Winter Park in the northern part of Orlando and are making plans for the third congregation. Our contribution to this end last Lord's day was eleven hundred dollars. The Holden Heights congregation where Jerry Belchick preaches, baptizes someone almost every week and they are growing splendidly. Our radio program continues on WORZ at 7:00 a.m., Monday through Friday.

L. A. Douthitt, 8 North Tuxedo Avenue, April 5: Tonight, April 5th, Brother L. C. Anderson of Nashville, Tennessee, and I will take a plane and start our journey to Palestine. This will be my third trip to the Lands of the Bible. I am expecting this to be the greatest trip of my life. We will visit several countries through Europe, and our Greece, Egypt, Lebanon and Syria, but the main part of our two-month trip is to be in Palestine. I want to give plenty of time to revisit the sacred places and re-study the land where so many important events transpired. I hope to return better informed and able to do better work than I have ever been able to do before. We will cross the Atlantic on the United States

NEWPORT NEWS, VIRGINIA

Church of Christ meets at Catalpa Avenue and Kecoughtan Road, Route 60, between Newport News and Hampton, Virginia. Telephone 22037 Newport News. Address 1124 25th Street, Newport News, Virginia, B. H. Atkinson, Minister.

Steamship and from Le Harve, France, the rest of the journey will be by airplane. The work at Brainerd goes along in a fine way. Our crowds are large and the interest is good. I baptized one man last Sunday. One placed membership with us today.

J. Emmett Wainwright, 1330 South 3rd Street, Las Vegas, Nevada, April 1: Brother Bedwell baptized Brother Joe Petty, formerly of Cordell, Oklahoma. Two couples placed membership and more of the "scattered sheep" returned to the fold. Government transferring some fine persons to this field, AEC and Nellis Base. Largest attendance last Lord's day. Class studies being enlarged and intensified. Ben LaMunyon of the auditor's office of AEC and Arva Shields were united in marriage Saturday. They plan to make this their home. We are expecting J. Ridley Stroop of Nashville to be here during June, July and August. I am to spend the summer assisting groups in the Los Angeles area.

Idus England, Houston, Texas, April 14: The North Houston congregation began using their new auditorium Sunday, April 5, and also began a meeting with C. E. McGaughey on that date. The building seats a little over 800 and there was an estimated 700 at the first service. All previous records were broken, both attendance and con-

tribution. During the meeting there were 63 responses, 21 of which were baptisms, one restoration, four memberships, and the others were members of this congregation who confessed wrongs, negligence, indifference, and otherwise asked the prayers of the church. The use of the new auditorium brought to a close nearly four years of two identical services on Lord's day morning. We thank the Lord for his blessings on our feeble efforts.

S. A. Ribble, Wellman, Texas: We have just closed our first year of work with the small church of Wellman. During the twelve months of very pleasant work, there have been about thirty responses to the gospel invitations. Ten have been restorations and memberships. Sixteen have been baptized by me during the past three months. Four were baptized during the meeting last April, held by Brother Bobby Hoover. The last group, eleven of the sixteen, were baptized during our Lecture Services, from March 29th through April 5th. Our attendance was fine, and the speakers delivered good gospel instruction throughout the entire series. Our house is too small, and if, and when, we can get a crop in this drouthy country, we will try to get a more adequate building. Our work is peaceful and harmonious. To God be the praise for all.

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PHILLIPS-ABBOTT DEBATE

M. E. Blake

March 16-19 it was my pleasure to moderate for Brother Murphy D. Phillips in a debate with Chester Abbott, of the United Pentecostal Church. Mr. Abbott is one of their ablest debaters, but even with the aid of his father, Mark Abbott, who is a power among them, Mr. Abbott was in no wise a match for the truth as presented by Brother Phillips. The debate was held in the Hillcrest Church of Christ meeting house in Carlsbad, New Mexico, and was conducted on a high plane. Both disputants conducted themselves as gentlemen and order prevailed throughout the four night discussion. The propositions briefly stated were: Three

Persons in the Godhead; and Prayer Has No Part in An Alien Sinner's Conversion. Brother Phillips affirmed: The United Pentecostal Church is the True Church; and Jesus' Name Only is to be Used in Baptizing. Brother Phillips denied. Throughout the debate, Brother Phillips defended the truth with power and persuasion.

If any congregation needs a man to defend the truth against this sect, United Pentecostal Church, the elders of the Hillcrest Church of Christ, as well as other congregations here, are ready to endorse Brother Murphy D. Phillips' defense, and it is my opinion that no more able man could be found. The visible results following the debate were one baptism, one restoration and one placed membership with the Hillcrest congregation.

A VISIT TO CALIFORNIA

Glenn L. Wallace

The friends of the Lord's work will be interested in the program of the Central Church in Long Beach, California. It was my privilege to spend the month of January with this congregation. While there I became acquainted with some of the problems these people have had to solve in the development of a church program.

Central congregation, located at 5th and Atlantic, has the physical equipment to make it one of the great congregations of that area. The present leadership is determined that the church shall stand in the front with loyal congregations of that area to combat the evils of modernism and sectarianism that is threatening the work in many places. For years this congregation was under the complete domination of Er-

nest Beam and his compromising leadership. In time the membership came to have many people who were only half converted. Within the last two years Ernest Beam has left the church and is now preaching for a disgressive congregation. Several of the leaders who were leaders under Ernest Beam are now working with Christian churches in that area. The church is now free from this disturbing element of compromise.

On June 1, Bud Irvine will begin work as an evangelist with the Central congregation. Bud has done an outstanding work with the church in Baytown, Texas, and those who know him and his stand for the truth will rejoice in his decision to go to the Central Church in Long Beach. Brother Irvine has worked in Southern California and his influence and talents will be a valuable asset to that whole area.

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Tom W. Phillips, Warner's Theatre Bldg., Suite 607-11, 7th and Hill, Los Angeles 14, California, April 7: April 5th brought one of the largest morning audiences in the history of the 600 N. Rossmore, Hollywood, California, congregation. The contribution was \$275.00. Both the attendance and offering show the Hollywood church to be in a healthy condition. Dr. Wade Ruby and James Smythe are co-ministers. After having been with this congregation since July of 1942, I rejoice to see it beginning to come into its own as a credit to the cause of Christ. My mother, Mrs. T. W. Phillips, Sr., is now seventy-two years of age and is in the best of health. She lives here in Southern California with us.

Cecil E. Hill, 1111 West Mulberry, San Antonio, Texas, April 20: The work here continues to be interesting, progressing and challenging. Our growth has been gradual and substantial. For several months we had our services earlier than is customary but one month ago we changed back to the regular time: Bible school 9:45; worship services 10:45 a.m. and 7:30 p.m. Our own members liked the earlier time better but it was a great disappointment to our visitors and we have a good number all the time. In fact, this is one of the most interesting things about gospel work in the Alamo City. Brother C. E. McGaughey's recent meeting with us was one of the very best we have ever had. His influence was very fine for the congregation. He has promised to return at the earliest date possible. If you visit in San Antonio, you will enjoy worshipping with the Beacon Hill congregation.

Lloyd Frederick, 926 Poindexter, Cleburne, Texas: The Granbury Street church continues to go forward in a very encouraging way. We have been able to break our Bible school attendance records for the past seven out of eight Sundays. Our contributions have been rising also each month. These things have been made possible because our members have a mind to work. We are only eight months old but have enjoyed a steady growth from our beginning. A lady who was a Primitive Baptist was baptized into Christ last Lord's day. Recently it has been my privilege to speak on lectureships at Rio Vista, Joshua, and Glen Rose. On Wednesday night, May 6, I shall be on the lectureship at Worth Heights in Fort Worth. Brother Ralph Starling of Stephenville, Texas, will be with us in a gospel meeting the first week in May. Worship with us whenever you are in Cleburne. We are located on the corner of Granbury and Turner Streets, near the site and campus of the old Clebarro Christian College in the northwestern section of Cleburne.

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On the evenings of April 13 and May 1-2, the church of Christ of Hondo, Texas, will sponsor a training school for Bible school teachers.

The meetings will open with a prayer followed by a lecture each evening by an able speaker. This part of the work will be under the supervision of Brother A. H. Maner of Grove Avenue church of San Antonio and Brother H. M. Melton who is the minister at Hondo.

The teachers from the Bible school of the Grove Avenue church of San Antonio have consented to teach in the training school. The following levels will be taught:

Pre-school: by Mrs. Loyd Rutledge and Mrs. C. R. Parks.

Primary: by Mrs. O. V. Lamb and Mrs. J. H. Newberry.

Junior: by Mrs. Edna Riley and Mrs. E. T. Elwood.

Intermediate: by Mrs. Clint Howell and Guy Strain.

High School: by Mrs. H. M. Melton and Charles Tipples.

Adult Class: by Brother A. H. Maner and elders from Grove Avenue church.

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A series of sermons on "The Second Coming of Christ," "The Millennium," and "The Judgement To Come" will be heard on The Gospel Hour Broadcast, beginning Sunday, April 19th.

The Gospel Hour is conducted by V. E. Howard, with the fellowship of several congregations, under the direction of the elders of the Walnut St. church in Greenville, Texas. The broadcast is heard each Sunday night, 9:30 to 10:00 (Central Standard Time) over XEG, 1050 kc, the 150,000 watt "voice of North America" in Monterrey, Mexico.

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The Central Christian College A Capella chorus, of Bartlesville, Oklahoma, will be the guest singers on The Gospel Hour, Sunday night, April 19th. The Harding College Chorus of Searcy, Arkansas, will be the guest singers on the broadcast of May 3.

Any congregation interested in having fellowship with Brother Howard in this work of preaching the gospel by radio to a great part of North America, may write the elders of the Walnut Street church in Greenville, Texas. More assistance is now needed in this work.

Marvine Kelley, 9th and Norman, Raymondville, Texas, April 23: I know of a middle-aged preacher, a family man with three children, who is interested in moving to the northern part of the United States. He is not a college graduate but has three years on his degree. He has been preaching nine years and can furnish references from his present elders, preaching brethren who knew him and the elders from the churches he served before. If there is anyone interested, please write me. The elders at the church of Raymondville have agreed to send me on a mission meeting this year. Any church desiring a meeting who are not able to pay for it will please contact my elders. I have time for a fall meeting. If you are interested, please contact me.

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came to Jehu the son of
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Our Departed

LANDON—Brother Elves Leonard Landon, minister for the church of Christ, Monument, New Mexico, suffered a heart attack while conducting services at the regular morning worship April 5. He was taken immediately to the hospital but died about two hours later. Brother Landon had been with the Monument church three years, ending about thirty years as a gospel min-

ister for the Lord. Most of these years were spent in South Central Oklahoma with churches of Christ at Santa Fe, Elmore City, County Line, Pernel, and Comanche. Being born at Lehigh, Indian Territory, March 8, 1893, he had recently passed his sixtieth birthday. Besides his good wife, Brother Landon is survived by one daughter, Mrs. Kenneth Eck, Healdton, Oklahoma; one sister, Mrs. Dixie Wright, Linda Vista, California; several half-sisters and one half-brother; and two grandsons, Alan and Mark. Services were conducted at the West Main Church of Christ, Healdton, by the writer, assisted by J. U. Bristow, Comanche, and Woodrow Hughes and Bennie Beal, Heald-

ton. Burial services were held at Elmore City cemetery. Brother Landon was one of my first new acquaintances among ministers after I began preaching. He and Sister Landon were by the office for a short visit just three weeks before his death. To be sure there is a great loss to be borne, but great influence left behind will bear fruit for many years. And so passes another constant soldier of the Christ.

L. E. O'NEAL

Velma, Oklahoma.

SCOTT—George Lee Scott was born November 12, 1868, in Lee County, Virginia. He came to Texas in 1941. He lived in or near Frisco after coming to Texas. He passed away at McKinney, Texas, April 17, and was buried in Frankfort community in north Dallas County, April 18, 1953. Brother Scott was a member of the Frisco Church of Christ, where he attended regularly as his health permitted. The funeral was held in the Staley Funeral Home in Frisco, the writer being the speaker. Brother Scott leaves no known relatives. The Odd Fellows had charge of the graveside services.

ROBERT J. KELLER

Frisco, Texas.

HILL—Wilmer Grove Hill was one of the finest Christian men that ever graced the earth. He was baptized into Christ in 1922 by A. R. Holton and followed steadfastly in the footsteps of our Lord. During his thirty-one years in the church of our Lord, he was absent from the Lord's supper less than six times. His first work, after his conversion, was to convert his wife, who at that time was a very devout Presbyterian, a teacher in that denomination. His efforts to convert others were just as untiring and forceful. His influence for good in the town of Kemp, Texas, where he spent most of his life, shall be remembered by a great host of friends; and shall continue to bring forth fruit unto God.

WILSON M. COON

Dallas, Texas

HOBSON—Nettie Eddleman was born May 30, 1877. She was married November 1, 1902, to Till Hobson. To this union were born seven children, three boys and four girls. She died March 3, 1953. Sister Hobson left this world to be with her Lord. She obeyed the gospel in young girlhood and lived only for God and his church all these years. She had been in failing health for two years, yet she never missed a service. Just a few hours before she died, she said to tell Brother Powell that she could not be at Bible class tomorrow. So like a ship that has left its moorings and sails bravely out to sea so some one dear has sailed away in calm serenity, but there's a promise of a greater joy than earth could have in store for God has promised a richer life beyond that unseen shore. Our prayer to her loved ones and friends is to live as she did for the sweet hope she did so look forward to.

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2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

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THINGS TO CONSIDER . . .

W. M. DAVIS

Washing Of Regeneration

Paul says, "Not by work of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). No one who believes the Bible has the idea that the meritorious cause of salvation is human works. Salvation is not by man's wisdom and planning. In the New Testament certain conditions are prescribed in order for man to be saved, but the saving power is not in the conditions.

Faith without Christ is worthless. It is not the act of believing that justifies the sinner, but the object he believes in, which is Christ. He can have faith in everything else, but without faith in Christ the sinner cannot be saved. And the same thing is true concerning baptism. Baptism without regard to Christ is worthless. This act must be done in the name of Christ or it is not obedience. Even prayer without the name of Christ is in vain.

So salvation is not by works of righteousness which we have done. God saves us by his mercy. Then Paul adds "by the washing of regeneration and renewing of the Holy Ghost." There is no difference between what Paul says here, and what Peter says in Acts 2:38, which reads: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Just to be dipped in water is not of itself the baptism commanded in the New Testament. It must be in the name of Christ for the remission of sins before it is baptism. There is no such thing as baptismal regeneration. Men are regenerated by the mercy of God through Christ. But to carry out the purpose of God's mercy in Christ, sinners must be baptized. Ananias said to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). If preaching and practicing baptism as a condition of salvation is water regeneration, then that is just what Paul preached and practiced. But the apostles did not preach water salvation. They preached salvation in Christ, and the way to get into him is by baptism (Gal. 3:27).

Righteous Prosperity

When a man talks about prosperity, as a usual thing we do not know what he is talking about. A great many people do not know the difference between prosperity and adversity. I guess the prodigal son thought he was prosperous when he got the portion of goods that fell to him, and took his journey into a far country. He realized the dream of his heart—reached the goal of his ambition. And that is so often called prosperity. But true prosperity is determined, not

only by gaining our objects, but by the character of the objects. What about a bank robber who robs one bank after another without being caught? Is he prosperous? What of the man who makes a fortune by dishonest methods?

The writer of Psalms says, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:12, 13). This is a description of true prosperity. It is not prosperity when a man accumulates a fortune, but loses his soul. The palm tree and cedar flourish because they follow the laws of God, and the writer used them as an emblem of the prosperity of the righteous.

5842 Monticello, Dallas, Texas.

The Church And The Community

Glenn L. Wallace

Romans 13:1-7

There are two extremes that are held by members of the church on the relationship of the church to the community. One group says that the church, being a spiritual institution, belongs to God and that there can be no connection between the Christian and the world. These people insist that a Christian is a temporary traveler here with a task that should be completely severed from the "powers that be" and all community life. Another view held by some Christians is that the church is a service organization; a vessel of community action; that Christians are members of a semi-religious order and that a "chamber of commerce" attitude should prevail in all that is done. The latter view would urge that such things as major disasters, political pressure, racial betterment, scout work, polio drives, and any and all community projects should be made the heart of the church at work and even supported from the budget of the congregation. These people often insist that the "voice of the church" should be heard in public affairs all the way from the local precinct to the White House.

The truth is between the two extremes. The church does have a definite relationship to sustain to the community and yet there is a line that should be drawn between the mission of the church and the service rendered by members to the community life.

The Mission of The Church

If we are to know the true relationship of the church to the community, we must understand the mission as outlined in the New Testament. This plan will show that the church is

divine in origin (Matt. 16:18), and was purchased with Christ's blood (Acts 20:28). This blood-bought institution has a definite mission and all the machinery necessary to carry it out is provided by command and example.

The church organization consists of elders and deacons (Phil. 1:1, 2). This is the only class of officers in the church and the authority of the elders extends only to the local congregation in which they are selected to serve. The evangelist is not an officer, and he along with any other members employed to work, is under the oversight of those who secure his services.

Three major works make up the program of the church. First, each congregation should seek to keep the local membership edified, strong and loyal. Second, the church should reach out to other communities and lands where the gospel is unknown with a program of evangelization. Third, the distressed should be given help and provisions, especially those who are of the "household of faith." There is an obligation to provide help to those outside of the church but the restrictions upon such a work are clearly evident in the New Testament plan. The church has neither the numbers (it will never be in the majority) nor the machinery for world-wide relief work. The church should attempt only that which she can do and supervise.

We can see how this mission was carried out by looking at a few examples in the New Testament plan. When a famine arose in apostolic times, money was raised by Christians and sent to Christians to be administered by the elders, the only class of supervisors that the church can recognize (Acts 11:30). Elders today have the right and privilege to call upon sister congregations to assist them in a work of providing for the needy but no "board of trustees" or any other unscriptural body has a New Testament right to call upon the church for aid in any kind of program. This would prevent a congregation from building its program to include any community, civic, national, educational or charitable organizations, whether they are administered by people of the world or of the church. A congregation may purchase the service and supplies of a human institution but the purchase of such service and the support of the institution are not parallel.

The task of evangelizing the world is a great one but it is not too great for God's people. The church at Antioch was the base of operation of two evangelists according to Luke's record (Acts 13). The work of these men began and ended with a report to this congregation. All work of evangelization, both local and foreign, should originate and end under the oversight of a local church. When a church is planted, it should become a church and not a "mission," then this relationship between the two churches will cease to exist.

The church cannot allocate the work of evangelization to any community and world-wide service organization. In our anxiety to carry out this mission, let us maintain the proper relationship to the worldly institutions among which we work.

James teaches that orphan children should be cared for by Christians (James 1:27). This work cannot be handed to benevolent organizations that have no connection with the elders of a local congregation. The church cannot have any organic connections with worldly institutions who claim to do what the church is commanded to do. Our relationship to such orders is very clear.

The Christian and Community

"The voice of the church should be heard in community affairs," says one. "We should make ourselves an effective agency for community service," is advocated by a few Christians. One preacher was heard to exclaim: "Our government cannot overlook one million votes." Is this the course the church should take? To make our influence felt should we organize and select a spokesman to be our "ambassador" at Washington? Should we have paid lobbyists in Congress to safeguard the plans of the "church of Christ"?

How can the church be heard in public life? A lobby in Congress or "representative members" working in Washington for the church is a violation of the principle upon which the American government is built. We have recently heard that the Pope of Rome has intervened in behalf of the Rosenbergs who are condemned to die. A church head, speaking for his church, is seeking to pressure the President and change the decision of an American court. He has no right to such action and neither does any other church, including the church that Jesus built.

No man can ever speak for all the churches of Christ. A sermon on "What the Church of Christ Teaches," should be titled, "What the Bible Teaches About the Church." It is not possible to know what all the members believe on any question, but it is possible to determine what the Bible teaches on all questions. There are many members who wear the name of Christ and worship according to the apostolic pattern, yet they are in error on many points of doctrine. Can any man speak for them or can one among them speak for all churches?

If a condition should arise where the citizenship of this town is called upon to vote on the liquor question, I personally would vote to keep prohibition and I would openly campaign if necessary to keep out the open sale of liquor. I am a prohibitionist but I cannot speak for all the congregation. I have known some good people who do not drink but who feel that a prohibition law is not the way to handle this issue. I would feel free to teach the Bible truth against the evils of liquor but I cannot presume to "vote the congregation" on this or any other issue. The Christian individual has a debt to pay to help to keep the moral standards of the community lifted high, but the church as an organization cannot enter into the political maneuverings of civic life.

What then is the medium through which a Christian may work to lend his influence for good? The text for this sermon reveals that God has ordered that all society be organized for the purposes of peace and happiness. Individual Christians live in this society and they are taught to support it and direct it toward the proper ends. The individual Christian must pay his taxes and give support to the government in any goals that are within the proper realm of government operation.

A few examples of the actions of individual Christians in the New Testament will help to keep this relationship clarified. The jailor was converted at midnight and the next morning he was a jailor (Acts 16). He was a Christian and served his community through this medium. We would not say he was a "church of Christ" jailor, but he was a Christian citizen serving the community in this capacity. Erastus was the treasurer of the city. As an individual he had a right to take such a job and the influence of his Christian teaching should have guided him in the administration of this work. He was not a "church of Christ" treasurer. We are taught to pray for kings, governors and those in authority. Christians may hold such offices, operate legitimate business houses, work at honorable occupations and in this way, the influence of the church is being felt in the community life.

A Christian may vote, hold office and campaign for his favorite candidate. He may engage in drives for funds to

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treat polio, tuberculosis, heart disease, and any other worthwhile civic and community enterprise. A Christian can build a hospital, work for city improvement, serve to relieve transients who are stranded in the city and he can support any task that is detached from some sectarian religion. These projects belong to the state, the community, and not to the church of the Lord. A Christian, as a member of this community, has an obligation to support such work. Let the Christian learn to be a good citizen.

The Christian, His Money and the Community

All the money of a Christian does not belong to the church. He has a great obligation to the Lord's church and only a prayerful heart and honest purpose can determine the amount that belongs to the Lord. The Christian must support his government with some of his money (Rom. 13:16). He must support his family and provide for his old age (1 Tim. 5:4-8). A Christian has the obligation to educate his children and he is entitled to some clean recreation (1 Tim. 4:8). These things are not the obligation of the church and an individual Christian is exercising his God-given right when he is in contact with the proper community and government organization that provide such opportunities for these things.

It is sometimes advocated that "whatever a Christian individual does, the church can do." This is not true. A Christian may operate a grocery store but a church should not. A Christian can purchase a ticket to a basketball game but the church does not purchase the ticket. In this capacity a Christian always acts as a Christian but he is not acting in a church capacity.

The church should be the church and follow her divine mission. The individual Christian should let the leaven of the truth he learns go with him into his daily life.

Matt. 5:13, 14: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid."

Acts 2:47: "Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved."

The Church - God's Cultivation

Clarence C. Gobbel

Several figures are used in the third division of Paul's letter to the Corinthians when he wrote concerning their behavior, and how they came to be what they were (1 Cor. 3:1-11). To emphasize their duty and responsibility before God, he wrote to the Corinthians that, "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). He emphasizes two of the figures here especially, that of their being "God's husbandry," and "God's building."

The Greek word here translated "husbandry" is the word "georgion" and literally means "a cultivated field or ground," "a farm," or "tillage." In several of the more recent translations, such as, "The Centenary," "New World," "Standard Revised," and the Catholic and the American, or Goodspeeds translates it "field," "farm," or "tillage."

Thus Paul is telling us that the church in Corinth, and of course any congregation of true disciples existing today, is "God's tillage," "cultivation, or farm." The church is a farm which God works; that in which he works today. This seems to emphasize the idea that the church is that place in which God is to work for the salvation of the souls of men. The church must allow the work of God to so permeate through and through each and every part of it, that God will have his way in all that is done by his children here below.

In this very passage under consideration, the apostle Paul

speaks of how the church was planted in Corinth. Paul had planted the seed of the gospel among them, and their becoming Christians had been the result. Often before planting can be done, a clearing off of the debris, or foreign matter must first take place. It seems that Paul had done that, also, as we read in 1 Cor. 6:9-11: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." He had to convince them that they were sinful, and had to leave such sins behind, in order to be among those who should inherit the kingdom of God. He had to uproot that which was evil, in order that the good could take its place. To plant the truth among that which is false, is but to make matters worse, rather than better. So the ground must be prepared by teaching against that which is false, then the truth will begin to thrive, otherwise it will come to nothing.

Paul had labored among them more abundantly than all of the others, but he wanted them to know that when another came along and watered, his work was just as acceptable, and just as badly needed, as his had been (vs. 4-8). After a crop has been planted, it must also be properly watered, but of course one must be careful of what he is doing when he does the watering. After all, it was God who gave the increase there in Corinth, and it is still God that gives such today. So there is still no room for jealousy among preachers, as to whether one had more to do with church growth in certain places, than did another.

Since the church is God's farm, or tillage, let us notice certain comparisons for some valuable lessons on this theme:

1. A farm must bear fruit, bring forth a crop. In order for a farmer to be permitted to continue to dwell on a farm, that farm must yield him a crop of some kind. Sometimes excuses can be made by the farmer, when his farm fails to bring forth a good crop, that he failed to have proper moisture, or the ground wasn't fertile enough. But when the church fails to "bear a crop," can this excuse be given? No. For after all, all that we need is furnished us. The word of God, by which we must grow and develop, we have in our own language today, and thus if we fail to grow, it is not the fault of our God, or that of anyone but ourselves (1 Pet. 2:1, 2; 2 Pet. 3:18).

2. In order for a farm to be an asset to its owner, it needs to produce more than mere running expenses. If the farmer must put back on the farm every cent of what he makes off of it, every year, then the farm is to him a liability, rather than an asset. And if a congregation of disciples barely makes its own expenses, not able to do anything outside of the four walls of its own building, then is it an asset, or a liability to its owner, God himself?

3. Crop rotation is valuable to a farm. When the same old crops are planted at the same spot year after year, the land often becomes run down, and not able to bear as before. Some churches become fanatic on some point of doctrine, or practice, and let it become a means to their weakness, rather than a steppingstone to greater achievements. We have no right to put more emphasis on one phase of the worship, or on some certain work that needs to be done, than upon other things which may also need as much attention.

4. We do not need to go out of the church for the production of worthwhile crops. Christians are obligated, and more than that, have the exalted privilege to labor in the church, and to produce the fruit therein that God has a right to expect. We do not need to give of our means through some organization of men, in order to do good therewith. We can, and we should be anxious to glorify Christ through the church, rather than give to help keep up organizations which

man has organized through which to do the same things. If a farmer cannot produce the fruits, and receive the proper yields from his own farm, that he needs, then he needs to change farms, or to get another. So it is, if God cannot depend upon the church to do the work that he demands Christians to do, then his farm is not what he needs. Has he made a mistake, or is it the farm that is at fault?

Dr. Wood Complains

Homer Putnam Reeves

Dr. Eugene Wood, together with a number of his premillennial cohorts are chafing under the lash of some well-directed words recently published in the Dallas Times Herald. This brother frets through six typewritten pages in answer to the following brief article:

What Is Wrong With Premillennialism?

The doctrine of premillennialism is untaught in God's word. It is pure speculation. The millennial picture in Rev. 20 is a martyr scene. Souls (beheaded), "such as worshipped not the beast," reigned with Christ for a thousand years. Rev. 20 is the chief proof text of all premillennial exponents. But Rev. 20 does not mention "us." It does not mention the second coming of Christ. It does not suggest a reign "on earth," nor even remotely hint that Christ will be on earth in relation to his reign. It does not mention a bodily resurrection.

Premillennialism frustrates God's plans. We are told that God planned to have his kingdom established 19 centuries ago; but the Jews rejected Christ. Hence the kingdom was postponed and in lieu thereof the church was built. Not so! The church is the kingdom. Puerile is the mind of one who can believe that God's plans miscarried because of Jewish rejection and that, therefore, the church came into existence quite by accident. The church is no accident. It has always been in God's mind! (cf. Eph. 3:10, 11).

This fanciful speculation is wrong because it denies the real essence of Christianity. In essence it is spiritual. Jesus said, "My kingdom is not of this world." But premillennialism makes the reign of Christ a material thing: a physical ruler (earth dweller) on a material throne, over a physical people, people who suffer, sin, sicken and die: truly "of this world."

It fouls up type and anti-type. The Jewish system included a wide variety of types, anticipating the Christian system. The Jewish law foreshadowed the good things to come in Christ. The shadows were in Moses; the substance in Christ (Heb. 10:1). But premillennialism revives the Jewish ordinances, casting them in the millennium and making shadows the end to be attained.

This doctrine virtually denies the present reign of Christ. It denies to Gentiles the right to seek after God, seeing that, as premillennialists hold, the tabernacle of David has not been rebuilt (cf. Acts 15:14-17). Therefore the doctrine nullifies the Great Commission. It demotes Christ, removing him from a heavenly to an earthly throne.

Premillennialism is hostile to every passage of scripture which refers to the Christian dispensation as the "last days."

The doctrine has no standing in the Scriptures.

Some Observations

Dr. Wood suggests that I have a "loud and aggressive voice," and that people will believe anything if one cries against something "loud enough and long enough." He accuses me of trying to frighten people and incite hatred against his brethren over something of a bone called pre-

millennialism, "of which probably, in the most part, the readers know little or nothing." Well, we can credit Dr. Wood, Chas. T. Russell, R. H. Boll, Frank Norris, et al, for the knowledge which the readers have of this hurtful theory. But for them and their like the issue would be dead. The Dallas brethren would never have published my articles if such men as Dr. Wood, Frank Mullins, and Robert Boyd were not constantly pressing their premillennial claims. Now the brother comes out with an "answer" to my article, an answer filled with calumny, invective, and the bold negation, "This statement has not the slightest semblance of truth." So says Dr. Wood! I shall ignore his ugly slurs and consider some of his (arguments?).

My critic denies that Rev. 20:1-6 is the chief proof text of all premillennial exponents. I reaffirm that it is. He accuses me of borrowing material from Brother Foy Wallace. Well, I didn't, but if I had I certainly could have done worse!

I stated that Rev. 20 does not mention us. My critic says, "It is too bad that 'us' will have no part in the first resurrection." How is that for answering the argument? Rev. 20 does not mention us!

Moreover it was pointed out that Rev. 20 does not mention the second coming of Christ. To which we have this response: "No, but what comes just before it does mention it in a big way" (Rev. 19:11). So, the brother asserts that the faithful and true, riding a white horse, to make war against the beast and kings of the earth in chapter 19 proves that Christ is coming in person (in the flesh) to reign for a thousand years on earth as they allege Rev. 20 teaches. How pitiful! He takes the sublime imagery of the spiritual conquest of Christ in chapter 19 and, by inference, declares that this is proof of his coming to earth in person in chapter 20. I feel that the Doctor knows better.

The brother quotes from my article: "It (Rev. 20), does not suggest a reign on earth." Then he adds, "No, and to hear Homer P. Reeves tell it, neither would Daniel 7:27 or Rev. 2.26, 27 or 11:15." Correct, neither would they!

Dr. Wood asserts that a battle will take place on earth and argues therefore that Christ who leads the saints must be on earth in person. It doesn't follow! How does Christ lead his saints on earth today? The brother imagines that Christ must be on earth in person to lead his saints on earth.

I stated that Rev. 20 does not mention a bodily resurrection. He asks, "What kind of a resurrection is it then?" I repeat, it does not mention a bodily resurrection!

I stated that Rev. 20 is a martyr scene. John says, "I saw the souls of them that were beheaded . . ." The Doctor asks, "Who ever heard of 'beheaded' souls?" Well, John heard of them! The brother denies that all here mentioned were martyrs. He says that there are three classes and mentions those that lived and those that lived not. What confusion! He is so anxious to discover another class or classes that he drags in those that lived not. Is he trying to get those who lived not into the millennium too?

Dr. Wood quibbles over the term "kingdom." Certainly it refers to the church (Matt. 16:18, 19). It is granted that there are other uses made of the term. But it is emphatically denied that Christ will establish his kingdom at the end of the "church age." It is denied that there will be a new phase of the kingdom at the end of the church age.

(This review will be finished in another article)

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"Smithson On Elders"

Bill McCown

In the Firm Foundation, issue of January 27, 1953, there is on the front page an article by John T. Smithson, entitled, "Appoint Elders in Every City."

I do not know Brother John T. Smithson personally. To the best of my knowledge our paths have never crossed. He and I have never worked together in any special work. Together we are partners with all gospel preachers in the grandest business in all the world—that of preaching the gospel of Christ that souls might be saved. I have no ulterior purpose in saying what I shall say in this writing about Brother Smithson or his article. We have in no way entered into either alliance nor conspiracy.

Brethren, I suggest that you refer back to the Smithson article and read it again. Think seriously about it and then re-read it. It is filled with advice that is sound and certainly merits the careful attention of every person who is disturbed over the "elder" question.

It is not my purpose in this writing to "scotch" the arguments of Brother Smithson, for they need no help. They are clear and concise. They are forceful indeed, and it will be interesting to see the brethren who have advocated "unmarried bishops" and "childless bishops" meet and refute the arguments advanced by Brother Smithson.

I concur wholeheartedly with Brother Smithson that the difficulty encountered in understanding the language of Paul in writing to both Timothy and Titus about the qualifications of elders is not due to ambiguous language. It is not due to the fact that Paul was deliberately trying to confuse anyone. I fear that it is due, however, to an effort on the part of our preaching brethren to QUALIFY (?) some of their brethren as elders who cannot qualify according to the teaching of Paul.

Shall we set aside the teaching of Paul, who was inspired of God in what he said, on the subject of elders and substitute in its stead the later discoveries of some of our uninspired brethren who have suddenly learned that Paul after all did not mean what he said?

I had as soon adopt the Baptist position on baptism or the Catholic position on the Papacy as to adopt the modernistic thinking on the part of my own brethren who declare that they have just learned that Paul either did not mean what he said or else that he was honestly ignorant when he advised Timothy and Titus to appoint as elders, men who were once married—"the husband of one wife"—and who had children—"the father of faithful children, having these children in subjection to the extent that they be neither riotous nor unruly."

It would seem that the brethren need the words of admonition contained in the last paragraph of Brother Smithson's article. Let me state that I agree with the position taken by Brother Smithson, and, like him, I shall strive with all my knowledge, ability, and energy to oppose any deviation from the divine economy. It is time for us to heed, not the wisdom of men, but the counsel of God. Let us learn, my brethren, not to go beyond the things which are written. Let us learn to content ourselves with the divine order as divinity gave it in every respect. Only in that way is it possible for us to maintain and preserve the purity of the church which was purchased with the blood of Jesus Christ.

I pray that men everywhere who have been appointed to serve their respective congregations as elders will look into their own hearts and lives and determine their own fitness, according to divine standard, to serve God and the church in that noble capacity. If one is qualified, he can rejoice in that and can render a lasting service to the church and exercise

a powerful influence for good. However, if one is not qualified, by continuing to allow himself to be so regarded is to exert an evil influence, is to bring reproach upon the church and upon himself.

Great Restoration Movement Gaining Force In South Africa

Frank J. Dunn

Today there are four white, English-speaking congregations in the Union of South Africa, a country twice the size of Texas, where three years ago there were none. Six American evangelists are laboring there, and a seventh will join them in August. Five of the South African converts are now preaching the gospel, four of whom are in Christian colleges in the United States in preparation of returning to preach the gospel in South Africa. These men speak three languages—English, Dutch, and the native tongue, Afrikaans. More than 200 white people and at least 200 natives have been baptized in the three-year period. There are about 25 or 30 native congregations, including those that have been restored from the Christian church, with at least a dozen full-time native preachers.

The four white congregations are at Johannesburg, where Guy Caskey, Waymon Miller, and Eldred Echols preach; East London, where Don Gardner and Leslie Blake, one of the South Africans, are located; Port Elizabeth, where John Hardin now is and where Leonard Gray will join him in August; and at Pretoria, the administrative capital of the Union, thirty miles north of Johannesburg, where Martelle Petty is fully supported by the Peak and East Side church.

Johannesburg has a fine, new building nearing completion which will accommodate 300 people in its auditorium and classrooms. The 60-member church at Pretoria, which is slightly larger than the Johannesburg group, has purchased property on which they plan to build a small auditorium, which later will serve as the classroom wing of their permanent building.

The property which is being purchased is ideally situated, only one block from the beautiful capitol building, on the principal east-west street of the city, about one mile from the heart of the business district. A more perfect location could not be found in that modern city of 280,000 people. Three residences now standing on the property will serve as a home for the preacher and for classrooms.

The total cost of the property and auditorium will be \$47,400, of which Peak and East Side has given \$10,000. The small Pretoria church will assume a \$14,000 loan on it. Others have given money and promises totaling \$6,400. This leaves a net balance of \$17,000 which must be raised from other congregations and individuals before the building can be erected.

The people who are being converted are mostly of the "solid" middle-class variety, capable and zealous of being fully self-supporting in a very short time. In helping them become firmly established we will be carving out a beach-head from which they have the plan and the desire of taking the gospel into the other 36 countries of Africa. They can, and will, evangelize Africa much more effectively than we can from 12,000 miles away.

Thus your contribution to the Pretoria building at this time will be an investment in something more than a meeting house. It will be an investment in souls in Pretoria, in South Africa, and eventually in all the great, dark continent of Africa.

Send contributions to Peak and East Side Church of Christ, care of A. D. Jones, treasurer, Dallas, Texas; or to Martelle Petty, Box 1861, Pretoria, Union of South Africa (postage, 5c; airmail, 25c).

Studies In Galatians (No. 11)

R. C. Bell

Paul begins the fourth chapter of Galatians by tying up what he had just taught in the third. Jews "were held in bondage under the rudiments of the world," until, fulfilling his promise to Abraham, God sent his eternal Son, true man and seed of Abraham however, born of human mother, capable of dying under the law in lieu of the death of actual law-breakers; sent him to be "the end (both aim and the termination) of the law unto righteousness to everyone that believeth" (Rom. 10:4), to redeem men from the status of child and ward, and to promote them to sons and heirs—in short, to lift them out of slavery into acknowledged sonship and liberty.

That Gentiles, who had been strangers to the house, as well as Jews, who had been minors in the house, were so exalted is shown by Paul's again reminding the Galatians that they had received the Holy Spirit, which is the peculiar seal of Christianity: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (4:6). Strangers and minors, having but "the spirit of bondage" could cry only, "Master," never, "Father, Father."

"Rudiments of the World"

Why did Paul call the Mosaic covenant "the rudiments of the world . . . the weak and beggarly rudiments"? Although the law itself was holy and spiritual, the legal system in which it was imbedded was a religion of the flesh. It was addressed to the flesh, which "lusteth against the Spirit" (Gal. 6:17); it made its appeal to the natural man, who "receiveth not the things of the Spirit of God" (1 Cor. 2:14). Religious legal systems are for the morally immature. All of them, Jewish and heathen alike, are built upon the elementary principles that underlie natural religion and civil government—the rudimentary principles upon which the Christless world, religiously and socially, has ever been, and is, run.

The Jews had in written form a much fuller revelation of God's law than did heathen nations, but they broke it, even as Gentiles broke the law they knew. Knowing that his legal anchor would never hold in the mud bottom of the human mind, God was merely using it as preparation for the gospel preached "beforehand unto Abraham" (Gal. 3:8). The Sinaic covenant, though adapted to the minority of the Jews, was too weak and poor to bring to maturity the spiritual, God-like possibilities of men. Something stronger and richer than "weak and beggarly" legalism and ritualism, were all nations to be blessed, was required. Therefore God from all eternity, was graciously building a religion fitted to lead men into obeying his immutable law of life, that they might live abundantly and eternally. Did not Christ tell the woman at the well (John 4), that the time had come for the spiritual religion, promised from of old, that would reach man's inmost spirit, qualify him to "worship in spirit and truth," and "become in him a well of water springing up unto eternal life"?

Legalism Becomes Heathenism

After referring to their former heathen life, Paul says to the Galatians: "But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again"? All Judaizers in the church, ancient and modern, magnify man's side of redemption, works of law, and human merit to the disparagement of God's side, works of grace, and human demerit. Because the Galatians were being led into this deep, beguiling error, Paul very emphatically remind them that their conversion from slavish heathenry began with God's knowing them, rather than with their knowing God. He is amazed and alarmed at their deserting

Christian ground, and fears that he has labored with them in vain. He must by all means show them the real nature of the terrible mistake they are making—that religiously to observe Mosaic rites after the cross is to deny the efficacy of the gospel of grace, to relapse into "bondage over again," and to give up Christ altogether. This deceptive tare, if let alone, will supplant Christianity; hence, Paul digs it up by the roots.

What could be more startlingly instructive than this identification of heathenry with the Mosaic system after its tutorship was accomplished? When the Galatians, who had never known Moses, observed circumcision and other "carnal ordinances, imposed until a time of reformation," it was the same in principle as if they had returned to heathen idolatry with its impure rites, abominable obscenity, and demon worship. Both systems were based on the rudimentary principles of the flesh and "the wisdom of the (Christless) world," which can never lift men higher than the flesh and the world. According to Galatians, Moasism after the cross has the same deadly effect on men that heathenism has.

Current Galatianism

The core of the Galatians' default was they thought the gospel Paul preached was "weak and beggarly." They were so spiritually shallow and ignorant that they thought the Christian life could not be attained on the principle of divine grace kindling and working with human faith, love, and hope; that the gospel needed to be bolstered up and made sufficient by adding the principle of law. (A very common error today). It was incidental that they manifested this crass misunderstanding of the power and the working of grace in the human spirit by observing Mosaic rites and ceremonies. The basic error of the Galatians was their thinking that, not grace and faith, but law with its immature, not to say infantile, methods was the dynamics of righteousness. Now, the grand object of the book of Galatians was to show them that it was the other way around—that the principle of law was provisional, "weak and beggarly," while within the church was the full-grown power of God, "wisdom from God, and righteousness and sanctification and redemption" (1 Cor. 1:30).

Of course, Christians today do not show their mistrust of the working principle of Christianity by taking up the ways of Moses, but they may easily show it in other ways. Just to name some: trust in blood, wealth, culture, position, ability to sing or speak, strong character, good works, dead forms, traditions of men, and creeds, written and unwritten. Note how the book relies on the Holy Spirit (3:2-5; 4:6; 5:16-26), a new power inaccessible to men until Pentecost, to counteract the fleshly workings of all these. "Where the Spirit of the Lord is, there is liberty" and unity and growth and fruit.

Important Announcement

Burton Coffman Called To Harding College

Harding College is happy to announce that Burton Coffman will join the Harding College staff beginning August 1, 1953. His duties will be in the general field of public relations. Because of his very wide acquaintance, enthusiasm, and general background and training, we believe that he is especially fitted for this important assignment. In fact, Harding College feels very fortunate in being able to obtain his full time.

Brother Coffman will make his residence at Searcy, Arkansas, after August 1.—Signed: GEORGE S. BENSON, President, Harding College, Searcy, Arkansas.

Commentary on Matthew by H. Leo Boles	\$3.00
Commentary on Luke by J. S. Lamar	3.00
Commentary on Luke by H. Leo Boles	3.00

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

The King James Version and the American Standard Version of 1901 will not be replaced by the new Revised Standard Version, but this does not mean that there are no values in versions which put the language of the Bible in modern speech. The new Revised Version should be read and studied along with four or five other versions. The Bible is its own best commentary. One of the best ways to understand a passage is to read it in five or six different versions. In this way we catch shades of meaning which are not available in reading just one translation. In disputed passages we can go to the American Standard for word-for-word accuracy.

The Bible was written to be understood. Living languages are always changing. God has seen fit to lock the original meaning of the Bible in dead languages such as the Greek, so that we can know today just exactly what the words of the apostles and other inspired writers meant when they used them.

However, when God chose to write through holy men of old the words of the New Testament, he chose the Koine Greek rather than the classical Greek. This meant that God intended for the Bible to be understood by the butcher, the baker and the candlestick maker. There are some words in the King James Version which are difficult for high school students to understand. This discourages their reading the Bible. As a matter of fact, there were 300 changes made in the first fifty years in the King James Version to modernize spelling and replace words that were already out of common use. Here are some examples of words that have changed their meaning: "conversation," today means talking. As it is used in the Bible it means conduct. "Let your conversation be without covetousness." This is translated in the new version, "Keep your life free from the love of money." "The quick" is used in the Bible to mean "living." We are told that God will judge "the quick and the dead." Again the word "curious," was used in the King James Version to mean "careful." Again the word "careless" is used in the King James Version to mean free from care and the word "prevent" is used to mean "precede." The word "let" is used to mean "prevent" as Paul said, "I purposed to come unto you but was let hitherto." Such words as these are used: "pilled" meaning "peeled," "taches" meaning "clasps," "ouches" meaning "make marks," "nessings" meaning "sneezing," and others that are not familiar to us unless we are familiar with the language of the 17th century.

Most of these archaic words were changed in the American Standard Version and this fact is ignored by those who are pushing the Revised Standard Version. All of the later translations change these words and put them in the modern meaning which certainly makes for a better understanding of the word of God. And that is what God wants us to do. **UNDERSTAND his word.**

Here are some objections, however, to the handling of the word by the Revised Standard translators in 1952:

1. The changing of the translation in Isaiah 14 from "virgin" to "young woman" is unwarranted. The Hebrew word "almah" could be translated "young woman" or "virgin" but when the word was translated into the Greek 300 years before Christ, it was translated "virgin" into a Greek word which means "virgin" and Matthew referring to the passage also translates it in his quotation as is given in the Revised Standard Version, "Behold a virgin shall conceive and bear a son and his name shall be called Emmanuel" (Matt. 1:23). It seems presumptuous not to follow the inspired writers' verdict.

2. The Revised Standard Version is too free in its translation and is often a paraphrase instead of a word-for-word translation. It doesn't hold as literally to the Greek and Hebrew texts.

3. It does not indicate the place where English words were inserted so that we can tell which words were in the ancient language and which words were inserted by the translators.

4. The translators tried to make a distinction in the use of "thee" and "thou" between God and man. This placed them in the position of commenting on the meaning of the scripture rather than translating. Too often the translation is a commentary. It is obvious that those who translated it were definitely of the liberal or modernistic school with one or two exceptions. This revision committee was much smaller than the one that worked on the American Standard Version and did not represent the conservative scholarship of the country.

5. Most of those on the translating committee were from liberal colleges.

BIRTH CONTROL

George Hickey

The Bible teaches birth control but not the way thousands of people are practicing the teaching. It is quite obvious that many preachers' wives are placing more emphasis on being painted dolls than on that which is written (1 Cor. 4:6). To visit the beauty parlor will not take one to heaven or hell but to refuse to visit the baby ward will put one right in a smoking, burning eternal hell. To bear children and keep a chaste home is a command of God (2 Tim. 2:15; 5:14; Gen. 1:28; Titus 2:3-5).

Good women, you may think your preacher husband is pretty clever and knows all the answers but if he has agreed with most of the shallow arguments given for not bearing children he may be pretty ignorant in God's sight. Many are riding over the country, wrapped in furs, in fine cars, practicing birth control and trying to fool man and God that they are doing God a service. In many cases this sort of practice by husband and wife must send up a stifling, obnoxious odor to the very throne of our God.

If your doctor advises that your health or the anticipated health of the child will be impaired, then you must practice birth control until health is restored (1 Cor. 3:16, 17). Possibly a very small part of the common sense arguments will stand in God's sight but most cases of birth control are plain rebellion against God.

Woman's main duties are at home. This is where God put woman. "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Our throats are choked and the tears flow easily because of the thoughts of preaching brethren who have sacrificed for the cause of Christ. The same hearts become as stone to think of women who wear the name "Christian," yet love the beauty parlor more than the baby ward. The man who will praise or pamper this type of woman in public or private life is either a rank hypocrite or does not love God. The above described persons can read their reward in Matthew 23, "Behold your house is left unto you desolate."

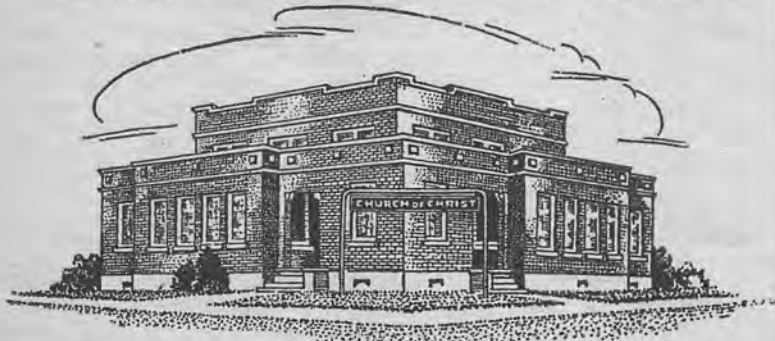
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EDITORIAL

G. H. P. SHOWALTER, Editor

THE CAUSE AT FERRIS, TEXAS

I was at Ferris, Texas, last Lord's day, May 3, on a supply engagement for Brother Basil Doran, who was over at Memphis, Tennessee, in a meeting. The attendance at both the forenoon and evening services was good. This is one of the older congregations of



Texas and has an interesting history. The Moyers, and the Witherspools are family names that predominate on the pages of the church directory. They are people of substantial qualities of character, constitute the best element of society and of citizenship in the community and hence are of the reliable and desirable material for the spiritual kingdom of our Savior and Lord. That is not to say that there are not of course, others, just as good and useful in the church. Brother D. H. Moyers, "Henry," as he is generally known among his fellow townsmen, is the city's banker and has been for the last fifty years. He is generous in looking after the financial requirements of the farmers, merchants and other needy people, is a good business adviser and is popular in that part of the country with the small and great among the people. With the fine cooperation of Sister Moyers, I am able to present the following interesting history of the church at Ferris.

History of Ferris Church of Christ

This congregation began meeting in 1880 and its first elders were: J. H. Smith, L. Orr, Brother Sweat and Brother Barton. In 1901 there was a division over the instrumental music question. The instrumental group continued for a number of years and then died out. The first building was a two-story one, owned by the Masonic Lodge. Later they purchased a frame building from the Old School Presbyterians. The church met in this until it was blown down in a storm in 1919. After that the congregation met in an old picture show building and then in the City Club Hall. In 1924 a new brick building (the present building) was erected at a cost of \$20,000.00. This debt was paid in full in the latter part of 1925. Recently there was installed a \$5,200.00 refrigerated air-conditioning system which cools the entire building and provides heat in the winter. Their approximate membership in 1925 was 75 members and in 1928, 101 members.

Brother R. H. McKay (now deceased) served the congregation as elder for a number of years. About the year 1912, Brother D. H. Moyers was appointed as one of the elders. He is still serving in that capacity, together with Brother Dee Witherspoon. Deacons now are: R. V. Luther, Hollis Gregory, E. E. Birdwell and Alfred J. Moyers.

Brother Basil C. Doran is the present minister and is doing a splendid work. The church is growing both numerically and spiritually. Brother Doran's friendliness and love of people has endeared himself, not only to the members of the church, but to the whole town. He is very active in civic affairs in the town and has been honored on a number of occasions, as guest speaker or singer, by such organizations as the local P.T.A., Ellis County Council of the P.T.A., Ferris Public Schools, and the Chamber of Commerce.

The Ferris congregation now has its own radio program, "The Gospel in Song" each Sunday morning from 8:15 to 8:30 over KGKO, Dallas. This church also contributes regularly to the nation-wide radio program, "The Herald of Truth." A beautiful preacher's home has been constructed, of red-face brick to match the church building. This building was erected in 1948 at an approximate cost of \$12,000.00.

The church is holding two meetings this year: one in July and one in November. They are sending Brother Doran to the city of New York in September to assist in Brothers Grindley's and Antonio Ochoa's work among the Spanish-speaking people.

The Ferris church is a mission-minded church, having had the oversight of the work in Honolulu, T. H., from September, 1943, to June, 1946. During that time, the present building in Honolulu was purchased.

Since March, 1946, this congregation has had the oversight of Brother Foy Short's work in Bulawayo, Southern Rhodesia. A few other congregations and individuals assist the Ferris congregation in this work at the present time.

Brother Short is doing a wonderful work in Bulawayo with white English-speaking people and also in some native work around Bulawayo. At the present time, they are erecting a nice building. There is a membership of about 35 in Bulawayo now.

Preachers who have held meetings are: A. J. McCarty, A. B. Barret, T. B. Larimore, George Farmer, Charles H. Roberson, T. H. Etheridge, A. LeRoy Elkins, C. R. Nichol, J. W. Chism, W. T. Kidwell, W. P. Skaggs, Gayle Oler, Roy E. Cogdill, Floyd Decker, James R. Cope, Foy E. Wallace, Jr., Homer P. Reeves, Howard White, Basil C. Doran, and O. C. Lambert. G. H. P. Showalter has done some supply preaching.

Regular ministers: T. H. Etheridge, J. W. Chism, W. T. Kidwell, Jim Dunn, C. E. Wooldridge, E. M.

Borden, A. E. Walker, Lynn Browning, H. Osby Weaver, Dan Clark, E. W. Key, Texas H. Stevens, J. P. Johnston, and Basil C. Doran.

There is no good reason why growth and spiritual development should not proceed in a good way in the

future, and that through love of the truth and persistent loyalty to God, greater things will be realized. For the many courtesies and the fine hospitality of these good people, Sister Showalter and I are very profoundly thankful to our heavenly Father.

FROM THE HARVEST FIELD

Tom Harris, 1802 Caroline Street, South Bend 14, Indiana, April 27: Seven added at Caroline and Calvert Streets during April.

William O. Hall, 306 W. Taliaferro, Madrid, Oklahoma: Three restored and one was baptized, recently.

Elmer H. Irby, Hankamer, Texas, April 29: We have had two to place membership since Brother Elmer Moore was here in a meeting.

Boyd D. Fanning, Dallas, Texas, April 30: Last Lord's day was another good day for us here at Pearl and Bryan. One was baptized and one was restored.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, April 28: A man and his wife were baptized at Broadway and Madison church in Springfield, on April 26.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, April 30: Two baptized, one restored, and two by transfer of membership during April. Interest is good and we are making progress.

Chester Estes, Sheffield, Alabama, April 29: One was baptized at the morning services at Highland Park last Lord's day. We have had baptisms for the last two Lord's days.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, April 28: Within the past two weeks, six have placed membership with the West Avenue church. When in San Antonio, visit with us at West Avenue and Sherwood Drive.

Ernest McCoy, Borger, Texas, April 28: The past two Sundays, 15 people responded to the invitation; five for baptism and the others for membership or restoration. Of the number baptized, four had been Baptists for a number of years.

Bill Thompson, Lufkin, Texas, May 2: Seven baptized, one restored at Mt. Pleasant, Texas. Brother Wilburn Whittington is doing a great work with this good church. He preached at Fourth and Groesbeck in my absence one Sunday.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, April 30: A wonderful service here last night. A professor in East Texas State College and two businessmen were baptized into Christ. The church continues to grow in all departments.

W. A. Bradfield, Henderson, Tennessee, April 29: Recently I have preached in the following places: Broadway in Paducah and Sedalia, Kentucky; Columbus, Mississippi; Pine Street in Florence, and East Side in Athens, Alabama; Second and Walnut in Paragould, Arkansas; Kennett, Missouri; Millington, Lawrenceburg and Normal in Memphis, Tennessee.

Clifford Wilson, Box 211, Munday, Texas, April 30: There have been six baptisms at Munday recently. Everything points to a good year for the Lord. Our lecture program did much good. Three of those baptized became interested during the program. Others are interested. We also have some people who are doing personal work.

Tom W. Phillips, Los Angeles 14, California, April 27: J. Elliot Baxter, brother of Batsel Baxter, was made one of the elders at the Hollywood church, 600 N. Rossmore, at services yesterday. There were two by membership and one by baptism the Sunday before. Wade Ruby and James Smythe continue good work as our ministers.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, April 26: Our spring meeting closed here last night with the largest meeting crowd in the history of this congregation. Brother E. W. McMillan was the preacher for the series. One was baptized, a former member of the Baptist denomination.

Paul T. Dumm, Charleston, South Carolina, April 27: Two, a husband and wife, answered the invitation yesterday and were baptized the same hour of the day. This is a total of eight baptisms and two restorations for the month of April. We give thanks for God's blessings. The church in Charleston is working in unity and harmony.

H. C. Winnett, Box 94, Coolidge, Texas, April 25: Our spring meeting closed last Lord's day. A different speaker was heard each service. Some think it was the most successful meeting this church has had in a long time. Nine precious souls were baptized into Christ. May the blessings of God be upon his work everywhere.

Rufus R. Clifford, Lawrenceburg, Tennessee, April 19: A. Hugh Clark of San Antonio, Texas, did the preaching in our spring meeting in an eloquent, interesting and effective manner. One was baptized and three restored. Crowds were large and interest high. Thomas Huckaba directed the singing in a splendid way.

R. Leonard Owens, P. O. Box 446, Atoka, Oklahoma, April 24: Since last report we have enjoyed ten responses to the Master's invitation: four baptisms, four restorations, and two memberships. We have an average of 175 for Bible study. Plans are in the making for a new building in the near future. Please note my new address.

Wilson Wallace, Box 1804, Oklahoma City, Oklahoma, April 24: During the last week of March, I preached in a meeting at Winchester, Tennessee, resulting in five baptisms, and from April 5 to 12 at Trinity Lane congregation in Nashville, Tennessee, with four baptisms and one restoration. At present I am in a meeting at Del Rio, Texas, with one restoration so far.

James C. Bays, 3621 West 2nd, Wichita, Kansas, April 28: Three baptisms and one restoration in April. Attendance and collections were highest averages in history at Emporia Avenue. Frank Pack starts his meeting with us June 21st.

William B. Kughn, 506 Cotton Avenue, P. O. Box 831, Caruthersville, Missouri, April 20: The work here continues to move onward with much progress. Three came forward: two confessing faults, one from the Christian church, and one was baptized.

Perry B. Cotham, Paris, Texas, April 30: Ten were baptized and one restored in the meeting at Clarksville, Texas. Fine crowds were in attendance. Mason Denton directed the singing in a fine way. W. B. Barton, Jr., is the preacher at Clarksville and is doing a wonderful work. He is loved by all.

R. H. Banks, Jr., Shawnee, Oklahoma, April 27: Five were baptized during our last week in Texas. Two have been added at East Main recently. One was formerly a member of the Christian church. There is great potential for a good work here. Brother Oliver C. Cunningham left the church in fine order.

B. M. Litton, Memphis, Texas, April 28: One fine young man was baptized here last Sunday. The work here enjoys a continued and gradual progress. I had the pleasure of preaching in a meeting with the church at Mountain View, Oklahoma, the second week of this month. Two were baptized and two restored in the meeting. Murrey W. Wilson is their preacher and is doing a fine work with them.

J. P. Williams, Route 11, Box 193, Fort Worth, Texas, May 2: Another month has passed and the church at Lake Worth in Fort Worth, Texas, has enjoyed growth. Three have been baptized and seven confessed error. For these we are thankful and give God the glory. We also sustained a great loss when one of our elders, Brother J. W. Bristow passed away. We trust our loss was heaven's gain. Therefore we press on.

J. O. Jones, 1014 Beech Street, Little Rock, Arkansas: There were twelve baptized and four restored in the meeting with the East Gadsden church in Alabama. Brother Franklin Camp is their minister and is doing a wonderful work in that section. Brother Johnny Payne directed the singing in a very fine way. He preached for this church in its beginning. One was baptized and one restored while I was away. Brother Frank Kell did the preaching.

Tice Elkins, 4428 Gresham Street, San Diego 9, California, April 27: A flood of birthday cards and letters, and I can never answer them all except to say through the papers how thankful I am to so many (over 200) for their kind remembrance in time of distress. I have improved quite a little, but so slow. I will not be able to do any work for months, in any public capacity. Again, to everyone, I say, "Thank you in Jesus' name."

Wilburn Whittington, Mt. Pleasant, Texas, April 30: The North Jefferson congregation closed a fine meeting April 29, with seven baptisms and one restoration. Bill Thompson of Lufkin did the preaching in an outstanding way. Our membership is now 295 and on the last Sunday of the meeting we had 250 in Bible classes. Contribution was \$402. I begin a meeting with 4th and Groesbeck in Lufkin, May 4th.

Durward Boggs, 7825 Hillard Drive, April 30: The Pleasant Grove Church of Christ continues to grow. Four placed membership with us during April. We lost one by death. Peace and harmony continue, and folks seem to be glad to do what they can for the Lord. We have some who are not as faithful in attendance as they should be. However, our attendance is holding fairly good with most folks being regular. When in Dallas, visit with us.

Texas H. Stevens, 1815 Melbourne, Dallas 8, Texas, May 1: The month of April saw this fine group of two hundred saints twice exceed the \$400-per-week budget. Bids are in on our new building; we hope construction will start soon. Willson M. Coon preaches in our meeting scheduled for May 17-24. Some were added to the forces here during April, and the spirit of love and peace in the Lord continues to prevail. God is very good to us all.

Wendell Winkler, Box 133, Rayville, Louisiana, April 28: I just closed a meeting in Good Springs, Alabama, with seven baptisms and five restorations. Interest was very good. Brother William Woodson of Henderson, Tennessee, labors with them. Brother S. F. Hester directed the singing in an able manner during the meeting. Three have been baptized and four restored here in Rayville since last report. I began at Oak Grove, Alabama, May 7, and at Mulga, Alabama, May 17.

A. H. Kennamer, 504 San Angelo, Midland, Texas, May 1: During the month of April, six were baptized, two were restored, and eight placed membership at the Northside church. Our building, including balcony, is reasonably filled each Sunday; classroom space is exhausted. We are eagerly awaiting the completion of the new building for the new congregation. Since we have been having visitors to sign a card we have been amazed at the number present, each Sunday, both from Midland and elsewhere.

Evan E. Wright, 163 Dean Drive, Grenada, Mississippi, April 29: I have just returned from a meeting with the church at Brunswick, Georgia, where I labored for three years before coming to Grenada. The attendance was exceptionally good. There were many outsiders at every service. The comments received from the half-hour sermons over the larger station, WGIG, showed that the listening audience was very favorably impressed. Among other visible results were six baptisms.

James W. Reynolds, Pueblo, Colorado, May 1: Since my last report, eight have been baptized, four restored, and three identified with the Broadway and Orman congregation. Brother C. E. McGaughey closed a meeting with us the 29th of April. The attendance of non-members was exceptionally fine. The church here was greatly encouraged by this evangelistic effort. I'll be in a meeting in Ft. Collins, Colorado, beginning May 4th. If you are coming this way, worship with the Broadway and Orman congregation, Pueblo, Colorado.

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, April 26: We were blessed with very good services at Linda Vista today. Ten responses in all: four were baptized into Christ, one placed membership, and five were restored to their first love. Today was the first day of daylight saving time, and several missed the services because they failed to change their time one hour earlier. We are so happy the way the Lord blesses our labors at Linda Vista. We have three members in hospitals, and they are very sick. We are praying for them.

E. C. McKenzie, Box 1164, Montgomery, Alabama, April 27: Yesterday I was released from a 12-day stay in one of our local hospitals. My doctor accused me of being a victim of "emotional fatigue." It is difficult for me, a preacher, to believe that I have been working too hard. I am now on the beaches of sunny Florida for a 10-day period of complete rest and relaxation. My bathing suit fits me beautifully and is of the latest design. Of course I shall be delighted to send a snapshot to all who request one.

Douglas Lawyer, Sanger, Texas, April 29: Just finished a meeting here at Sanger with Tommy Shaver from Garland, Texas, doing the preaching. The men of this congregation visited every house in town before the meeting and left literature and announcements. Though this is a small town and only 120 members in the church, there were 25 responses during the meeting. Nine were for baptism. The Sunday following the meeting, two more were restored. Brother Shaver certainly made his preaching plain and convincing. The work here is at its peak.

Neal Marshall, Fort Worth, Texas, May 4: The work here at Diamond Hill is progressing in a most wonderful way. The month of April was a record month in almost every respect. The new records, established just the month before, were shattered. We have been in our new building less than two years and already it has proven too small. Plans for more classrooms are under consideration. We solicit the prayers of all of God's people and ask that you rejoice with us in our good work. I will be with the church in Albany, in a gospel meeting, from May 25th through June 3rd.

A. G. Hobbs, Jr., 3156 Jane Lane, Fort Worth, Texas, April 29: Last week, I closed a meeting with the Bunavista congregation at Borger. Three were baptized and three restored. Dow Wilson is the local preacher. At the present, I am in a meeting with the Azle Avenue congregation here in Fort Worth. From May 10 to 20, I am to be with the 47th Street congregation of Chattanooga, Tennessee, for a meeting. The 4th and 5th Lord's days of May, I shall be in a meeting with the Rosen Heights congregation of Fort Worth. I am devoting full time to meeting work and writing.

B. F. Morrow, Route 4, Box 102, San Benito, Texas, April 27: The church at Rangerville, Texas, located seven miles southwest of San Benito, is anxious to secure a preacher to begin work after June 1. As we are a small rural congregation, we prefer a man who doesn't mind doing secular work to supplement the salary we are able to pay. We have a nice brick building and a furnished preacher's home located across the highway from the school and a store. Anyone interested in the work in this field, please give us your qualifications along with any other facts about yourself that might be helpful in making a selection.

Ernest Highers, 620 Clifton Court, Fort Smith, Arkansas, April 29: Nine baptized and two restored in our meeting at Midland Boulevard church, March 16-25. Brother Delmar Owens preached in his very forceful manner. Four have been baptized since the meeting. One, a man above 60 years of age who said that he heard the truth for the first time over the "Herald of Truth." This is the second baptism that gave credit to this broadcast in the past year.

F. E. Osborne, 1380 15th Street, Fennimore, Wisconsin, April 28: I expect to be in Marinette, Wisconsin, and Menominee, Michigan, holding the first worship service there about the 31st of May. These two cities are twin cities and both are manufacturing towns of about 25,000 people. A little help of about \$350 a month would be greatly appreciated, from the brotherhood, to help establish a church in both these cities. Investigation has been made as to the expenses.

Horace W. Busby, Fort Worth, Texas, April 4: For eight days including the fifth Lord's day in March, we were in a very fine meeting in Rock Springs, Texas. This was my fourth visit to Rock Springs, and the crowds were the largest and the interest the best. Brother Ragsdale, the preacher for the church, had everything ready and well advertised. Brethren came from Ozona, Junction, Sonora, Kerrville, San Antonio, Uvalde, Del Rio, Camp Wood and Barksdale. Several obeyed the gospel, and many who were not Christians heard the word.

Sammie E. Swim, 3826 Urban Avenue, Dallas 17, Texas, April 30: The Urbandale Church of Christ celebrates its first anniversary in their new building next Lord's day. During the year there have been nearly 100 responses. New records were set for every phase of our work during the past month. Also, during April there were 15 responses to the invitation: five memberships, three restorations, and seven baptisms. A new systematic program of work has recently been adopted by the brethren here which should help the work considerably. I will soon begin my fifth year with this congregation.

Jack Bates, Broadway and Walnut, Santa Ana, California, April 29: There were two baptisms and one by membership last Lord's day. On Wednesday, April 29th, we began a series of classes to last ten weeks as follows: "Training for Leadership," by Brother James H. Sewell (elder); "A Course in Revelation," by Brother Joe Ed Holly (elder); "A Survey in Church History," by myself; "Problems Facing Youth," by Brother Joe Lyons, and two other classes for younger children. Those within driving distance and whose time of mid-week service will permit, are cordially invited to attend. Bring your Bible and a notebook.

Paul Butterfield, 1093 South 21st, La Crosse, Wisconsin, April 28: Two baptisms in La Crosse since my last report. Both were men. The church has increased very much in interest and faithfulness. The evening attendance and Wednesday night service has been about the same lately. We are trying to get a building of our own this year. We are meeting in the YMCA at present. A lot has been purchased and is paid for. The College Avenue church, Lubbock, Texas, is supporting the preacher and a radio program besides helping with the lot and is to help with the building. Pray for the work in Wisconsin. It is a hard field. Catholic and Lutheran mostly.

F. A. Bailey, Route 2, Box 27, West Fork, Arkansas, April 21: Since last report, I have preached at Sitka, French, and Heart, Arkansas. The Lord willing, I will return to Heart for a gospel meeting beginning May 16. I hope to have some time left for meetings this year.

Foy E. Hall, 914 N. Sylvania, Fort Worth, Texas, April 6: After nearly three years of pleasant work with Brother Claude Gull and the Riverside church, I am now with the new congregation in the Eastridge section of Fort Worth. This new congregation was established under the oversight of the elders at Riverside. The church is growing in Fort Worth as it is in many other places. Brother Joe Malone and I began a meeting here in Paducah, Kentucky, yesterday.

Hugo Allmond, 1530 Cruise Street, Corinth, Mississippi, April 28: The East Corinth meeting resulted in six baptisms, one restoration and two by membership. Richard England, of Freed-Hardeman College, directed the singing in a fine way, while I did the preaching. Visitors from some 20 congregations greatly encouraged us. A large and responsive audience seems to hear the daily broadcast over WCMA, in which Lindsay Allen (Foote Street), Owen Freeman (West Corinth), and I are the principle speakers. I am finding labors in this area most enjoyable.

Homer A. Utley, 12420 Vashti Avenue, Cleveland, Ohio, April 19: The work of the Lord at Shaw Avenue is making wonderful progress. We are having overflow crowds almost every Sunday. The weekly contributions are at an all-time high and new records are being set in Bible school attendance. Thirty have been added to our forces since January 1. Twelve have been baptized, 11 have placed membership, and seven have been restored to their first love. Our plans now are to start another congregation in East Cleveland in the near future. When in Cleveland, worship with us at Shaw Avenue.

Adron Doran, 253 East Maxwell, Lexington, Kentucky, April 27: The meeting with the church in Henderson, Tennessee, last week provided one of the most pleasant experiences which I have ever had. It was a particular joy to be associated with individuals in the church and Freed-Hardeman College whom we had not seen since 1930. I spoke in the college auditorium each morning and in the church building each evening. B. B. James is doing an outstanding work as minister of the Henderson congregation and proved to be one of the most helpful individuals with whom I have ever been associated in a meeting. Two persons were baptized and six were restored.

Charles Vining, 1754 Brigden Road, Pasadena 7, California, April 28: It has been some time since I have reported to the Firm Foundation but I am not on the quitting list. I am still fighting the devil and all his agents in high places. I am helping a small congregation here in Pasadena, and also go over in the Mojave desert to be of assistance to a congregation that is doing their best to serve the Lord in a humble way. Both congregations are having some visible results. We ask the prayers of all faithful Christians everywhere. If you know of anyone that is in Edwards Air Base, that is interested in the church or even might be interested, send their name to us and we will contact them and encourage them to come to church.

Paul Butterfield, 1003 South 21st, La Crosse, Wisconsin, April 28: The country church at Romance, Wisconsin, 25 miles south of La Crosse, is doing nicely. A community church building is used with no cost except the upkeep, such as insurance on the building. I drive down in the afternoon Sundays, and do the preaching. Bible study is at 2:30 and worship at 3:15. We have had one baptism this year—a man. He was working for a Catholic and lost his job when he was baptized. The attendance runs about 32. Interest is good.

A. C. Williams, Sand Springs, Oklahoma, April 30: Recently I assisted the church at Gruver, Texas, in a meeting in which seven were baptized, two restored, and two placed membership. Brother Ott Shewmaker of Pampa, Texas, directed the song service and taught a singing drill each evening. There were two services daily. Attendance and interest were both fine throughout the meeting. Brother James O. Wilburn and the church there are doing an outstanding work in that section of West Texas. Brethren from neighboring congregations cooperated much by their attendance and encouragement. Here at Sand Springs, the work moves along in an encouraging way.

Jas. Fry, Box 1255, Goldthwaite, Texas, April 29: I have just returned from a very pleasant meeting with the church at 12th and Indianola Streets in Phoenix, Arizona. Churches in the area cooperated in a fine way. One group came 135 miles to be with us. J. D. Rothwell from Eastside was with us all the way through. Kenneth Engle, minister for the 12th Street church, is a very energetic worker and cooperated in every way. We had visitors present from five states during the meeting. Three were baptized and one restored to fellowship. The kingdom is spreading in Arizona. On my return, I spoke one evening in the special meeting, opening the new building at Pecos. They have a beautiful new building and the church there is doing a very fine work.

Durwood Boggs, 7825 Hillard Drive, Dallas, Texas, March 30: The Pleasant Grove church conducted a meeting March 8-15. Brother Morris Moore did a fine job of preaching. We had three baptisms, one restoration and six to confess sins. Before the meeting one was baptized. Since the meeting two have confessed sins and three have placed membership with us. This totals a gain of seven new members during this month. One of those baptized was my son. Interest on the part of many has greatly increased as a result of the meeting. Some who are not Christians have begun to study the Bible to see just what it really does teach. The future looks very promising, but it always does when God's people work together with him.

Monroe Tharp, El Paso, Texas, April 27: Last week, three of the El Paso churches cooperated together in a very fine teacher-training school and invited other congregations of the churches in this area to attend. The school ran Tuesday through Friday, with a class on personal work each morning, taught by Reuel Lemmons. Teacher-training classes were in session each evening from 7:15 to 9:00 p.m. with Brother Lemmons teaching the class for adult teachers. Brother Alan Bryan, of Lubbock, taught the class for teachers of young people. Sister Bryan taught the class for teachers of juniors and intermediates, and Sister Mary Oler taught the class for teachers of primary and pre-school children. On Wednesday night, Brother Lemmons spoke to

all assembled in the auditorium, on the importance of teaching the word of God. Because he had an appointment on the Carlisbad lectureship on Thursday night, one of our elders, Brother J. M. Sewell, taught his class that night. Attendance and interest were exceptionally good throughout the time, and we believe that much good has been and will be accomplished by the school. We highly commend each of the teachers who conducted the classes for their sincerity and ability. The teaching was "tops" in our estimation. The hope that the three churches who sponsored the school: Grandview, North Loop, and Montana Street, in the buildings of the Montana Street church, may engage in similar endeavors together in the future, was expressed by many.

Murray Marshall, 309 South 15th Street, Frederick, Oklahoma, April 27: Our work here at South Side continues to progress. One was baptized last night; recently in the meeting at the other congregation here, we had one baptized who placed membership with us. Our speaker system, due to the generosity of Brother and Sister S. P. Bennett of the other congregation here, was installed this past week. We look forward to a fine summer revival in the City Park here, July 19-29, with Brother Foster L. Ramsey of Tipton, Oklahoma, doing the preaching, and Alvin Bryan of Nashville, Tennessee, leading the singing. The South Side church invites you to come and attend our City Park meeting this summer. When you pass through Frederick, we welcome you to worship with us at 15th and Balsam in southeast Frederick.

J. C. Bunn, Route 4, Box 405, Port Orchard, Washington: From April 5th to the 19th the church at Annapolis, near Port Orchard, was engaged in a series of evangelistic meetings led by Brother Maurice Meredith of Caldwell, Idaho. It was a pleasure to be associated with him because of his congenial nature, kind presentation of gospel truths and sound teaching. The Bremerton brethren helped much with their whole-hearted fellowship. Other brethren were present from Seattle and Tacoma. One young man was baptized into Christ and much good accomplished otherwise. The church here has fellowship in preaching the gospel in Africa, Germany, Japan, and recently resolved to help in Korea. Brother George Scott, whom the church here helps support, recently reported 21 baptisms in his field of labor in Africa.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, April 25: At this writing, I am in the midst of a meeting with the small congregation in Natick, Massachusetts. We have had fine support from sister congregations in Massachusetts and appreciate that. The work in this section is far behind the church in the South and Southwest and has too long been sadly neglected. Men strong in the faith who can compete with tradition and sectarianism are needed in this area to promote the cause of Christ. The churches in Brookline, Malden, Worcester, Roxbury, and Providence, Rhode Island, and Unity, Maine, have all been represented during the course of our meeting at Natick. Brethren Joe Handers, Carl York Smith, William Harrison, Cecil Allman, Roger McCown, Pat Harrell have done and are doing a good work in this area.

David Taylor, Gould, Oklahoma, April 21: Five fine people obeyed their Lord here last Sunday. Gould Church of Christ is a fine church. Our lectureship last week was very fine.

WHAT SHALL WE DO WITH THAT "TEEN-AGER" THIS SUMMER?

Hatton B. Gist

Well, one good thing for him and the church is to send him to the Texas Normal Singing School at Sabinal, Texas, June 7-20. Price \$65.00. Most boys can eat that much in that length of time. Write to Texas Normal Singing School, P. O. Box 293, Crystal City, Texas. This is a good school conducted by Austin Taylor, Edgar Furr, and Holland Boring, Sr.

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Lewis Hogue, 2841 Halbert Street, Fort Worth, Texas, April 28: It has been some two years since sending in a report to the Firm Foundation. After leaving local work with the Castelberry congregation in Fort Worth, I served as field representative for Boles Home at Quinlan, Texas, for eighteen months. I learned to love and appreciate the work being done by the Home more than ever. I have been busy preaching the gospel and plan to stay busy, having only missed four Lord's days' preaching since I left local work. I am now preaching for the Irving Boulevard at Delaware congregation in Irving, Texas, and will be until the elders are ready to move in a man to live there. This congregation has some wonderful opportunities before them. Brother Frank J. Dunn of Dallas, Texas, did the preaching in a very fine gospel meeting that just closed with forty responding to the invitation. Brother Dunn is a great preacher and man

FOR SALE: Church of Christ, Dumas, Texas, has church furniture to dispose of on their moving into new quarters; consisting of 20—Twelve foot yellow pine pews with matching communion table and pulpit stand. Bought from L. L. Sams & Sons some eight years ago in good sound condition, showing some normal wear. Will want to dispose of this around the first of June. Priced at a bargain for congregations interested. Can be seen at any time, or contact **A. L. BAER**, Box 578, Dumas.

indeed. Brother Thomas Sullivan works with the Irving church as song director and is very good. The Lord willing, I go to Worth near Canton, Texas, for a mission meeting starting May 4. I will be with the church in Canon City, Colorado, for a meeting and vacation Bible school from June 7 to 21, then to Gordonville, Texas, July 6-15. From there to Doole, Texas, July 31-August 9, and then on to Washington Street congregation in Marshall, Texas, September 13-20. Our membership is with the Handley congregation in Fort Worth, Texas. Brother Roy Deaver is the local preacher for the Handley congregation, and is doing a splendid job. The Handley congregation is now in a building program which will enable them to double their seating capacity. They also have a very fine group of elders. We plan several tent meetings.

U. R. Forrest, Akron, Michigan, April 24: The work at Parsons, Kansas turned out just as we had planned for it to do. And now the two congregations are united and become one again, after twelve years of division. Now reunited and reorganized, with some men from each congregation as elders and deacons. They are now very happy and the future looks bright. I love the brethren at Parsons, and they have demonstrated their love for me in many ways, both congregations have done that. Brother Ed Baccigalupo did a magnificent piece of work in helping bring it to a climax. I am now here with a fine congregation and the future looks bright here too. We have under construction an annex to the building, and will have it ready in time for our vacation Bible school in June, and to take care of our growing class work on Lord's days. I am here at least for the summer. May want to get back south if the weather gets too cold for me here.

R. C. Copeland, Jr., Box 863, Clarendon, Texas, April 13: Three responded in the meeting at Boise City, Oklahoma, which was concluded last night. Brother B. M. Pierce is the efficient minister there. We made about ten calls each day into the homes of unbelievers and sectarians. Attendance records were broken, and I believe that in the remaining part of 1953 the congregation will just about double. Love, peace, harmony and the will to do as God commands characterizes the congregation at Boise City, Oklahoma. The elders there are wonderful men, men who are striving daily to be Bible elders. I was edified and encouraged by their association. Brother Pierce is one of the most effective personal evangelists. He is leading many souls to Christ. An exchange meeting with the congregation at

El Dorado, Oklahoma, has been arranged, and Brother George Wilkins started here tonight in his part of this exchange. The meeting at El Dorado will start April 26, Lord willing. Giving God the praise, may we march onward in the advancement of the church of Christ. The church of Christ is on the march. Lord willing, I shall be with the congregations at Irene and Cee Vee, Texas, in July and August respectively. I have time for one or two more meetings.

M. E. Blake, 110 South Lake Street, Carlsbad, New Mexico, April 30: We continue to have additions to the Lord's church here at Fox and Lake in Carlsbad, New Mexico, at almost every service. The church is really on the march in New Mexico. We recently conducted a lectureship here that was well attended, and we were fortunate enough to have some of the best speakers in the brotherhood on the program. At the morning services a question and answer session followed the speech. Members of the audience were permitted to write questions on the subject just discussed and these were read in hearing of the audience and the speaker was then asked to answer the questions. This added much to the interest of the entire lectureship and really caused the morning speakers to be especially up on their subject. I held a meeting at Loving, New Mexico, the first part of this month and my next meeting is in Scottsbluff, Nebraska, June 7 through 14.

Gordon Teel, 613 S. Charles, Pasadena, Texas: I have just finished a meeting at George West, Texas. The church there has around one hundred members, yet they support two preachers without outside aid. Brother J. B. Hudson is in his sixth year with the church there and Brother Beryl Brockman is supported by the church for the work among the Spanish-speaking people. Both works are progressing favorably. Other small churches, as well as larger ones, could profitably imitate the faith and works of this congregation. The work here at Pasadena moves along favorably. We had two baptisms and one by membership yesterday. Plans are being drawn for an eight hundred seat auditorium to be erected on an adjoining lot to our present building. The present structure will be used for an education building. We will have over thirty classrooms in the present structure. Until the new building is erected, we are having two services on Sunday morning.

Hugh M. Tiner, Los Angeles, California, April 24: Closed a week's meeting at Moses Lake, Washington, Sunday evening, April 19, with 19 responses to the invitation, seven of whom were baptized into Christ, seven restored, and five placed membership. I have found no place where the opportunity for the church is greater than here. They have no regular evangelist, but several members of the congregation preach. Omar Bixler, secretary-manager of the Chamber of Commerce, and Virgil Jackson, superintendent of the local hospital, fill the pulpit from time to time. They are looking for a full-time worker. The members have a mind to work and the church is an important influence in the community. The church is at peace and great things can be expected in the future. The Lord's work in the Northwest is taking a new lease on life. During the three weeks I spent in Moses Lake and Wenatchee, there were 73 responses to the invitation, 38 of whom were baptisms. I also spoke to a full house Monday evening, April 20, at Sunnyside, Washington, where Brother Buddy Harrison begins work in the near future.

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R. M. Grigg, Brownsville, Texas, April 27: Yesterday, a man and woman, formerly Baptists, were baptized into Christ. Their conversion was the result of a sermon preached over Radio Station KRGV in Weslaco, Texas, on the, "Back to the Bible Program" conducted by the churches of Christ in the lower Rio Grande Valley of Texas. The sermon which converted them was, "How People Became Members of the New Testament Church," and was preached by the writer. At the same time, another lady who had been reared in a Catholic home was baptized, and in the evening, a youth whose mother is a faithful Christian was baptized into Christ. Within the past ten months, our membership has grown from 123 to 175 although some have moved from our midst. During this time, 32 have been baptized, due in large measure to personal work done by members of this congregation; 15 have been restored to their first love—nine of these had not formerly been in fellowship with this congregation, some coming from the "anti-college, anti-located preacher" group, having renounced their former beliefs concerning these errors, while others were reclaimed from the world; and 14 others have moved to Brownsville and placed membership here. We are now at peace in Brownsville, and working together in the great work of preaching the gospel. Yes, the Lord has blessed us abundantly, and we pray his blessings upon his work everywhere. Pray that we may be faithful unto the end.

Llanwood E. Bishop, Dimmitt, Texas, April 22: Sunday night, April 19, marked the close of the best meeting in the history of this congregation, with 58 responses to the invitation: 23 baptisms and 35 confessions of sins. James O. Baird did a masterful job of preaching and members of the church did a thorough job of advertising. Every house in town was visited from one to three or more times before and during the

meeting. When I came here two and one-half years ago, I heard it said, "We can't have a successful meeting," but I feel sure that even the most skeptical are convinced that we not only could but did have a successful meeting. We proved another thing in this meeting, i.e., that personal work pays dividends. I do not think I have ever seen a more enthusiastic group than those who engaged in our recent "personal work program," before and during the meeting. They really enjoyed their work, and now the ladies who have been attending the Tuesday afternoon class have decided to a work-day every Tuesday. They will meet at 9 o'clock in the morning, bring a covered dish, do personal work until noon, have lunch together, Bible class after lunch, then personal work again in the afternoon. The church in Dimmitt has never been in better condition than it is now. We plan to start construction of a new building very soon. The elders and building committee have been studying the tentative plans practically every night this week, working out final details. We believe the cause of our Lord has a very bright future.

C. C. McLarey, Spade, Texas, April 23: We are leaving Spade the first part of June to begin work with the church in Arkadelphia, Arkansas. We have been at Spade for one year and it has been an enjoyable work. The church at Arkadelphia cannot support a man full time, thus I shall teach school if possible and devote as much time to the church as is possible. I labored with the Arkadelphia brethren before and I know their needs are great and the opportunities are unlimited. My wife and I feel obligated to help in that work, though we have no promise of support until I find employment. We have one daughter, ten months of age. We feel confident things will work out for the best. Spade is in need of someone to labor here. The church has a nice home next to the building with all modern con-

veniences. For further information concerning Spade, contact the elders, Spade, Texas. Arkadelphia's population is approximately 9,000 and is growing. The Reynolds Aluminum Company is now building a new plant there. There are two colleges located in the city; one is State, the other is a Baptist college. The church membership is about 10, with low incomes. The church hasn't enough funds to obtain tracts to distribute for interested people. "The church is strong in the South" we say, yet a real effort has never been made at this place. Yes we have mission fields in our "back door" and are looking over them. Arkadelphia is located half way from Texarkana to Little Rock on Highway 67 and presents an opportunity and a great challenge. The church there needs support. I am not asking anyone to send money. I want you to investigate the situation and see how so many places here in the Southwest have and are being neglected. I will furnish you with more information if you desire, or I would be willing to discuss the situation personally with you. Until June 1, my address will be Box 405, Spade, Texas. After that, write in care of the church of Christ, Arkadelphia, Arkansas.

Marvine Kelley, Raymondville, Texas, April 22: Here is my report for the year: I moved from Shadyvale in Dallas, to Raymondville in January, 1953. Last year we were blessed with 231 responses and a profitable year with the church in Dallas. Of course, there were some losses at the church as there always is, but we feel that much good was accomplished to his name's honor and glory. Since January we have conducted three debates. I met L. L. Brown, Baptist, in Terrell; Isaac J. Smith, Baptist, of Pueblo, Colorado, twice. Once at Raymondville and once in Colorado. We feel like much good was done as the result of the debates with these men. We learned that one was baptized as the result of the discussion with Mr. Smith. We have had 12 responses since coming to Raymondville: six baptisms and four restorations and two memberships. The elders have agreed to send me on one mission meeting. I also have time open for a fall meeting. If interested in a mission meeting, please contact the elders at the Raymondville Church of Christ. If you have not arranged your fall meeting I would be happy to conduct same. I will be with the church in South San Antonio in June. When in Raymondville, worship with us.

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TO WHOM IT MAY CONCERN:

Worley Ferguson

After August 1, I will be with the Northeast Church of Christ in Ardmore, Oklahoma. By that time we will have completed eighteen months of work with the good church in Bentonville, Arkansas. We are leaving the Bentonville congregation with the greatest respect and love for the brethren. There is no faction, neither is there any dissatisfaction either on my part or the elders. Our work has been pleasant and the church has grown in numbers, we feel, especially spiritually. Following the conviction of my heart I am moving to Ardmore to work as their first regular preacher. The work there will be hard and challenging, but the elders of the Northeast congregation have the utmost faith that in my working together with them and the Lord that the possibilities there are unlimited. Selfishly I would like to have stayed with the Bentonville congregation a few years longer,

but believing that the Lord needs us more badly in Ardmore we have decided to move August 1. We earnestly ask the prayers of all the saints.
204 F. St., S.W., Bentonville, Ark.

TO WHOM IT MAY CONCERN

Jesse M. Kelley has labored with this congregation for approximately the past two years. We heartily recommend him as a faithful and loyal gospel evangelist. He is zealous in denunciation of error, both in and out of the church, without consideration of personal unpopularity or consequences; yet in the spirit of love and the fear of the Lord. He is sound in both life and teaching, and while here with us has conducted himself as a Christian gentleman. To those who may wish to consider Brother Kelley for local work elsewhere, we recommend him without reservation. He will be leaving us with our good will and

that of the congregation.—Signed, elders, Church of Christ, Jacksboro, Texas, L. S. Faires, J. L. Shook.

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PORTER-CAUSEY DEBATE

Dr. B. A. Tate

The debate between Curtis Porter, church of Christ, and John Causey, Little Rock, Arkansas, March 24-27 inclusive, was well attended. John Causey tried to establish the Missionary Baptist church by false reasoning and putting his private interpretation on each Scripture he used and also on the Scriptures Brother Porter used.

By his private interpretation he said Acts 2:38 meant baptism applied to the saved was to manifest his salvation. John Causey and Peter, the apostle, who knew nothing of a Baptist church, spoke differently. Peter said, "Repent and be baptized for (eis) unto the remission of sins." John Causey was not satisfied with the plain reading of the English and Greek; so he must use his private reasoning. All do that who want to substantiate false reasoning on baptism. Peter in 1 Peter 3:21, said baptism saves. John Causey again in his false reasoning and private interpretation, says, No, No—Wrong. Baptism does not save. Peter said baptism was a like figure (saves us) like a shadow. You cannot destroy a shadow unless you destroy the true object, person or substance making the shadow, figure.

So the unsaved must repent and go thru the figure (baptism). To destroy baptism (the burial, figure of Christ's resurrection) makes you deny Christ's resurrection. Christ is the true one, making a form, figure, for the unsaved to go through to completion after true repentance (change of life, heart) to reach that new life, remission of sins.

Causey, in denying the Identity of the True Church, denied the true death, burial, and resurrection of Christ, which shed blood of Christ, enabled the New Testament in A.D. 33 to come into force, as Peter proclaimed on the first Pentecost of Christ.

Death, burial, and resurrection must be gone through in baptism to complete that figure, and receive remission of sins and new life. All denominations that deny baptism to a penitent believer, deny the Christ (death, burial, and resurrection). A large number of brethren of the church of Christ are fearful of discussions contrasting truth and error. The apostles were not afraid to contend, dispute in the temples, preach daily.

Curtis Porter is ailing, but it really puts something into him, therapeutically, teaching, defending, contrasting error with the truth. In psycho-therapy, it has been definitely shown that it puts something into the therapist as well as the patient, to treat, train, lead him out.

Let's arrange for Porter, Bales, Guy N. Woods and many others to debate.

IN WASHINGTON, D. C.

A. R. Holton

It was my privilege, together with Mrs. Holton, to teach special courses in the Sixteenth Street Church of Christ in Washington, D. C., April 5 to 10. J. M. Houston, one of the elders, was the leader in this school. Brother Billy Hood, minister at the Annacosta Church of Christ, presided at all the meetings. The school increased in interest from the beginning. Most of the congregations in the Washington area attended some session of the school. It is interesting to note that there are nine congregations in this area now, where there was only one a few years ago. And the good part of it is they are housed in buildings in keeping with the community in which they are located, which means that they all have good places to work and worship.

Brother Burton Coffman at Sixteenth and Decatur was away in a meeting at Corpus Christi, Texas. He had helped plan the whole meeting and everything was in readiness and ran along as had been planned in his absence. Washington, D. C., represents a great open door for New Testament Christianity. The whole Atlantic coastline and all the states adjoining have been influenced by the work of the churches in the District of Columbia. One feels, even in a brief stay in Washington, D. C., that it is indeed at the crossroads of the world. The cherry blossom festival was held during our stay. The public schools were not in session and many children attended our school.

CLASSES TO FEATURE
SUMMER LECTURES

Willard Collins

A series of Bible classes on "Christian Growth" for students in all age groups will feature the 1953 Summer Lectures at David Lipscomb College which are scheduled for August 3-7.

Classes will be taught by Howard White, Batsell Barrett Baxter, Mrs. Oscar Foy, Clarence Buffington, Mack Craig, J. P. Sanders, J. E. Acuff, Ira North, and Thomas C. Whitfield.

Classes have been arranged for both morning and evening sessions.

Three of the night speakers are: A. R. Holton, Athens Clay Pullias, and Ira North.

Reservations are coming in now for the series which is planned for the entire family. Lipscomb will provide rooms free of

charge to visitors, including family groups. For further information write: Willard Collins, Lecture Director, David Lipscomb College, Nashville 5, Tennessee.

PREACHER WANTED

The church in Honey Grove, Texas, is in need of a minister for regular work. Prefer a man in his late thirties or early forties with several years' experience.

DEBATE

Don Byler

There will be a debate between the writer of Olton, Oklahoma, and Mr. A. J. Wall, Missionary Baptist, from Turley, Oklahoma. It will be held in the Olton meeting house on May 21-22, on the subject of "baptism." Brother Jack Meyers will hold a gospel meeting for the church in Olton beginning May 24.

TO WHOM IT MAY CONCERN:

It has been brought to our attention that certain statements have been made relative to digressive leanings of some of our preaching brethren; and have specifically named among others, Brother J. Emmett Wainwright.

It has been our pleasure and privilege to have had Brother Wainwright with us for meetings for the past several years, and we have always found him a contender for the truth in every instance.—Signed: Elders, Church of Christ, Oildale (Bakersfield), California.

BIBLE TEACHER WANTED

The church at Nolanville would like to know in advance of the camp meeting date, certain men available for Bible class instruction, August 3 through 7. There will be such men attending the meeting, but we desire to have the names of some planning to come who are "apt to teach." Please do not consider yourself as bidding for the job, but as volunteering for a needed service. The church has asked me to secure such teachers. I desire a class in the New Testament church, one in the Sermon on the Mount, maybe one in the Epistles. Classes to run concurrently. Capable teachers, please write F. L. Paisley, 204 South 29th Street, Temple, Texas, if you plan to attend the meeting.

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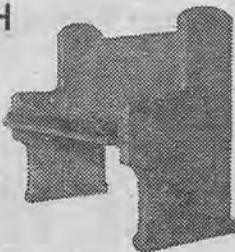
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Vol. 70, No. 20]

Austin, Texas, Tuesday, May 19, 1953

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Working With God

In one way the world is divided into two classes—workers and shirkers. Some people do not want to work with the Lord, neither do they have a desire to work with other people. If they do anything it must be single-handed. These individuals are freaks by virtue of their self-esteem. Being wise in their own conceits, they think that what they would do under the direction of someone else is not worth doing. So they do not work with God, nor do they work with other men. Egotism looks like a small sin, but we cannot see how an egotist can fit into heaven.

Enoch and Noah were commended for their walk with God. Much is implied in such a service. First, if they walked with God, then they worked with God. They went the way God wanted them to go, and did the work God wanted them to do. They walked and worked with God, and no higher service can be performed by man. In building the ark, Noah walked with God by working with God. This patriarch did not follow his own wisdom, nor did he follow the counsel of other men. He built the ark the way God told him to build it. It was really God's ark instead of Noah's ark.

Paul says, "We then as workers together with him beseech you that ye receive not the grace of God in vain" (2 Cor. 6:1). According to this, man's duty consists in (1) working with the Lord, (2) working with other men. We must work together, and we must all work with God. By their unrighteous conduct some of the Corinthians represented Paul, Apollos and Cephas as working against each other. To correct this error Paul said, "For we (Paul, Apollos and Cephas) are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). These three men did three parts of the same work. So their converts, instead of being Paulites, Cephasites and Apollosites, were God's husbandry and God's building.

And this is a lesson that should be taught repeatedly because religious people are still inclined to be followers of men. This is the cause of sectarianism. When three men preach three kinds of doctrine, it is plain that they are not working together. It is also plain that they are not working with God, but rather they are working against him.

Why Read The Bible?

The Bible has always been the best seller among books. This fact is pleasing to God-fearing people. But it is evident that the Bible is not always read for the right purpose. The mission of the Bible is to make men wise unto salvation. No one should ignore this purpose when they read the Bible.

If we have no intention of obeying the Lord, we derive little benefit from studying the Scriptures.

Some read the Bible to criticise its teaching. Some read it to find fault with other people. A few read it to learn what the will of God is. The Pharisees were very religious, but many of them did not read the Scriptures to learn the will of God. They rejected the teaching of the Bible when it did not coincide with their way of thinking. It is an abuse of God's holy word to use it the way the Pharisees did.

Obedience to God is the theme of the Bible. We subvert it when we read it for amusement, or to see if the stories it tells are not absurd and incredible. The only way to understand the Bible is to be in an obedient attitude when we read it. Jesus said, "If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

5842 Monticello, Dallas, Texas.

Mode of Baptism In The New Testament

Cecil N. Wright

(Sermon preached over Radio Station KFEL, Denver, Colorado, April 19, 1953).

Our lesson at this time is, "The Mode of Baptism in the New Testament." It is a review of an article under that title, written by a Denver minister, and published in a Denver paper that declares itself to be, "Devoted to the Interests of the Protestant Churches of the Rocky Mountain Empire," and no doubt is read by thousands of people. Said article was written to condemn the practice of immersion for baptism, and to uphold sprinkling and pouring instead. It charges that immersion is "uncomfortable, unnatural, unconventional, and undignified," and that the "belief in immersion is harmful." However, should immersion be of God, as we believe the New Testament Scriptures to teach, then these charges amount to no less than blasphemy and sacrilege against God's holy ordinance, and should not go unchallenged and unrefuted. It is, therefore, in defense of immersion that we now speak.

Baptism Is Immersion

That baptism, as taught in the New Testament, is immersion, is certain for a number of reasons. In the first place, according to Webster's New International Dictionary, our English word "baptize" has its origin from the Greek word *baptizein*, from *baptein*, which Webster says means "to dip in water." Therefore, since the New Testament was originally written in Greek, and the very Greek word translated "bap-

tize" means to dip or immerse, the word "baptize" in our English Bibles should itself always be understood to signify immersion.

This is also corroborated by Thayer's Greek-English Lexicon of the New Testament and by all other standard works in that field as well. But we now use Thayer for two outstanding reasons: First, his lexicon has for many years been generally recognized as unsurpassed in the field of New Testament Greek and is probably more widely used than any other. Second, his religious affiliation could in no wise prejudice him in favor of immersion, as he was a member of the Congregational church, which practices sprinkling and pouring. So please note his definitions of the New Testament Greek words *bapto*, *baptizo*, and *baptisma*. *Bapto* and *baptizo* are verb forms of the Greek words used by Webster; and *baptisma*, or sometimes *baptismos*, is the noun. Thayer defines them as follows: *bapto*, "to dip, dip in, immerse"; *baptizo*, "properly, to dip repeatedly, to immerse, submerge; to cleanse by dipping or submerging, to wash, to make clean with water"; and *baptisma*, "immersion, submersion." Of *baptizo*, he comments that, "In the New Testament it is . . . by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water, performed as a sign of the removal of sin." And of *baptisma*, as used of Christian baptism, Thayer also says, "This, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ."

But suppose we had access neither to Webster nor Thayer nor to any other comparable authority regarding the Greek word for our English New Testament word "baptize." We still would have our English translation of the Bible. And it tells us precisely what is done in baptism. In Rom. 6:3, 4, it says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." So, in baptism there is a burial. Yet the candidate is not left buried. And Col. 2:12 tells us so, saying, "Buried with him (Christ), in baptism, wherein also ye are risen with him through faith in the operation of God, who hath raised him from the dead." This means, then, beyond any shadow of the possibility of a doubt, that New Testament baptism is immersion. Where is there any burial in connection with sprinkling or pouring? Where is any resurrection? Any pretended evidence against this New Testament testimony must be discounted. There is no higher authority as to what New Testament baptism is, than the New Testament itself. This needs to be borne in mind as we examine so-called "facts" which the writer of the article under review says "prove" that baptism in the New Testament "was not immersion."

Paintings and Drawings

So-called "fact" number one (quote): "Paintings and drawings of the baptism of Jesus by John the Baptist show them standing in the water about a foot deep, and John pouring the water on the head of Christ. . . Nothing is said in the scripture accounts of going under the water but merely of going into the water and coming out of the water." (Unquote.)

Now, isn't that something? Using paintings and drawings of uninspired men of post-New Testament days to disprove what the inspired writers of the Bible say takes place in baptism! Sure, there are such pictures. We have seen some of them. But they were not made by any contemporaries of Jesus and John, nor during any of the time the New Testament was being written. They were drawn in later centuries, after sprinkling and pouring had begun to be used by some as a substitute for immersion. They prove exactly nothing as to what the Bible says baptism is.

And as to nothing being said in the Scriptures about going "under the water but merely of going into the water and coming out of the water," that just is not true. Remem-

ber that the Scriptures say that in baptism there is a burial. And we read in Acts 8:36-39 that when Philip and the Ethiopian eunuch had come to a certain water, and had gone down into the water, Philip baptized the eunuch, and then they came up out of the water. How much plainer could it be stated that while they were "in" the water, Philip put the eunuch "under" the water, before they came up out of the water? How could he have buried him in baptism, as the Scriptures say is done, without putting him under? But enough for that.

Baptismal Fonts

So-called "fact" number two (quote): "Early Christian churches in Asia Minor, built in the first century have baptismal fonts that will not hold a gallon of water showing that they did not immerse and the mode would not have been changed so quickly." (Unquote.)

With no proof offered to substantiate that statement, we are compelled to question its accuracy, because it is out of harmony with recognized authorities on archaeology. For example, Cobern, in his book, "New Archaeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Time of the Primitive Church," page 444, says, "The earliest well-preserved Christian churches date from the fourth century." And Finnegan, in "Light From the Ancient Past," page 416, says, "The baptistery was usually a small, separate building in the center of which was a round or octagonal pool, entered by a flight of steps, for the act of immersion."

But just suppose there were churches as early as the first century having baptismal fonts that would not hold a gallon of water. What does it prove? Not a thing, except that even at that early date, as well as later, there were some who departed from the practice taught in the New Testament. But such a departure can in no wise prove that the New Testament does not mean what it says when it declares that in baptism we are buried. It only proves that some people are willing to ignore scripture teaching, and substitute something else instead.

Latin Translation

Now, so-called "fact" number three (quote): "The New Testament was translated from the Greek into the Latin very early and never once is the Greek word to baptize (*baptizē*) translated into the Latin immerge (to immerse) but into a Latin word meaning to pour." (Unquote.)

This statement contains both perversion and outright falsehood. It is utterly untrue that the Greek word for baptize is translated into the Latin New Testament by a word meaning to pour. The Latin for "pour" is *fundo*. And never is the New Testament Greek word for baptize translated into the Latin New Testament by any form of the word *fundo*. It is true that neither is it translated into the Latin *immergo*. Instead, it is translated by the Latin verb *baptizo* or the Latin noun *baptisma*. And the Latin *baptisma* is defined as "a dipping in, dipping under, washing, ablution." Harper's Latin Dictionary, thus defining it, says that it is used especially of Christian baptism. It is the grossest of misrepresentations, therefore, to say that the Latin translation of the New Testament teaches pouring for baptism.

Ethiopian's Baptism

Again, so-called "fact" number four (quote): "When Philip

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and the Ethiopian were travelling the desert road from Jerusalem to Gaza, the convert said 'here is water, what doth hinder me to be baptized?' It would be extremely unlikely to find water deep enough to immerse one on this desert road." (Unquote.)

This statement not only discredits the Bible statements that Philip baptized the Ethiopian eunuch and that in baptism there is a burial, but also displays a woeful ignorance of the topography of that region. According to books on the Holy Land, though this road went through some desert country between Jerusalem and Gaza, the area was not without water. Being rainless seven months out of the year, it abounded with artificial pools for storing up water during the five rainy months for the flocks and herds and for irrigation in the summer time. Besides, this road also crossed two streams. One was a brook in the valley of Elah, a mountain stream that goes dry in the summer but flows with a strong current through the winter and spring. The other was the Wady el Hasy, which is a stream flowing the year around and is said to be suitable for baptizing at any season of the year.

Jailor's Baptism

And now, so-called "fact" number five (quote): "When the jailor was converted by Paul at Philippi and was baptized with his family, it would have been unlikely that water would have been there in which to immerse." (Unquote.)

This is another statement that certainly betrays an immense ignorance, or something! Why would it have been unlikely for there to be enough water somewhere in the city of Philippi in which to immerse? But, if so, the New Testament, as well as geography, tells us that near the city there was a river (Acts 16:13).

Washing or Bathing

So-called "fact" number six (quote): "In Luke 11:38 and Mark 7:4 the Greek word Baptidze is translated 'wash' (the only time it is not translated to baptize) and the Jewish method of washing their hands ceremonially was by pouring water on them." (Unquote.)

All that needs to be said in answer to this is that the American Standard Revised Version, in order to express the "washing" under consideration, says "bathed." And, of course, bathing includes more than the pouring of a little water.

Cloud and Sea

Now we come to the final so-called "fact," number seven (quote): "The phrase in 1 Cor. 10:3, 'And they were baptized with Moses in the cloud and in the sea,' has been used by some as an argument for immersion. Moses as they came to the Red Sea stretched out his rod and the wind blew the water back and the Israelites crossed in a delightful sprinkling while the immersion was the privilege reserved for the Egyptians who were not the people of God at all." (Unquote.)

This is simply a piece of sophistry. The Bible says the Israelites crossed on "dry ground" (Exod. 14:22), not in a "delightful sprinkling." Their baptism, though not an immersion in water, was not by means of drops of water either! The Bible says they were baptized "in the cloud and in the sea"—that is, by walls of sea water on either side and the cloud over them, as described in Exodus 14, so that they were completely enveloped by cloud and sea, just as one is completely surrounded by water when immersed in it.

Conclusion

Thus we have disposed of all the so-called "facts" given by the article to prove that the mode of baptism in the New Testament was not immersion, and have demonstrated that they furnish no such proof at all. But in concluding, the article makes this other most reckless assertion that should be noticed, namely, "Immersion was not practiced by any of the churches until the last few centuries and is a take-over from heathen cults and not founded on the New Testament"—an assertion so wild that it is contradicted by scholars and

historians of all faiths alike. Even scholars of the Roman Catholic church, which was the first to formally legalize sprinkling, in the Council of Ravenna, in 1311, tell us that immersion was practiced in the earlier centuries of the church. For instance, Cardinal Gibbons, in his book, "The Question Box," page 240, says: "Catholics admit that immersion brings out more fully the meaning of the Sacrament (Rom. 6:3, 4; Col. 2:12; Titus 3:5; Eph. 5:27), and that for twelve centuries it was the common practice." Time prohibits saying more now. But surely it is evident that immersion for baptism is of the Bible and God, and that attacks upon it are both sacrilegious and blasphemous.

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Clifton Rogers

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The Texas Normal Singing School will conduct its Eighth Annual Session this summer from June 7-20. This school is the only one of its kind. It was founded in 1946.



Austin Taylor

For any further information about this school you should write Brother Furr at Box 293, Crystal City, Texas, (winter office), or Box 456, Sabinal, Texas, (summer address).

The faculty this year will be Brethren Austin Taylor, Holland Boring, Sr., Holland Boring, Jr., Edgar Furr and Don Boring. Instruction on song leading will be given by all teachers.

Complete cost for the session will be \$65.00. This cost includes instruction, room, meals and medical attention. To enroll you should send your name, age, address and phone number with \$5.00 deposit.

The halls were filled to capacity last year and more room has been added this year in anticipation of an even larger enrollment.

Brother Edgar Furr is the manager of this school.

Examples Of The Past Should Teach Us

R. L. Roberts, Sr.

The saddest chapters in the history of the church of the Lord are the ones that tell of its apostasies. If another sad chapter is to be written, it will be on the same theme.

The Lord established his church. He built it in perfect harmony with the prophecies and promises that had been spoken concerning it. It was made just as God had conceived it in his mind and purpose. It, with its law of life, the New Testament, was designed to completely meet the needs of man in bringing him back to God. Had it never been corrupted and its laws never been altered, the world would have been converted to Christ.

But, the church is composed of human beings, that are constantly making mistakes. "The way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). When he has turned from the word of the Lord and followed his own way, he has ever been found in a state of corruption and apostasy.

Since the beginning of the church, man has been trying to improve upon God's arrangement for the salvation of man. Even before the end of the Apostolic age, and in less than thirty years after the church began, Paul predicted its apostasy and said, "The mystery of iniquity doth already work" (2 Thess. 2:1-7).

This apostasy brought a complete departure from the teaching, practice, and organization of the New Testament church. When fully developed, it gave to the world the Roman Catholic church. Its teaching and practice continued to grow worse through the "dark ages" and finally grew so bad that men rebelled and started the reformation movement. Failing in their effort to reform, their effort resulted in the establishment of denominationalism.

When the evils of denominationalism were finally realized, and men saw that division and strife among them were contrary to the teaching of Christ the "Restoration move-

ment" had its inception. Simultaneous movements, in different parts of the country, were made in an effort to unite all believers in Christ, and to restore the church to the apostolic order. The final result was a combining of forces and the success of the purpose of the efforts. The church was restored to its initial purity in organization, teaching, and practice. The church had a period of very rapid growth. Denominationalism declined, and the history from then might have been written differently had this purity been maintained.

But, becoming dissatisfied with the simplicity of the order established by Christ, men set about to improve upon that order. Educational institutions were established through which to teach the Bible. Missionary societies were organized through which to preach the gospel. Instrumental music was brought into the worship. In an effort to attract people to the church, quartets, choirs, and choruses were introduced. They even brought in drama and dancing. Their preachers began to be exalted above the common people. They were called reverend, pastors, and doctors of divinity. Boards and committees were appointed to replace and do the work of the elders. The result was the present Christian church with no likeness to the church of the New Testament. I believe this departure had its beginning in, and emanated from, the educational institutions of the day.

It seems strange that Christians of today will not profit by past experiences and heed the lesson taught by them. I think that few would deny that the trend today is in the direction of another apostasy, and by the same methods, at least in part, that all but wrecked the church in the past. We have our institutions through which to do the work of the church. We have our choruses and group singers. We have our boards and committees. We have our doctors of divinity, and in many instances our pastors—except in name. If the trend is not arrested, we probably will have that also. Our institutions are draining the church of its money. Men are being persuaded to leave great sums of money to them, that ought to have been given, or to be given to preach the gospel. Our located preacher system has created the idea that the church cannot prosper unless we have a minister present at all services. It is hindering the developing of local men, so they would be able to do the teaching and let the preacher, "Go into all the world and preach the gospel to every creature." Much is being said about the lack of qualified elders in the church. It is my firm conviction that here is one of the causes.

Brethren, it seems from where I sit, that we need to call a halt and look for the "old paths" and walk therein. The Lord surely knew what was necessary to convert the world to him. He established the church through which to work. He established no other institution, or authorized any other. He gave us the gospel, "God's power to save." He authorized no schemes of attraction to draw men unto him except the attraction of the cross of Christ. He placed all men on an equal as members of the church—they are brethren. He forbids the exalting of one member above another (Matt. 23:5-12). Reverends, doctors, and pastors, in the modern use of that term, were unknown in the New Testament church. Wouldn't it be fine if men would just leave things as the Lord has fixed them?

528 Boyce Street, Fort Worth, Texas.

The Life and Times of Jesus the Messiah, 2 volumes	6.50
Commentary on Romans by Moses E. Lard	3.00
Campbell-Owen Debate on Infidelity	3.00
Sermon Outlines, W. A. Schultz	5.00
Campbell-Purcell Debate on Catholicism	3.00
History of the Christian Church, Geo. Parker Fisher	5.00
Why I Left, Thomas L. Campbell	3.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

Wanted: Names Of Christians In Venezuela, South America

Mack Kercheville

A fine young man from Venezuela, South America, was converted recently in Los Angeles, California, by Brother Bill Stivers. This man, Carlos Huerta, is now on his way back home. He would like to contact any members of the Lord's church living in his country. Please send me the names and addresses, and I will forward them on to him as soon as he sends me his new address.

Also wanted: Some congregation willing and able to support a good gospel preacher in Mexico to the amount of \$100 per month. This man is living in Torreon, and has been studying with Brother Pedro Rivas. He was converted here some time ago, and we recommend him as worthy of support. His name is Marcelino Ramirez. Write me or Brother Pedro Rivas in Torreon for more information.

59 Luna Street, El Paso, Texas.

Mena, Arkansas, Deserves and Needs Help

Doyle Banta

Recently it was my privilege to visit Mena, Arkansas. I found a nice town of some 6,000 people located in southwest Arkansas. The church in Mena is weak in numbers, but strong in faith. They have about 57 members. Through faith, vision and much hard labor on their part, they have erected a very good building. It is large enough to take care of their growth for several years. A great part of the labor was given by the members. Their building is not yet complete. A few classrooms are yet to be finished. We are acquainted with the Mena work, because two of our very good families from West Helena, Arkansas, now live at Mena.

To meet their monthly expenses the church at Mena needs at least \$145.00 per week. Those 57 members are now giving between \$90 and \$100 per week. At present they receive some \$95.00 per month from outside help. They need at least \$125.00 per month to carry on their work. There is a good radio station at Mena, so they have a good opportunity to reach many that way. They will not need this support for long, but they urgently need it for the next twelve months.

Brother W. K. Cunningham is to move to Mena the first of June. What congregation or congregations will come to their rescue for a few months? With some additional help now the church at Mena can grow to be a strong church in the next two or three years. I know Brother Cunningham and know that he will do a good work in Mena.

This is urgent brethren, so let's come to the aid of Mena, Arkansas. Send all contributions to C. Y. Blakeney, 1315 Reeves Street, Mena, Arkansas.

Embarrassed?

Glenn L. Wallace

Recently I listened to a man tell of his experience in one of our eastern states. He told of the small number in his city who contend for the New Testament pattern of religion and the great numbers of Catholics and others who dominated the religious influence of the community. He said that a Roman Catholic asked him: "How many members are there in the church of Christ?" He answered: "I confess with great embarrassment that the number is very small." The Catholic pressed him further: "Have you any great hospitals?" My friend said he had to answer with great shame: "No, we have no hospitals." He told of being embarrassed when pressed to tell that we do not own any great newspapers, radio sta-

tions, theological schools and no international benevolent organizations.

I, too, was embarrassed when I listened to the story, but I was not embarrassed because the answers to the Catholic were in the negative. I was embarrassed that a preacher of the gospel would show such little knowledge of the church of our Lord as to think that there is any place in the church for the multitude of denominational machines that swell the Catholic with pride. The ignorance betrayed by that preacher from the East is becoming far too common today. The church of our Lord has no place for hospitals, international welfare organizations, world-wide charity programs and theological seminaries. The New Testament furnishes us with the complete pattern of Christianity. Any casual reader of that plan cannot help but be impressed with the simplicity of the program and of the machinery to carry out that program.

The church, which we read about in the New Testament, has a clearly defined mission and it has all the necessary machinery to carry out that mission. It may not be able to do all that some modern-day visionary organizer would like to do, but it can do all it is commanded of God to do. That will be enough. I'm embarrassed at the ignorance shown by many people about the mission of the church. They would have us take over everything from the government to the United Nations.

Report On Waco, Texas, Tornado

Trine Starnes

The tragic toll of loss in human life in the Waco tornado disaster of 4:40 p.m., Monday, May 11, is steadily mounting. It may be days before debris can be removed and an accurate accounting of total loss determined.

Thus far we have learned of no members of the church reported dead or injured physically. However, several of our brethren have suffered loss in business and residential property.

Many citizens lost their homes in complete or partial destruction. Calls are coming in over the radio for clothing and household items.

The Columbus Avenue building has been damaged considerably in the basement by water from torrential rains following the tornado which have now amounted to seven inches in a few hours.

The downtown scene of devastation defies either description or imagination. One of our deacons, Brother L. L. Stone, and his wife, were eye witnesses of the collapse of the eight story R. T. Dennis Furniture Company building just across the street from their cleaning establishment. They were not injured, although debris fell into the front windows and door of their building.

Immediate needs for rescue workers are apparently being fulfilled as rapidly as they become known. Heroism abounds everywhere.

We shall be glad to aid in receiving and distributing donations which interested congregations and individuals may desire to send to assist the homeless, unfortunate and injured. Our sister congregations will join us in this great relief work.

16th and Columbus, Waco, Texas.

SONG BOOKS

Many of our readers desire the muslin or paper-lined cloth editions of our two popular song books. We have just bound a large edition of each of them in this binding:

New Wonderful Songs, muslin binding, in any quantity,	
per copy	65c
New Ideal Hymn Book, muslin binding,	
in any quantity, per copy	65c

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

Studies In Galatians (No. 12)

R. C. Bell

"Men spake from God being moved by the Holy Spirit" (2 Peter 1:21). Even without this personal impact of the Holy Spirit upon his own spirit, Paul would have been a very superior man. With his large natural and acquired gifts, wealth of experience, and devotion to God, he was capable of holding more of the mind of God than were others. Consequently, when moved, filled, and possessed by the Spirit, he not only taught some things more fully than other inspired men did, but withal became the most vital and fruitful man in history.

The biography of a good man, from Christ down, is always profitable. When others know a man's motive is right, they like to hear him tell his own life story. Paul, knowing that the narrative of a Christian's conversion and subsequent life was good argument for Christianity, on two occasions related his own experience (Acts 22:26). To make and to develop Christians there is no better preaching and exhorting than what the Spirit "moved" Paul to write about himself.

Paul's "Little Children"

(4:12-20)

Paul feared that the Galatians might misconstrue some of the plain, frank things he had written, and even misjudge his motives. Apparently the Judaizers had maligned him and caused them to think he was their enemy, purposely depriving them of necessary rites. When he thought of how the simple Galatians were being imposed upon by the designing Jewish partisans, memories of their unprecedented reception of him, a very sick man, when he first came among them, compassion for their distressed state under hireling shepherds, and perplexity concerning their future filled his heart, and he grew tender and tearful.

Probably what he wrote Corinth about the same time, under similar circumstances, "Out of many afflictions and anguish of heart I wrote unto you with many tears" (2 Cor. 2:4), would be appropriate in a second letter to Galatia. Or perhaps, what he said to Philippi, "Many walk, of whom I told you often, and now tell you weeping that they are the enemies of the cross of Christ" (Phil. 3:18), he might have said to Galatia. Contrary to Paul's custom, no thanksgiving is found in Galatians, but it contains one of the tenderest passages in all his writings: "My little children, of whom I am again in travail until Christ be formed in you—but I could wish to be present with you now, and change my tone; for I am perplexed about you." Note that the connection between the two verses of this emotionally drenched passage is broken as if by sobs.

This introduces a side of Paul and a basic element in Christianity, also, that we today know none too well. If Christ could weep in human sympathy over the broken image of God in the Jews, with the sisters at the tomb of their brother, and pronounce a blessing upon those who mourn, there can be nothing wrong or weak about tears. Paul, whose commission was signed, "I will show him how many things he must suffer for my name's sake" (Acts 9:16), became a man of profound feeling and many tears before his martyrdom. What better reveals a man's size than that which moves him to tears? As the foundation of the church was cemented in Christ's blood, and the superstructure built in the persecutions and afflictions of the saints, so must the building be finished in the sufferings and the sacrifices of Christians.

Love and tears have a ministry peculiarly their own. What can be more eloquent and moving than the tears of a strong man, like Moses or Paul, who does not weep till he has something to weep about? A wayward son can withstand the arguments of his father longer than he can the tears of his

mother. If Euodia and Syntyche could have got off to themselves somewhere and had a good cry together, probably, their difference would not have seemed so important (Phil. 4:2). When Christ (Matt. 22:37-40) and Paul (1 Cor. 13) so certainly give dominant centrality in the kingdom of God to love, it is hard to see why Christians consider it, as compared to intellect and learning, inferior. The church, leaving hearts unexercised and trying to do God's work with only heads and hands, breaks step with Christ and Paul. The only fault Christ found with the church at Ephesus was that she had left her "first love" (Rev. 2:4).

Paul's Allegorizing

After closing his argument for the all-sufficiency of the gospel with a touching reminiscence, Paul, feeling that more written doctrinal matter would be useless to the Galatians, tells them that he would like to talk things out with them face to face and heart to heart. Wondering whether or not they really understand how promise and law differ in nature and workings, and realizing how easy it is to confess Christ, yet rely on self, Paul, knowing the value of parabolic illustrations to clarify doctrine, decides, before taking up the hortatory part of the book proper, to use Abraham again to allegorize the difference.

"Tell me, ye that desire to be under the law (legal system), do ye not hear the law (book of the law)?" Very skillfully, Paul commits the Judaizers to their own Bible before he shows that it is against them. "Moved by the Holy Spirit," Paul says of Hagar and Sarah, "These women are two covenants." He teaches that Ishmael, Abraham's natural son by Hagar, symbolizes and allegorizes the Mosaic covenant; and that Isaac, Abraham's supernatural son by Sarah, the Christian covenant. As Ishmael, because he mocked Isaac, was cast out, so Jews, because they reject Christ, mocking and persecuting his people, must be cast out. These women with their respective sons were no more incompatible than are the two covenants. Sons of the flesh cannot abide sons of the Spirit. No one hates grace like those who try to save themselves by self-effort. The point of the allegory contained in this bit of history is that God casts out the legal mode of earning justification, and freely bestows it upon "Abraham's seed, heirs according to promise." The prophecy Paul quotes, since it shows Isaiah as well as Moses is against them, further embarrasses Judaizers. Furthermore, it gives Christians of all time assurance that they are on the growing, winning side. Paul proves himself to be an elegant, effective allegorizer.

Galatians is the Act of Emancipation for the slaves of law in all ages. It defends the gospel against any invasion of the principles of law, works, and flesh, which would modify its character of pure grace. It is the Magna Charta of Christian universalism and liberty and freedom.

IF—THEN

W. W. Otey

If Matthew was inspired by the Holy Spirit when he wrote: "Now all this is come to pass, that it might be fulfilled which was spoken by the prophet, saying, Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is being interpreted, God with us" (Matt. 1:23). Then Isaiah 7:14 is a specific prophecy of the birth of Jesus, and that prophecy should read "virgin" not "young woman." The question at issue is not one of "scholarship," but a question of Matthew's inspiration.

Belle Plaine, Kansas.

Commentary on Matthew by H. Leo Boles	\$3.00
Commentary on Luke by J. S. Lamar	3.00
Commentary on Luke by H. Leo Boles	3.00
Commentary on John by C. E. W. Dorris	3.00

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

The New Translation

Is the new Revised Standard Version the most accurate translation of the original languages used by the inspired writers of the Bible? If you mean by this question the most literal, word-for-word translation, then the scholars will definitely answer, "No." It is a freer and more liberal translation than the American Standard Version of 1901.

As a "modern speech" version the new revision will cause many thousands to read the Bible who have not read it before. For this we are thankful. But we strongly object to its acceptance as a "standard" version replacing the King James and American Standard Versions. The translating committee was not representative of the conservative scholarship of our time. The overwhelming majority of them are "modernistic" or "liberal" in their view of the Bible. This means that they reject the concept of verbal or plenary inspiration of the Bible. When there was any textual problem they naturally leaned to the "modernistic" viewpoint. We regret very much that they did not include a number of outstanding conservative scholars on the committee and bring forth the most accurate as well as a most readable translation. Other versions will undoubtedly be forthcoming which will be more accurate. God has providentially preserved the Bible so that today we can be more certain of what the inspired writers said than at any time since the third century after Christ. Keep reading the Bible!

The wonderful thing about the inspired word of God is that in nearly any reasonably accurate version the glorious meaning of the message shines through. Take five or six of the most widely used versions and read them carefully. In 98 per cent of the passages you will find basic agreement as to what the original writers actually said. The sinner can learn what to do to be saved in each one. Matthew, Mark, Luke and John will tell him about Jesus' life. He will be told to believe in the Lord Jesus Christ as the Son of God (John 3:16), to repent and be baptized for or unto the forgiveness of sins (Acts 2:38). The book of Acts will teach the new Christian about the founding of the church and its early growth. The letter from Romans through Jude will tell him how to live as a Christian and Revelation will hold out the promise of eternal victory for the church through Christ.

Truly, "The word of the Lord endureth forever" (1 Peter 1:25).

"Lord, give us the Bible
Everything else has failed,
Only thy word prevailed,
Lord, give us the Bible!"

A Christian Journal In Every Home

Although there is evidence to support the estimate that there are at least 1,000,000 members of the church in the United States the combined circulation of all the gospel papers would not exceed 175,000. In fact that would be a liberal estimate of circulation and does not show the real picture for a large number of active members take two or three papers. Thus, not more than 125,000 homes actually receive any type of Christian journal.

On the other hand the Roman Catholics have recently announced that the combined circulation of their journals has reached 15,038,000 or roughly 48 per cent of the total Catholic population. Since the Catholics have set out upon their program to make America a Catholic nation they have not

hesitated to pour millions into advertising and especially into the printed page.

Again the Southern Baptists state publications have reached the 1,000,000 mark recently. Other independent Baptist journals reach several hundred thousand more people. The Baptists have been working for 12 years upon a program to have a Baptist journal in every Baptist home.

These two denominations simply show how effective the printed page is in spreading ideas, whether true or false. These publications have helped make these two denominations grow rapidly in recent years.

Should this information not arouse those of us who are pleading for simple New Testament Christianity to the need for using the printed page. Why not use your influence to see that a gospel paper is put into the homes of more members of the church and a suitable paper put into the homes of non-members. Send gift subscriptions to the journal you have found helpful, scriptural, instructive. Get up a club for the monthly or weekly paper you prefer. Some congregations send a year's subscription to a good monthly and weekly to new members. Let's see that a Christian journal goes into every member's home!

WORK HAS BEGUN AMONG SPANISH-SPEAKING
FOLK OF ALBUQUERQUE

G. F. Mickey

For years a burden as respects preaching Christ's gospel to the Spanish-speaking population of Albuquerque, New Mexico, has lain heavily upon many Christian hearts. Finally, along about the first of January, 1953, the Eastside Church of Christ, Trumbull and Mesilla S. E., resolved to do something about the matter.

Consequently, after much prayer and earnest consideration, it was decided to contact Brother Mack Kercheville, El Paso, Texas. This was done. He suggested that a Spanish brother be asked to join him in this initial effort. After some correspondence, and some disappointments, Brother Pedro Olivas, Las Vegas, New Mexico, a preacher of much experience, and one who has a good knowledge of God's word and a profound love for the truth, consented to come.

So then, on March 23, 1953, Brother Kercheville arrived in Albuquerque. Brother Olivas came over on March 25. These two were joined by Mrs. Eleanor Maddux, 1023 La Font Road, S. W., Albuquerque. Together these workers visited many homes. They talked freely of gospel truth. Some thirty sincere people responded favorably, and are becoming subjects for further conversations.

Brother Mack Kercheville returned to his duties in El Paso. Brother Olivas has been retained for further work. He has working with him Sister Maddux, and Brother Frank Kercheville, language professor of State University, Albuquerque. There are some four or five others among these Spanish folk who are Christians only. These form a splendid nucleus for the beginning of a New Testament church among these long-neglected people.

Finally, the burden of financing properly this effort will rest heavily upon those who are already loaded with undertakings of aggressive work, but this new service is too great a challenge to let it pass lightly. Therefore, should anyone who reads this, be moved to assist in any way, that help will be most thankfully received, and will assuredly bring forth an abundant harvest. Address all communications to Eastside Church of Christ, 536 Mesilla S. E., Albuquerque. May we ask to be remembered before the throne of his infinite grace?

536 Mesilla S. E., Albuquerque, New Mexico.

EDITORIAL

G. H. P. SHOWALTER, Editor

UNCONSCIOUS OF HIS FIVE THOUSAND DOLLARS

The following story comes to us from an old source but seems to have been fairly well authenticated:

A man in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts are paid."

The estate amounted to only a few hundred dollars, which soon vanished, and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty stricken, and in his old age decided to go to his son's home to spend the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves \$5,000.00 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in our Bibles, but there are treasures within the covers which money cannot buy. Shall we live in spiritual feebleness and want, and then, at the end of life's journey or in old age, perhaps, find that we had vast treasures at our command which have lain unused, neglected? Shall we not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you and for me?

FROM HOT SPRINGS, ARKANSAS

Foy E. Wallace, Jr.

Since "A Word To Our Friends" was published several weeks ago, many have asked to know more of the progress toward the recovery of my mistress, who sustained last November a cerebral attack resulting in paralysis.

After leaving the Scott & White Memorial Hospital and Clinic at Temple, Texas, we sought to restore her activity by physical therapy prescribed by physicians. Some response resulted from these treatments, but the paralysis persisted, and we have come to Hot Springs seeking the remedy her ailing body needs. Here in these hot mineral waters she is receiving physical therapy under the supervision of government approved therapists, and we await results in hope.

During these six months my entire attention has been devoted to this task, which no other could perform. I attend her constantly. She has never failed me; I shall not fail her.

As before explained, attention to other affairs of mine which have had to remain suspended must wait while we continue this fight with determination to win it.

Mail from Box 1804, Oklahoma City, will be for-

warded, but, our direct address for an indefinite time is 214 Fountain Street, Hot Springs, Arkansas.

We thank our friends for their inquiring interest, trust the providence of God, and take courage.

His many thousand admirers and friends, brethren and sisters in Christ, will read these line from Brother Wallace with sympathetic interest. As his father did in his day, and several other members of the family have done, Brother Foy E. Wallace, Jr., has devoted his entire life thus far to the proclamation of the gospel of Christ. He has done nothing else and Virgie has stood bravely by to help, sustain, and encourage. She has taken care of the children, and kept the home fires burning, as Foy studied, traveled and served the church and our Lord as a preacher and debater, author, editor and special writer. He has left behind him already, a very unusual service for which he is loved and appreciated, and for which the churches owe him a debt of gratitude, and for which he is and will be very highly and justly esteemed. We certainly sympathize very deeply with Brother and Sister Wallace in this affliction. Let us all remember them in our prayers, and with card messages and any other possible ministration.

BARTON DAVIS, 447 W. ROSS
FARMINGTON, NEW MEXICO

The only active work being done among the American Indians is carried on by Jesse W. Hampton under the oversight of the Northside congregation of Farmington, New Mexico. Brother Hampton has spent several years working among these people. For some time his efforts have been centered around Manuelito, New Mexico, on the Navajo reservation. About 100 meet each Lord's day and their building will be completed within a few weeks. A great opportunity seems to be afforded at the present time among these primitive people.

Brother Hampton will be away from the work during the summer while attending school. He is anxious to make appointments to tell of this work during these summer months. He will be available to speak in Oklahoma, Texas, Arkansas, and Tennessee. If any in these states would like to have him visit with you, please contact the elders of the Northside church in Farmington. We are anxious to work out a schedule for Brother Hampton as soon as possible. It will do you good to hear of this important and interesting work being done among these "first Americans."

This periodical would be pleased to know that members and churches would communicate with Brother Hampton and as far as practical visit this reservation and get acquainted with these people. We have received favorable reports from work that some have done on a small scale among the Navajo Indians. It would seem that an attendance of 100 or so is encouraging, and the work should receive the interest, attention and support that it would seem to merit.

Central Christian To Hold Third Annual Camp La Quinta

W. Harold Fletcher

Camp La Quinta will be held at Central Christian College with the first session from May 31 to June 10, and the second session from June 14 to June 24. W. Harold Fletcher of the college music department will be the director of this third annual session of the camp.

The camp is for boys and girls from eleven to sixteen years old. The schedule of activities will include Bible classes, handicrafts, swimming, chorus, tennis, softball, volleyball, chapel, croquet, badminton, and horseshoes. The expense for one session per person is \$25 including room and board.

For the past two years the camp has received more applications than it could accept. Each session of the camp will be limited to 100 children. If you are interested in attending the camp make your reservation now by writing to: Camp La Quinta, Central Christian College, Post Office Box 921, Bartlesville, Oklahoma.

Blue Ridge—A Camp Of Fellowship

A. R. Holton

Blue Ridge Camp Meeting, Blue Ridge, North Carolina, July 18-24, will furnish a great opportunity for fellowship. The young people will all be under direction of Brother L. E. Cranford, minister of the University Church of Christ, Nashville, Tennessee. There will be periods of fellowship for old and young each day. People come from many states of the nation and this makes the fellowship a period of inspiration. This meeting is for those who love the Lord and his cause and for those who like to associate with God's people at a time of vacation. You should begin now to plan your vacation for the dates of this camp meeting. We are looking forward to a meeting that will result in strengthening the faith of people in the church of the Lord Jesus Christ and its mission on earth. Those who believe the gospel will be teachers. The atmosphere will be conducive to prayer and study.

This meeting will be on the plan of protracted meetings that we have held across the country for many years. In other words it will be an occasion of preaching and teaching. It will be held in a section of the country with which you need to get acquainted. Our churches in this area are few and weak compared to other places in the nation. The Carolinas afford a great opportunity to preach the gospel. The people are receptive. In a few years the churches in the Carolinas will be among the strongest we have in the nation. It affords now a great open door. Come and visit in this great scenic wonderland of mountains and forests.

Pepperdine Lectureship

Joseph W. White

We are well pleased with the recent lectureship at George Pepperdine College. Brother Burton Coffman, of Washington, D. C., was the principal speaker, speaking on the theme, "The Christian Approach vs. The Collectivist Approach." Brother Coffman could easi-

ly have handled his subject in a sensational and inflammatory manner. However, he gave a sober, thoughtful and powerful indictment of communism and similar ideologies. His chief interest was not in political or social implications, as such, but in the determined attack which communism is making upon some basic tenets of Christianity.

Brother Coffman has given a great deal of study to these questions and is planning to publish a book in the near future. We feel that he did us much good and wish to recommend that others use him to speak on this theme. His broad study and powerful presentation ought to have a wide audience.

These night lectures were the best attended of any in recent years. The audiences grew steadily larger from Monday to Friday nights, each evening showing a greater attendance than the preceding one.

The daily sessions were built around a practical workshop. A number of brethren ably presented various aspects of "Public Relations for Churches." We expect to make this Christian Service Workshop an annual feature of our lectureships.

Church Needs Help

M. Norvel Young

The following letter from Brother Tom Byers is self-explanatory. Brother Byers is worthy of our cooperation. Those who would like to give to help make this down payment should write to him at Box 444, Poughkeepsie, New York.

The church in Poughkeepsie, New York, needs help. We do not know which way to turn. None of us have any strong connections with any church that would be able to help us.

We have been offered a house for fifteen thousand dollars. It is located on the main thoroughfare of the city and is on a corner lot. The house is just the thing we need for the next two or three years. It is necessary for us to pay five thousand dollars down. We will be able to meet the payments thereafter by ourselves, but we do not have enough money to make the down payment. We have twenty-five hundred dollars raised already. We had a lot which we paid sixteen hundred dollars for and we figure we can sell it for at least fifteen hundred dollars. We have a thousand dollars in the bank that we have saved over the past year.

We must get the full five thousand dollars before the fifteenth of May. Any kind of help will be greatly appreciated.

The work in Vermont is coming along nicely. I was up there not long ago and there were seven baptized while I was there at Barre. I started working with the congregation last October and I really love the church here in Poughkeepsie. I got married last December to Betty Foster from Lawrenceburg, Tennessee. We really love the work here and if we are able to purchase this house the congregation here will be self-supporting soon. The church numbers twenty-six at the present time and we have the responsibility of reaching more than a million people in this area.

Write me and let us know if you know of any place that will be able to help us some. Pray for us that the Lord will use us to his honor and glory.—TOM BYERS, Box 444, Poughkeepsie, New York.

FROM THE HARVEST FIELD

W. S. Wylie, 503 E. Huisache, Kingsville, Texas, May 1: Four have been baptized and two have placed membership here in the last three or four weeks. We begin a vacation Bible school June 1.

Wiley W. Johnson, (colored), Gen. Del., Lubbock, Texas: The work in Slaton, Texas, is moving on in a nice way. One young man from the Methodist church was baptized in Christ May 3rd. We will begin our summer meeting July 15, 1953.

H. T. Steadman, 3206 Knox Drive, Fort Worth, Texas, May 4: The work at Linwood moves along nicely with several being baptized and restored lately. At present Brother Guild of the Riverside congregation of this city is engaged in holding us a meeting in which thus far four have been restored and two baptized.

Joe Lomax, Vega, Texas, May 2: April was indeed a good month for the saints at Vega. There were five responses, one baptism and four restorations. Bible Class attendance reached its peak with 110 persons the second Lord's day. Our lowest attendance was 72. We expect to do better during the month of May.

George Tipps, 211 W. Grand Avenue, Jackson, Tennessee, May 5: Two were baptized and consistent outside interest prevailed in the mission meeting at Marvell, Arkansas. Allen Vann is preaching for this and two other churches in Phillips County, Arkansas, and is off to a good start in his work. Doyle Banta has done an enviable work in that section.

B. G. Dobson, Box 529, Vivian, Louisiana, May 4: Good attendance yesterday. One restoration and one baptism. The lady who was baptized had been reared a Pentecostal. Our contribution was an even \$300.00. It is understood that the first Sunday contribution applies on our indebtedness. We are meeting our obligations nicely. We are really thankful for our new building.

H. L. Matheny, Goldsmith, Texas, May 4: The church here enjoyed a good gospel meeting. Brother J. P. Crenshaw did the preaching and fourteen obeyed the gospel during the meeting. Since the meeting one confessed faults, and one transferred membership. Our next gospel meeting will be in August. Brother Audy Moore, Claude, Texas, will do the preaching in this meeting.

Horace W. Busby, Norman, Oklahoma, May 3: We began with the Central church in Norman, Oklahoma, this morning, with a full house and one restored. The Ardmore meeting with the Central church closed April 28 with seven confessions and seven restored the last service. There were seventeen baptisms and about twenty restored or identified. Large crowds attended, and fine interest at all services.

David Allan, 2022 Vincent, Brownwood, Texas, May 3: Our meeting came to a close tonight, with twelve additions; ten baptized, and two restored. Brother Frank Pack of Abilene Christian College gave us some very fine lessons, and Brother Earnest Steele led the singing in a very fine way. I personally was happy over the success of our meeting, because one of the baptized was my own son.

Tillman B. Pope, Box 217, Alma, Arkansas, May 7: I have time for a meeting in June and one in August. Should you want my services. I am at this writing in Duncan, Oklahoma. There are two fine congregations in this city.

Gussie Lambert, 3220 West Caperton St., Shreveport, Louisiana, May 8: Guy N. Woods of Memphis, Tennessee, did the preaching and Bill Cook of Carthage, Texas, led the singing in our spring meeting which closed April 23. Nine were baptized and one restored. Our day services, held at 7 a.m., averaged 150. Brother Woods will be back with the church here in 1956.

Everett Huffard, Box 155, Idalou, Texas, May 6. It will be homecoming day for former members of the church of Christ in Idalou on May 24th. A big dinner and a day of fellowship is planned. Our meeting with O. H. Tabor doing the preaching closed about a week ago with one baptism and two restorations. Three were baptized the week before the meeting. The work in general progresses in peace and harmony.

J. C. Clifford, Route 1, Box 1618, Roseburg, Oregon, May 4: Brother W. E. (Bud) Irvine held our spring meeting with good results. There were 11 responses to the invitation. The church was strengthened and the gospel was preached without compromise. After June 1 my address will be Box 203, Goldendale, Washington. We are looking forward to working with this congregation.

Otha D. Fikes, 726 West 26th Street, Houston 8, Texas, May 4: We have had five baptisms and two confessions of fault, in the last few weeks at 26th and North Shepherd. Interest and attendance is very good. Brother Roy Stephens of Burnet, Texas, was with us in an excellent meeting in April. Roy is a great preacher and a true yokefellow.

Levoy Bivens, P. O. Box 734, Gadsden, Alabama, May 4: One baptism and one to be identified with the congregation yesterday; our attendance continues to be excellent. Brother Willard Collins, Vice President of David Lipscomb College spoke to approximately 200 at our most recent fellowship dinner. The address was a masterful presentation of the "Work of the Church."

Ben West, Lampasas, Texas, May 7: One woman was baptized and her husband restored Wednesday night. 263 at prayer, 258 in Bible School last Lord's day, 400 at worship, \$555.00 regular offering. May 31 we have opening services in the new rock church building, seating capacity near 600. It will be home-coming day with basket lunch in the Hancock Park. June 15, P. D. Wilmeth will begin our gospel meeting. Services daily 7:00 a.m. and 8:00 p.m.

J. F. Doggett, 1001 Meadow Lane Street, Tyler, Texas, May 7: On the night of April 29 Brother Ray F. Chester of Vernon, Texas, closed a fine meeting with the Crescent Heights congregation of this city. Visible results were eleven baptisms and two restorations. This congregation is in better spiritual condition than it has been in years. The future looks bright for a continued good work with these fine people. When coming our way, worship with us.

Claude Robertson, Haskell, Oklahoma, April 30: Five were baptized and one restored during April. The meeting at Coweta, Oklahoma, in which I did the preaching resulted in one being baptized. When you come our way, visit with us.

George Tipps, 211 W. Grand, Jackson, Tennessee, May 6: Within the past month we at Highland established a new record for prayer meeting service attendance. I spoke at Irvington in Indianapolis one night during their lectures. One was baptized at that service.

Otis H. Moyer, 402 Carroll Street, Sunnyvale, California, May 7: I closed a meeting with the church in Porterville, California, April 22. Nine were baptized. The meeting was well attended from the beginning. This congregation is working. Brother Edward A. Broulette is doing a fine job of preaching for this congregation.

Pfc. Johnie Simpson, 289B NCO Qtrs, Camp Stoneman, California: On March 1, 1953, a new congregation was established here at Pittsburg, California. We have a membership of 32 at present and we are all working. We are meeting in the CIO Union hall at 7th & Cumberland. Please notify your servicemen that there now is a place for them to worship near Camp Stoneman. Those who desire may call Extension 722, Camp Stoneman, or write to me.

K. M. Kelly, Box 436, Alice, Texas, May 4: Yesterday was a good day for the church here in Alice. We baptized a fine young man, uniting the family in Christ. His wife and others confessed wrongs. Our midweek Bible study reached an all-time high last Wednesday night with one hundred seventy-five in attendance. The church here is supporting two preachers full time and over half the support of another. Some of the Lord's best are to be found in the church at Alice.

A. E. Findley, P. O. Box 403, Refugio, Texas, May 5: Since our meeting in April three more have been added to our forces, two by restoration and one by membership. One man gave us 150 lbs. of choice beef and furnished a locker to put it in, so we will not have to worry about something to eat for a while at least. We plan on a two-weeks vacation about June 1. Should a pulpit be vacant anywhere in east Texas the first and second Sundays in June, address me as above or phone 769-J.

Edward J. Craddock, 1714 Cass St., Nashville, Tennessee, May 7: The meeting in Ft. Lauderdale, Florida, resulted in two baptisms and forty restorations. W. Ray Duncan and J. B. Cox of Miami gave much assistance. The meeting in Cullman, Alabama, with E. L. Flannery is off to a good start with one restoration, seven baptisms, and four services a day. I begin with Richard Weaver and the church in Smyrna, Tennessee, May 17, and McGehee, Arkansas, May 31.

Lee Jacobs, 1115 Egmont Street, Brunswick, Georgia: The work of the church here is on the upgrade. We have just closed a meeting with Brother Evan E. Wright of Grenada, Mississippi, who preached for us some three years before going to Grenada. The meeting was a great success in every way. The sermons were preached kindly, plainly and to the point in the regular services and on the air. The plain gospel is powerful and six souls were added by baptism. We have invited Brother Wright to be back with us at an early date.

Palmer Wheeler, P. O. Box 974, Memphis, Texas, May 5: Several young men have asked me to help them find song work to

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do, singing for meetings, helping in Vacation Bible Schools and teaching song drills. Any congregation needing young men for this service should contact me immediately. My son, Tommy, has some time in June and August. Every congregation needs a good song drill. The boys need the experience—the church needs their services. Tommy has had three years in ACC and six years of experience in teaching many successful schools.

M. A. Mansur, 1405 Richardson, Columbia, Missouri, May 4: The work of the Lord continues to progress very nicely with the Paris Road Church of Christ in Columbia. A University student and his wife were baptized into Christ at the morning services yesterday. One came to be restored and one to be baptized during our recent meeting, which was ably conducted by Brother Walter C. Billingsley; and another came to be baptized the Sunday preceding the meeting; making a total of five responses to the gospel in the past three weeks. For all we give thanks to the Lord. When in Missouri we cordially invite you to come and worship with us.

Joseph W. Baker, 4147 Loma Alta, San Diego, California, May 3: The church at Imperial Beach is continuing to grow. In the past two weeks we have had eleven baptisms. Three people confessed they had sinned publicly and asked the forgiveness of the church. We are growing spiritually as well as in numbers. God is indeed blessing the efforts of those who are zealously and tirelessly working to spread the gospel at this place. Soon we will have outgrown the building in which we meet. We have a lot in a very fine location bought and paid for and we hope—with the Lord's help—and not too far in the future to have a building erected upon it. The building was filled this morning and we will again have to purchase more seats to accommodate those attending. We ask the prayers of Christians everywhere as we work to save souls in this community.

L. Arnold Watson, 7350 Chase Road, Dearborn, Michigan, May 6: April 22 closed a ten-day meeting with the Northside church, Wichita, Kansas, with two baptized. Gene Hancock, Jr., a building contractor, preaches for this congregation. During the meeting an all time record of attendance was set on Sunday. Following this meeting, April 23-May 1, a meeting was conducted at the Twin City church, Kansas City, Kansas, with five being baptized. Wm. K. Anderson is the capable evangelist here. C. Roy Bixler is one of the bishops and is

paid for full-time work with the church. This was my first meeting at Twin City and my third at Wichita. May 11 I begin with the Taylor Center, Michigan, congregation. Our Bible School expansion program is developing satisfactorily and construction will begin soon. When travels bring you to Detroit over the Lord's day, visit and worship with us.

Timothy B. Crews, 105 Hardy Avenue, Corsicana, Texas, May 6: Since last fall the N. Beaton church has suffered some heavy losses but attendance holds up well. Truman Spring is to be with us June 22-July 1. I am to be at Bassett July 5-12; Cayuga July 17-26 (this meeting may be changed to June 5-14), and at Groesbeck August 6-16. All these in Texas. It will be my second successive visit to Cayuga and Groesbeck.

Robert Goodman, Box 308, Overton, Texas, May 6: Robert F. Turner of Prescott, Arizona, closed a good meeting here April 26. The brethren say that we had more in attendance at this meeting than any previous meeting. The church was strengthened. A former Methodist was baptized and his wife is now identified with us. One young lady from a neighboring congregation confessed her sin in attending a dance. She knew it was a bad influence and hurt the church at Overton. Interest is good.

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, May 4: I closed a good meeting with the Center Street church in Owensboro, Kentucky, April 30. Interest and attendance was good throughout. Two were baptized. Largest Bible school attendance and contribution were enjoyed in the history of the church there. Jim Cannon is the preacher and is appreciated by all. He and the brethren have done a fine work. The other congregations and preachers of the city cooperated fully and faithfully. Our work at Clements Street enjoyed greatest attendance and contribution last week, 301 in Bible school, 201 in Mid-week classes, with \$488.00 contributed. Our new radio program is attracting much attention. The program may be heard daily Monday through Friday at 11:15 a.m. over radio station WPAD, Paducah, Kentucky. During the first third of the year we have had 21 added to the membership list, twelve baptized, seven by membership and two who confessed wrongs and were identified.

Hartsell Johnson, Hutchinson, Kansas, May 5: The work at 14th and Adams congregation is in the best spiritual condition after a splendid gospel meeting which just closed. Brother Wilburn C. Hill did his part in preaching the gospel in an exceptional way. Nine additions during this effort together. Five were baptisms. One has been restored since the meeting. The congregation underwent a new experience, on the trial basis, that is having day services. At first, no one thought of having 25 but on the last day our attendance reached 100. The work in the Lord's vineyard of Kansas is growing, but the field is truly ripe unto harvest. Many cities of considerable size have no congregation at all. We ask you to pray to the Lord of the harvest, to send forth reapers into this needy field. At present, we are working in an effort to start a congregation at Haven, Kansas. Should you be morally and spiritually qualified to work with the small band of disciples there, and desirous of doing mission work of this type, please contact the elders of 14th and Adams congregation here. We solicit your prayers.

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A. R. Holton, Nashville, Tennessee: Blue Ridge Camp Meeting, Blue Ridge, North Carolina, July 18-24, is near the Great Smoky Mountains, National Park, one of the most largely attended parks in the country. Write J. W. Brents, Woodmont Boulevard, Nashville, Tennessee.

Barton Davis, Farmington, New Mexico, May 4: The Northside congregation here just closed a good meeting with B. C. Stapleton of Durango, Colorado, doing the preaching. Four were baptized and records in attendance and contribution were broken. Six have been identified since last report. I begin a meeting in Kim, Colorado, May 11.

Clyde C. Corner, 208 North John, Holdenville, Oklahoma May 4: Frank L. Smith of Shawnee, Oklahoma, preached in our meeting recently. Five were baptized. One was baptized and two placed membership before the meeting began. Records were set in Bible study both Sundays of the meeting. Interest and attendance were good."

John H. Gerrard, P. O. Box 735, Aurora, Illinois, May 4: Had good attendance at both services yesterday. One was restored at the morning service. Help us locate members of the church who have moved to this section by sending us their names and addresses. We will be glad to look them up.

C. C. Jones, Box 692, West Memphis, Arkansas: Two weeks ago my wife had a blood clot to get loose and hit her brain and left her paralyzed on the left side. We have cancelled some appointments on account of her illness. Those who know us will want to write her a card.

H. V. Hendry, Jasper, Texas, April 21: Ira B. Sandusky of Beaumont closed an eight-day meeting with the Jasper church. Three were baptized and good was done otherwise. The preaching was first class, neighboring congregations visited, the faithful in Jasper came, but the careless, indifferent and unfaithful stayed away as usual.

R. Leonard Owens, P. O. Box 446, Atoka, Oklahoma, April 24: Since my last report we have enjoyed ten responses to the Master's invitation. There were four baptisms, four restorations and two placed membership. We have an average of 175 for Bible study. Plans are in the making for a new building in the near future. Please note my new address.

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J. D. Boyd, 1500 McArthur Drive, Mansfield, Louisiana, May 6: Beginning April 20 and closing April 27, I did the preaching and Frank Cook, McLeod, Texas, led the singing in a meeting with the church in Oil City, Louisiana. Five were baptized, one was reclaimed, and nine placed membership. Carl Johnston, Bossier City, preaches regularly for this thriving young congregation, and is doing a good work. The church in Mansfield is currently engaged in a singing school with E. T. Brazzell teaching. He preaches for the Bilbo Street church in DeRidder, Louisiana. C. A. Buchanan, Waxahachie, Texas, is to preach in a meeting here beginning June 1.

Elders W. E. Brown, G. W. Messenger, B. O. Black, Nelson Pearce, Broadview, New Mexico: Brother G. Dudley Stout of Belle Plaine, Kansas, conducted our meeting April 10-19. Three were baptized and four were restored. Two of the baptisms and two of the restorations were accomplished by his personal work during the meeting. This congregation never had better interest or larger crowds to attend a meeting. We asked him to return for a meeting next year. We take this opportunity to recommend Brother Stout to any congregation needing personal work and wanting to hear the gospel, with force, in its purity and simplicity.

C. D. Crouch, Box 117, Dyess, Arkansas, May 4: The church at Dyess seems to be making some progress. Our attendance has become better with the advent of spring. The contributions are about as good as could be expected in a credit-cotton farming sector. Practically all the male members here will render any public service when called upon. We have had three restorations lately, and we baptized four yesterday. Prospects are very good for others to render obedience to the Lord in the immediate future. I still have time that I could give to a series of meetings in June; also one in July and one in August, should my services be required in that capacity.

Nelson Stark, Box 94, Anton, Texas, May 6: The work of the church at Laurence Street progresses very nicely having had fifteen responses since January 1. W. R. Jones was with us in a gospel meeting March 23-29 which was enjoyed by the church here and a large number of visitors of this town and surrounding areas. Brother Jones does his work well and is appreciated wherever he goes. The meeting was followed by a ten night singing school which was conducted by Leroy Carver. This was the first singing school conducted by the church here in some time, but was attended so enthusiastically that the elders have asked Brother Carver to return next year for another singing school. Our Bible school attendance is running consistently above that of the membership of the church here and we are especially edified by the interest which is being made manifest by the young people. When passing this way stop and worship with us.

Floyd A. Decker, 2811 Creswell St., Shreveport, Louisiana, May 4: A group of brethren here are conducting an encampment for the children and young people of the Ark-La-Tex area. It is called "The Ark-La-Tex Christian Encampment." The encampment was held last year and will be conducted this year at Caney Lake, a beautiful lake six miles north of Minden, and about thirty-five miles from Shreveport. The encampment area is leased from the government for a period of two weeks. We

have modern cabins, private swimming pool and recreational features "built in." Emphasis will be placed upon Bible teaching. Counsellors and teachers of highest Christian character are used. This gives an opportunity for our young people to have a vacation of the right type under Christian environment. June 14-26 is the time. Several from other parts of the country were with us last year. No mixed bathing. This is not "sponsored" by the church as such but rather by brethren who are interested in the betterment of our young people. It is non-profit—however, we did come out thirty-eight dollars ahead last year. The cost this year will be twenty-five dollars for the two weeks. For further information write or call Hugh L. Fuller, 635 Robinson Place, Shreveport, Louisiana. The work at Creswell goes well to date.

Nolan N. Wallace, Box 546, Tishomingo, Oklahoma, May 5: I haven't sent in a report since moving here on the first of January this year but we have been enjoying a very good work and excellent cooperation from all the members of this congregation. This congregation is just a little over a year old and is the result of an old trouble that had existed for years in another building with another preacher that had been their preacher, elder and dictator for about forty years. He had held down all progress of the church and since he was also a lawyer he had so arranged the papers on the church property that the congregation had to secure another place to meet. They left the preacher, the building and about five members and began trying to grow. At present, we have around seventy members and much growth has been observed in the past year. Six persons have been baptized into Christ in the past two weeks. One had been a Baptist for many years. This lady and her son and daughter were baptized last Sunday, thus making a complete Christian home as the husband and father was already a member. There was much sadness in the congregation last week because of the sudden passing of one of our

beloved elders, Brother A. T. Evans. His death brought much sorrow but we believe it will serve to increase our zeal and faith and make us try to become more like he was in life. He was a devout and sincere Christian. At present we are in the process of selecting more elders and deacons. We are also to begin soon to stucco the outside of our meeting house which is already debt free in one year. The church at Durant is helping with the work here to the amount of \$40.00 per month. I am preaching at three other small congregations through the week. There are about seven congregations in Johnston county and I am the only preacher in the county. Pray for us that we may continue to grow.

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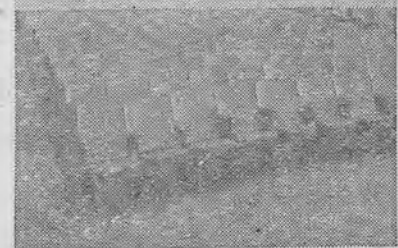
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The Twentieth Century Christian will soon publish a special issue on "Giving." Such men as Tim O'Shanahan, F. W. Mattox, Gus Nichols, E. R. Harper, Clifton Rogers, John Banister, B. C. Goodpasture, Jack Meyer, Dean Brookshire, and Norvel Young will bring clear, concise lessons on this important New Testament subject. Well-known elders like Robert Bell and Dr. John G. Young of Dallas, and Otto Foster of Cleburne, Texas, will also be featured in this special issue. Churches can order these papers at ten cents each through the Firm Foundation, and distribute them to the members for their edification. Christians need to consider the sweet privilege of giving to the service of our God. This issue should simulate the giving of each one who reads it.

Fred W. McClung, Fayetteville, Arkansas, May 5: Since I last reported two have placed membership, five have been restored and eight have been baptized. We thank God for the progress in every part of our work. Send your reservation to Church of Christ, Box 84, Fayetteville, Arkansas, today, so you can attend the Mt. Sequoyah Encampment for young people and adults. The date is July 11-19, 1953. This is the best equipped camp we have heard of. You stay in modern cottages with inner spring mattresses, linens, towels, janitor service, ice water, a night watchman, huge auditorium, fully equipped class rooms, Christian Counselors, and a strong faculty—all for \$1.00 per day plus the cost of cafeteria meals and a \$1.50 ground fee paid one time and it is good for the duration of the Camp. There will be six sermons each day, Bible and music classes in the mornings, training for the teachers of all age groups, training for preachers and teachers. Then Brother R. N. Hogan (colored) will preach each evening. The faculty includes R. N. Hogan, E. R. Harper, R. B. Sweet, J. L. Dykes, Brooks Terry, Bill Cannon, Charles Hodges, W. N. Bohannon, L. T. Holland, M. V. Showalter, Fred W. McClung, O. L. Dailey, George B. Curtis and we hope Sister Gayle Oler and several others. There will be most every kind of good recreation and unforgettable beautiful scenery. We can only accommodate the first 450 who send in reservations.

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Roland Dale Fry, Box 746, La Pryor, Texas, May 4: I am starting my work with the church at La Pryor with a meeting. The interest and attendance are starting out fine. I feel that everyone here is interested in seeing the church grow, and there is a fine opportunity to do a good work here. I enjoyed the work at Junction, Texas, for the past year and a half, and feel that I am leaving behind a group of fine Chris-

tian people and very dear friends. There were 18 additions to the church during my stay with them. I feel that the College Street Church of Christ is growing and that there is a good opportunity for a good gospel preacher to do a good work for the Lord. I will be in a meeting with the church at Can Can, Texas, the last of this month, and another at Batesville, Texas, the first two Sundays of June.

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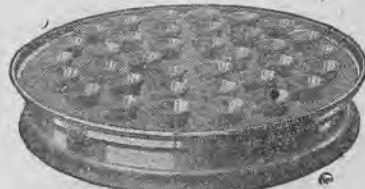
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Clyde G. Smallwood, Woodward, Oklahoma, April 27: Three teen-age boys were baptized into Christ last night at the Hillcrest Church of Christ in Woodward, Oklahoma. The baptism took place in our new building which is not quite finished as yet.

Happily, the baptistry had been installed and was in working order. We intend to start meeting in the new building next Sunday, May 3, the Lord willing, even though it is not finished. Our attendance has grown steadily from about 65 to just over

100 in the year that we have been meeting in the rented hall. We are confident that we shall grow even more now that we have a meeting place that can be found. Success to the Firm Foundation. We solicit your prayers.

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THINGS TO CONSIDER . . .

W. M. DAVIS

A Kingdom of Righteousness

The Roman Empire was very unrighteous. No earthly kingdom is conceived for the purpose of promoting righteousness. Jesus said his kingdom was not of this world. It was not established after a worldly fashion. It is not promoted in a worldly fashion. A kingdom of this world could not last long, if it was established and promoted like the kingdom of heaven.

Paul says, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). It is not a sin to simply eat and drink, but if the kingdom of God tries to attain distinction by offering fine food and drink to the public, that is a sin. Jesus drew a big crowd when he provided free food for the people by working miracles, but when it was apparent that the people were following him for loaves and fishes, he made it plain that his work was not just to furnish food for the people. He said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed" (Jno. 6:26, 27). And when Jesus expounded the meaning of this, it is said, "From that time many of his disciples went back, and walked no more with him" (Jno. 6:66).

And so the kingdom of God is not meat and drink. It was not established for that purpose. When anyone tries to use the kingdom of Christ to promote selfish and worldly ends, they do not walk worthy of the Lord. Rather the kingdom is righteousness, and peace, and joy. Christians now should not try to use the church to gratify worldly lust. It is a strange thing when people try to do evil scripturally—when they try to use the kingdom of God in a worldly way.

Righteousness means that the kingdom of God is a place to do right. In God's sight no one can do right outside of his kingdom. It is a place for Christian living. Then the kingdom is "peace"—it is not a place to fuss. And again Paul says it is "joy"—a place to be happy. When the features of God's kingdom are duly considered, everyone wants to be a citizen in it.

Sons of God

All who are in God's kingdom are children of God. It is hardly necessary to say that God has no children outside his kingdom. The purpose of being "born again" is to enter the kingdom of God. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:34). Explaining this to Nicodemus, Jesus said, "Except a

man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5).

In another place it is said, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:11-13).

Those who are the children of God are heirs of God—"And if children, then heirs; heirs of God and joint heirs with Christ" (Rom. 8:17). Those who wish to please God must be loyal citizens of his kingdom. It is a disgrace in the eyes of men for one not to be loyal to the nation where he is a citizen. And it is a sin in the sight of God for one who professes to be a Christian to be disloyal to God's kingdom.

5842 Monticello, Dallas, Texas.

A Report On Efforts To Aid The Work In Germany

By the Elders, Broadway Church of Christ,
Lubbock, Texas

We are happy to report that the kingdom is spreading in Germany, that dozens of independent churches of the Lord in America are supporting and supervising their evangelists in that land and that there have been 13 German and nine English-speaking congregations established since the war. The Lord be praised for the power which the gospel has had in Germany. We are deeply grateful for having had the privilege of encouraging brethren to go to Germany, and churches to send them, and to help furnish tools for them.

We are constantly endeavoring to keep the brotherhood advised of what is being done in the German mission efforts. We publish and distribute "Germany for Christ" which is a report on the progress of the work. About two years ago the elders here published a complete detail of how the work was being done in a statement entitled, "Facts Regarding the Work in Germany," to which attention is again called. (If you would like a copy of it write us.) However, since unfounded accusations have recently been made, it seems expedient that this further statement be made at this time.

First, let us state emphatically that we have had absolutely nothing to do with the recall of any missionary from Germany. As elders of one local congregation, we have supported and supervised the work of three workers in Germany who have been perfectly willing to accept our supervision and ad-

vice. Although one of our workers returned from Germany, it was strictly a voluntary action and without any unpleasantness whatsoever. Other American congregations have supported and supervised other workers in Germany and the overwhelming majority of those workers have accepted the supervision of the elders without question. One or two, we understand, have rebelled against their elders and those elders, in proper action which we believe all Christians will acknowledge correct, have asked the workers involved to come home. We elders at Broadway had no knowledge whatever of any such action until it was announced, but we do stand firmly on the scriptural right and duty of the elders to exercise such authority.

What is the nature of the Bible training school conducted in Frankfurt? This seems to be the real basis of criticism that most recently developed. What is being done in Frankfurt is to train men to become preachers, elders, leaders, to lead singing, and young women to become Bible class teachers. Also training is offered to any person who has a desire to study the Bible intensively each day to better prepare himself for work in the Lord's kingdom. It is not a college in the sense of our Christian colleges in this country. If a person there needs further academic training he can enroll in the University of Frankfurt, which is just across the street from the church building in Frankfurt. Some have done this, while studying the Bible with our brethren. This is strictly a Bible training program for service. The brethren in and near Frankfurt teach these classes, in addition to their regular work as evangelists.

Some have made the argument that each church should train its own preachers. Certainly we agree that any church should be encouraged to do all it can to train preachers, but to say that one congregation cannot have such a Bible training program and allow any from other congregations to attend this training is to make a law where God did not make one. One or two have not only opposed these Bible training classes, but in order to be consistent have recently come out in opposition to Christian colleges as they exist in the states. This question of Christian colleges was thoroughly discussed and largely settled years ago by those who answered Sommer's arguments.

To further correct certain false impressions and statements that have been circulated, we will state that we do not have the oversight of the work in Germany, nor of the workers in Germany! The Broadway congregation at this time is supporting and supervising Brother and Sister Otis Gatewood, and no others in Germany. We supported Sister Helen Baker, a registered nurse, for four years in Germany, but she has now returned to the U. S. We will soon send another preacher from our own congregation.

Neither does Brother Gatewood have the general oversight of the work! He is only one of several preachers who have gone to Germany because they are interested in preaching God's word to that nation, according to Christ's commission, and they are all on an equal plane in the same way as are all the preachers for the different congregations in any American city. Each church which sends a worker to Germany makes the decision as to who is sent, where he works, and all other matters pertaining to the work of their evangelist in Germany. It is the intention of the Broadway church, and we feel sure the same is true of all the other churches who are sponsoring any of the work in Germany, and also the workers over there, to so train and teach those Christians to qualify themselves as elders, preachers, leaders and Bible class teachers, and also to contribute, so each congregation can become self-supporting as soon as that is possible. The workers would then move on to other fields.

Each of the congregations in Germany has its own business meetings, works out its budget, spends the funds from its collections, and handles all its own congregational affairs. The Broadway church has accepted a special obligation of

helping the four congregations in Frankfurt until they are able to carry on their own work and become self-supporting. A different church in America has assumed a similar obligation in regard to each of the other congregations in Germany. A list of the other German congregations and the American church that sponsors it follows:

Hanau, Bob Helsten, evangelist, Berkeley, California, church; Mannheim, Dieter Alten, evangelist, Charlotte Avenue church, Nashville; Heidelberg, Richard Walker, evangelist, Herring Avenue church, Waco; Heppenheim, Fred Casimir, evangelist, Lewisburg, Tennessee, church; Wiesbaden, Loyd Collier, evangelist, 12th & Drexel Streets church, Oklahoma City; Karlsruhe, Reiner Kallus, evangelist, St. Elmo church, Chattanooga, and Grove Avenue church, San Antonio.

Stuttgart, John P. Hadley, evangelist, Pasadena, Texas, church; Munich, downtown, Jack Nadeau, evangelist, Skillman Avenue church, Dallas; Munich, Laim, Bob Hare, evangelist, Marietta, Ohio, church; Augsburg, Ted Nadeau, evangelist, Slaton, Texas, church.

In each instance the American church is supporting their evangelist, who works with the above congregation (or, in some cases other churches help supply the support). Money for use of individual congregations for such items as expenses beyond what the German congregation can pay, is sent directly to that congregation by the various sponsoring churches in America, or by others. Each of these efforts is as wholly independent of the Broadway church as is any church of the Lord in any city. We believe in the autonomy of each congregation of the Lord's people, whether it consists of a dozen members, or of hundreds.

Other workers not listed above, and their sponsoring church follows:

Weldon Bennett, Jackson Avenue church, Memphis; Russel Artist, Gladewater, Texas, church; Don Finto, Lamesa, Texas, church; Hugh Mingle, Strathmoor church, Detroit; Keith Coleman, Walnut Street church, Sherman, Texas; H. L. Schug, Lampasas, Texas, church; Roy Palmer, Culbertson Heights church, Oklahoma City (to return from America in June); Irene Johnson, 16th and Decatur Streets church, Washington, D.C.; Georgia Carver, 10th and Broad Streets church, Wichita Falls; Betty Raemer, Waxahachie, Texas, church.

Other full-time German workers are: Hans Nowak, Central church, Nashville; Rudi Walzbueck, Seymour, Texas, church; Dieter Fritsche, Central church, Denison, Texas; Gunter Rockstrau, English congregation, Wiesbaden, Germany; Klaus Goebels, English congregation, Frankfurt, Germany; Otto Miller, English congregation, Munich, Germany; H. Breighaupt, German congregation (Westend) Frankfurt, Germany; Gottfried Reichel, Harris and Irving Streets church, San Angelo, Texas (to return from America September 1).

Rene Chenaux-Repond, Fox and Lake Streets church, Carlsbad, New Mexico; Brother Kneist, a Christian brother in Utah; Dieter Goebels, Springfield, Tennessee, church; Margaret Dunn Goebels, Haldeman Avenue church, Louisville, Kentucky; Marjorie Rogers Casimir, Columbus, Ohio, church, 28 E. 7th Avenue.

Many other churches are helping these supply support for a worker. Still a large number are contributing liberally

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to supply these workers with tools to do a better job, such as buildings, tracts, Bibles, tents, paying for tent meetings, supporting the training program of training preachers, etc.

Although money may be sent to a missionary, if you send a check to Germany with a 15c airmail stamp, it still takes about three weeks to get credit for it there. The check must clear your bank before the German bank gives the church credit. If one sends an International money order a fee is deducted and the church receives German money. Often the brethren need American money. We can transfer any amount of money for immediate credit through the bank here in one day with no cost but a telegraph fee. Then, too, money contributed in the United States to a church is a deductible item on the income tax report. Money sent by an individual to any church or individual outside the U. S. is not legally deductible.

Most of the money sent to us is sent to be used on a certain project or building. Appeals are made for a given need such as purchase of a tent, buildings, etc. Certainly in all instances the contributors have a choice in saying how their funds are used. Some is sent with instructions to be used where we see the need is greatest, but all money is sent for use in Germany. Raising money to supply these buildings (in many cases), tracts, literature, tents, etc., has been undertaken by the Broadway church. For money not designated for a certain use, someone must decide how it is spent and for what purpose. When a group of elders undertake any project, whether the funds are contributed solely by the local congregation or others participate also, such as an effort to establish a church in a neighboring city and erect a building, conducting an orphan home, etc., certainly they assume the obligation of wisely supervising the expenditure of all funds contributed for such a project. Thus we have accepted the responsibility of forwarding funds which are earmarked for a specific work and of seeing that these funds are used wisely in harmony with the wishes of the contributors. When funds are not earmarked, but are given to be used where they are most needed in Germany we have accepted the responsibility of using them in supplying the tools for the workers as listed above. When another tent is needed, or more literature, if the money is available we authorize the expenditure of the money. If money is not available we may make appeals for contributions for that given purpose.

In our supervision in the supplying of these things for the use of the workers, we do not decide such details as who will use a tent that has been provided on a given date, what tract will be printed, how many or what printer will do the work. We have asked some of the brethren over there to make the decisions about details in providing these things which are made available to every worker in Germany. Sometimes an individual has been asked to look after such details. From time to time certain men have been sought out for the benefit of advice from the men on the field to give counsel on such problems as erection of buildings, publishing of tracts, work of the Bible training school in Frankfurt. Their function has been to give advice and consultation, not to control funds and not to oversee any missionary or church. Any such group is temporary in nature. For example, two of the men who are now serving in this capacity are moving to other cities to work and so this particular group as such is automatically being dissolved by their moves.

We do not believe that it is right or proper to set up a committee in Germany or some other country to act as a board to receive and disperse funds sent to them. We believe that the local church is God's organization for carrying out the great commission. We believe that independent, autonomous churches of Christ may cooperate without in any way losing their autonomy. It is clear that the churches did so cooperate in collecting money over a long period of time to be taken to help the poor saints in Judæa (2 Cor. 8, 9).

As stated previously, the support of every worker is supplied by (sometimes with the help of others) and sent to him by his sponsoring church. Also, the various needs for ordinary expenses above what the German congregation is able to contribute is supplied by the various churches in this country. We have no more connection with such funds than we do with the funds of any one of the thousands of churches in America. But who gets the use of the tracts and tents? Every worker in Germany does, either American or German. All anyone has to do is to ask for tracts and all that are needed are supplied for the asking (if the money is available to print what is needed). To be sure no one is to prevent any one of the workers from printing any tract he chooses in any quantity desired, nor to purchase a tent for their exclusive use. Some do print bulletins and other literature. We are only anxious to help through encouraging Christians everywhere to be generous in their giving so as to supply the things to make the missionaries' work more effective, when we are able and such help is desired.

Many in this country have printed tracts in large quantities which are sold to churches for distribution, at a cost much lower than anyone could print smaller quantities for their use only. In Germany, tracts are supplied to each worker without cost to them, made possible by contributions of Christians in America who are interested in teaching a nation of people through the printed word whom they have never seen.

What should be the relationship between an evangelist and his elders? Do elders have any obligation to oversee the work of an evangelist they support? Certainly an evangelist should be accountable to the elders of the church that supports him, whether he be in the same city or 5,000 miles away. With airmail, cable and telephone facilities, elders may oversee an evangelist who is working several thousand miles away, the same as if he were only 25 miles distant. When an evangelist refuses to submit to the elders and denies they have anything to say or do about what he does, where does that place him? Does that not place him above the elders, of bishops?

Let us further consider where such false teaching leads to. An evangelist could (and some have) depart from the true doctrine, engage in practices and teach contrary to doctrine the elders would permit at home. If the evangelist does not acknowledge his responsibility to the elders, who is there to recall him? Elders who are truly shepherds under the Great Shepherd will not allow departures in doctrine or in practice of an evangelist they support, whether he be working with the home congregation or in some distant city.

We have always maintained that money can be sent directly to a field, or sent through some church. But let us consider what it can lead to "require" or "demand" that all money be sent direct. In the first place it is unscriptural to "require" or "demand" that all funds must be sent directly to an individual in the field, since we have examples in the New Testament of funds being sent in other ways. In the second place it is unwise for any one man to be responsible for large sums of money, to spend as he desires, without supervision or consultation (the Lord knew best in setting a plurality of elders over a church). If a man should be successful in raising considerable amounts it immediately places him under suspicion and criticism, and a good and honorable man may thus be ruined, as far as his usefulness is concerned. Brother Gatewood did not want to accept the responsibility for all the money that was contributed. In this he was following the example of Paul. Even though he was an apostle, he would not accept a similar responsibility in handling the funds contributed by the churches to be sent to Jerusalem, but another was selected to travel with them "for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21).

We wish to state further that every dollar sent to Broadway church is sent to Germany without one dollar being taken out to pay any kind of expense, such as travel expense for Brother Gatewood in raising money, printing of reports, postage, secretary's salary, etc. All such expenses are paid by the Broadway church so every dollar sent to us is forwarded on to Germany. The Broadway church is interested in mission work everywhere and has been active in encouraging others to do more. As for ourselves, we are supporting missionaries in the U. S. as well as in Germany. Without any desire to appear to be boastful, for we, too, are falling short of our own capabilities, our 1953 budget calls for \$100,000 to be contributed by members of Broadway church for work outside our own congregation, for mission work, for orphan homes and for benevolence. Of this amount, \$18,200.00 is to be spent in the German work for salaries of the missionaries we send, the above expenses, and the balance to apply on a building there. Our total investment in the German work to date is about \$100,000. So we are not asking others to support something we ourselves are not supporting liberally.

To be sure, great things have been done by the Lord through the brethren working in Germany in less than six years, when compared to our past accomplishments. But just how big are they? Some may say we should not try to do such big things, we should be content with establishing another congregation occasionally, and baptizing a few people each month. Christians now living have the opportunity, the money and the talent to carry the gospel of Christ into all nations in the next 25 years, if we put these to full use, coupled with zeal. But suppose we of today are content to use only a small amount of our resources, establish the church in a few new places as we go along, and thus take another 100 or 500 years to do as Christ commands in preaching to every nation, then who is responsible for the loss of multiplied millions of people who would go into eternity unsaved, but who might have accepted Christ if they had only had a chance? Let no one be guilty of inferring that anything "too big" is being done, when we stop to consider our potentials, and also the scope of Christ's commission.

We solicit the prayers of brethren everywhere for the work in Germany, and for all the workers and churches who are helping to further the cause in that country. We are determined to press on in this work which the Lord is greatly blessing. To God be all the glory in the church. It is our earnest desire that multiplied thousands of Germans will obey the gospel and many hundreds of churches will be established in our time!—Elders, Church of Christ, Lubbock, Texas.

Try Expository Preaching (No. 1)

A. H. Kennamer

(Note: This is the first of several articles written by invitation. We believe preachers will especially benefit from them, and others as well.—M. Norvel Young).

We gospel preachers have long been noted for scriptural preaching. This observation is frequently made by unbiased and open-minded unbelievers who are somewhat interested in the truth. Especially is it made in contrast with denominational preachers who find it more convenient to tread lightly around certain texts.

The positive benefit of adhering closely to the Scriptures in preaching is, it proclaims the truth of God as it is in Jesus. We have a definite advantage over sectarian preachers in that we do not fear the texts that give the name of the church, describe its organization, the name of its members and its doctrine. We readily accept such terms as "churches of Christ," "church of God," "body of Christ," "general assembly and church of the firstborn," as applicable to the New Testament church. We don't hunt in vain for such names as

"Methodist," "Baptist," "Presbyterians," but rather rejoice in being called "Christians," "brethren," "disciples," "believers," "saints." We don't have to try to justify the offices of "stewards," diocesan elders or bishops and deacons without elders or bishops, but readily acknowledge that each church had its own elders and deacons (Phil. 1:1). There is great comfort in being able to find the doctrine one preaches in the New Testament. It imparts great boldness in its proclamation. How does one continue to palliate his hungering desire to read about the church of which he is a member in the New Testament? How do pedo-Baptists content themselves when they read about baptism being a burial (Rom. 6:4; Col. 2:12), but never find even an intimation that it could be sprinkling? I do not envy the preacher that has the task of substantiating sprinkling before the scrutinizing eyes of a sincere seeker for truth. He can read of "burial" from the divine oracle. He must learn of "sprinkling" from a human source.

This preaching directly from the Scriptures imparts unlimited confidence to the preacher in the assurance that Christ is with him (Matt. 28:19). It still has the authority of heaven and earth, and "no man shall set on thee to harm thee" in the polemic field.

Another advantage of expository preaching is its freedom from sensationalism and catchy and misleading subjects. The sensationalist, however, will try to embellish every truth, whether simple or profound, with his particular brand marks. Such is an abuse of the expository method; nor does it lend itself so easily to such as does the topical method. A divine cure for sensationalism and showmanship is the admonition of Paul: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Col. 4:6). To a preacher he wrote: "But speak thou the things which befit the sound doctrine"; and again, "in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 2:1, 7, 8).

What Is Expository Preaching?

F. M. Meyer defines expository preaching as "the conservative treatment of some book or extended portion of the Scriptures, on which the preacher has concentrated head and heart, brain and brawn, over which he has thought—and prayed, until it has yielded up its inner secret, and the spirit of it has passed into his spirit." Dr. M. E. Dodd says "it is the unfolding, opening up and laying out before the people the Holy Scriptures." He adds a wise comment: "Reading a chapter and commenting upon it verse by verse with vain repetitions of pious platitudes is not expository preaching."

Dr. Dodd recommends highly that such be used in gospel meetings or revivals. Being a Baptist he naturally suggests a study of the book of John. It would be interesting to note the results of his using the book of Acts in one of his revivals, if he truly "unfolded, opened up and laid before the people the Holy Scriptures contained in this book of conversions!" How eloquently he could expound on the establishment of the church from Acts the second chapter; and also the conversion of the Pentecostans from the same chapter, even showing that baptism is "for the remission of sins." Would he have Paul looking for the First Baptist Church in Damascus or for those "that were of the way"? What emphasis he could give on the jailor's being baptized "the same hour of the night" instead of waiting until the end of the revival or until Easter Sunday. In Acts 22 he would need plenty of running room so that undue attention would not need to be called to the fact that Paul arose, was baptized "and washed away his sins," instead of confessing to Ananias that he believed that God had for Christ's sake had forgiven him, perhaps along the road.

Baptist preachers as well as Presbyterians and all others who are Calvinistically inclined would find expository preaching difficult in Acts 8 in the case of Simon. That he was saved cannot be hidden, for the text says, "And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs the great miracles wrought, he was amazed." Even if they would deny his baptism had anything to do with his salvation, they still must accept him, for he believed, and according to their doctrine, that was all that was necessary. But, if one can't sin after believing so as to be lost, how do they account for the fact, that, after attempting to buy the Holy Spirit with money, Peter said: "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity." I do not wish to spend eternity with one who is perishing, who is filled with the gall of bitterness, and kept in the bond of iniquity.

From this, however, I am the more convinced that expository preaching from the book of Acts, really would be suitable for gospel meetings. For instance, suppose nine days in a meeting were devoted to the book of Acts. One could take three chapters each day and four on one day and complete the entire book. Thinking of the book in divisions of three chapters such subjects as the "Conversion of the Pentecostans," "The Benevolence of the Church," or "Having All Things Common," "Restoration of the Erring," the several cases of conversions, "Is Your Baptism Valid" (Acts 19), Cases of non-conversion: Felix and Agrippa, readily come to mind.

To these general themes that lie on the surface can be added a number of other themes that are familiar to every preacher: "The Worship of the Church," Acts 2:42; "What I Have, that Give I Thee," Acts 3:6; "The Baptism of the Holy Spirit," "The Way," "Cleaving Unto the Lord" and many more. These themes can be made to fit almost any need of any church or an audience of unbelievers.

Let it not be thought that we would need to restrict expository preaching to the book of Acts. We could readily go with Dr. Dodd to the book of John. No other text, perhaps, is more familiar than John 3:16. Linking that with the 36th verse one could expound on the love of God on the one hand, and faith and obedience on the part of man on the other hand. One could weave the purpose of the whole book around the text of John 20:30, 31. Suitable lessons are likewise to be found throughout all the gospel records. For a sinful church 1 Corinthians could hardly miss them. Ask such a congregation to read the portion of scripture that will serve as the lesson. They will thereby receive more fully its impact of truth.

It occurs to me, that if denominational preachers would restrict themselves to expository preaching that they themselves would forget their creeds and the members certainly would allow them to perish.

A Schedule of Reading

It will foster great interest in the lessons, when preaching a series of expository sermons, if the preacher will announce each week in advance the portion of the Scriptures from which he will take the sermons for the following Lord's day and ask the congregation to read that portion. Make it at least two or three chapters a day of reading so they feel some challenge; then check on them to see how many have co-operated. Be loyal to them too by sticking to expository lessons actually taken from the assigned Scriptures. Most Christians realize they should have regular habits of Bible reading, but they let other duties crowd it out usually. This will be an added inducement. We all are gregarious enough to

want to get along with the crowd. Reading large portions consecutively gives real meaning and has a cumulative effect. As one has observed, "nothing but the preacher's laziness could make the thing monotonous."

Lessons are much better received when the congregation is prepared for them. They invariably take greater interest if they have had a previous acquaintance with the text, one that is still fresh in their minds. The pulpit, as far as we know, is the only institution in the land where nothing is required by way of preparation for the teacher's message. From elementary school to the University, the student must prepare lessons. Educators must have found that it is better, else the professors would try to pour the knowledge into the minds of the students. Whether the preacher's sermons are more powerful or not, if he fastens their truths in the minds and hearts of his auditors, they will be more effective. What could be accomplished if we experienced a wide-spread movement of searching the Scriptures?

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Studies In Galatians (No. 13)

R. C. Bell

In the last two chapters of Galatians especially, Paul exhorts his readers to apply his teaching by giving the doctrine of sanctification (personal, practical righteousness) by grace an honest trial. In effect he says something like this: "Your false teachers tell you that, unless the principle of law is woven in with the principle of grace, the moral standards of the church will suffer, and the highest type of Christians will not be produced. But I, Paul, (with all my apostolic knowledge and authority, which was proved in the first of this letter), tell you that the workings of grace alone will sanctify as well as justify men; and that any admixture of the legal principle will fatally pervert it." Paul insists and warns that the two systems being "contrary, the one to the other" will not coalesce, but that pure, unmixed grace will sustain standards, fulfill the law, and make Christians of the highest order.

Christ the Emancipator

"For freedom did Christ set you free." "Everyone that committeth sin is the bondservant (slave) of sin . . . If therefore the Son shall make you free, you shall be free indeed" (John 8:34-36). If men are left in Adam's sin and their own sins, being slaves of sin by nature and by practice, imprisoned in themselves their doom is eternally sealed. The story of the Negro slave who, upon being sold by a brutal master, heard his new master graciously say, "My purpose in buying you is to set you free," illustrates Christ's freeing men. Christian freedom is not incidental; Christ's purpose in buying enslaved men is to make them free. "For ye, brethren, were called for freedom" (Gal. 5:13). "I am the door; by me if man enter in, he shall be saved, and shall go in and out (freedom of a child in and around the house of its parents), and shall find pasture . . . I came that they may have life, and have it abundantly" (John 10:9, 10). In these simple words, Christ offers men, in the language of another, "freedom, fodder, and fullness."

"Be not entangled again in a yoke of bondage." Could the Negro man, after being free for a time, return to his former, hard master? Yet, this is what the Galatians were doing. Their being circumcised and building hope on the law, nullified grace as though "Christ died for naught," and made them debtors "to do the whole law." Thus, they were being ensnared again in the network of legalism, for Judaism, like the heathenism from which Christ had delivered them, was also a legal system—a "ministration of death." To be thus circumcised was to reinstate law, which was powerless either to prevent or forgive sin. It was to be "severed from Christ" and "fallen away from grace" altogether.

Christians today without falling into Judaism, heathenry, or gross sins, may nonetheless fall "away from grace" into an entanglement of dead formality, Pharisaic self-righteousness, and Christless human merit, "holding a form of godliness, but having denied the power thereof"—form without power. In principle, this is the same deadly perversion of the gospel that filled Paul with apprehension for his "little children" in Galatia, and led him tearfully to warn them that "a little leaven leaveneth the whole lump." May not this powerless form of religion be a termite, now eating out the inner, spiritual life and strength of the church, leaving a hollow, outer shell to collapse later? Christ said to his church in Sardis: "I know thy works, that thou hast a name that thou livest, and thou art dead" (Rev. 3:1). Sardis must have been bustling with committees, programs, and various activities, a church much alive and gratifying to the flesh, but dead to Christ. Could his church today be drifting into such a state?

Freedom and Obedience

Freedom is not free; nor can it ever be had at a bargain price. It may be possessed only at the same, original, high price. Like peace and happiness, it is not to be sought directly, but as a by-product. Obedience, not freedom, is the primary law of life. When a carnal man seeks freedom by flouting law and authority and by living as he pleases, he soon finds himself physically and morally enslaved. But when men live in obedience to the laws of life, freedom follows as a shadow follows its objects. "Seek ye first the kingdom of God . . . and all these things (including freedom) shall be added unto you." Seek freedom first, and it escapes. Men are free only within bounds—within the frame of law. They are chained back in freedom by law; and the more lawful, the freer men are.

Christian freedom has both a negative and a positive aspect. Men are freed from some things and freed for other things. Christ liberates men from the yoke of traditional, creedal and ceremonial law, for it chokes the freedom he proposes to give. He frees men from the curse of the moral law—from the penalty, power and practice of sin; and from the fear of self, the world, death and hell. Men who fear God rightly, know no other fear. On the positive side, Christianity brims with freedom. Christ gives men the liberty to search the Scriptures with open, yet cautious mind, and in free conscience to accept what they find. Christianity is on the way to dissolution when Christians are afraid to follow their conscience. In Christ men have liberty and privilege to worship, to work, to ponder, to wonder, to wait and dream, to do the right thing, to grow and ripen, to "press on toward the goal unto the prize of the high calling of God in Christ Jesus," and to go on endlessly with God unto perfection even as he is perfect. Verily freedom, unto speechless wonderment, "above all that we ask or think!"

The secret of Christian freedom is that a Christian chooses to go Christ's way. He believes that since Christ's and his own interests are identical, either both are served or neither is served; that Christ's will for him is his own will at its highest and best. Therefore, when he chooses Christ's way, he also has his own way. And what is this but freedom? It is the blessed freedom of a Christ-captivated soul—a new kind of slavery, to be sure. But inasmuch as man by purposive creation is a dependent being, the more dependent, the more fulfilled and freer he is. God has worked out a unique plan by which Christ's slave becomes his own master! Christ gets the essential law of life obeyed, human nature fulfilled, and his slave in possession of life abounding—all this without slavish drudgery or "dragging of feet" on the part of the slave. "To him be the glory forever." "In willing chains and sweet captivity," a Christian is the only free, fulfilled happy man. Who could be a lukewarm Christian?

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

"I Have Much People In This City"

Have you ever become discouraged while trying to do right? Have you ever wondered if others are interested in the gospel or in being saved? If you have, you have had an experience similar to that of Paul's in the city of Corinth.

Paul came to Corinth and began to make his living by making tents. He preached every Saturday seeking to persuade the Jews and the Greeks that Jesus was the Christ. The Jews opposed him and he turned to the Gentiles.

Paul's failure to win many of his own people was one of his greatest sorrows. He once said that he was willing himself to be accursed, if he could win his own nation. He did win many of them to Christ.

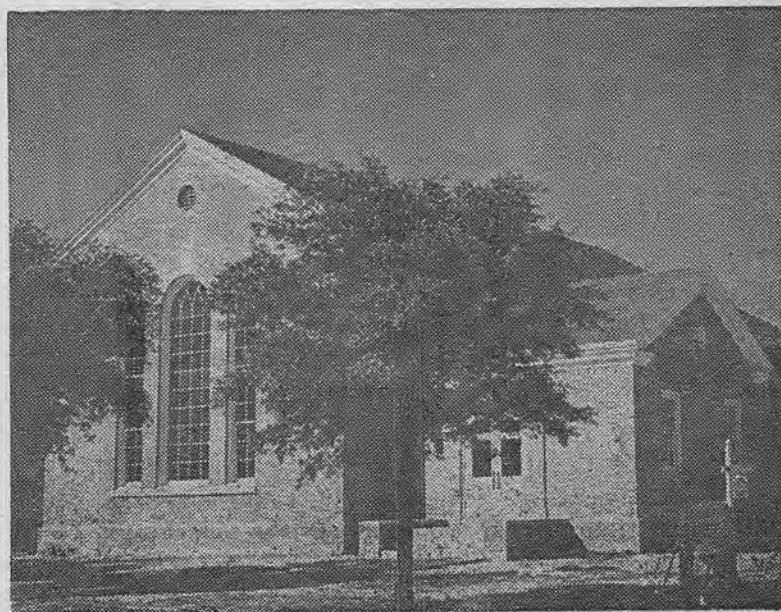
When he turned to the Gentiles, "many believed and were baptized." Paul evidently needed some encouragement, however, for the Lord spake to him by vision and said, "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city."

Paul stayed in Corinth a year and six months teaching the word of God to those people. He was encouraged by the Lord and by knowing that the Lord was with him. I believe that the Lord has many people in the city of Lubbock. People, who today care nothing for Christ and the church. In the last decade it has been my privilege to witness the name of Jesus Christ confessed by hundreds of people in this city and to see them put the Lord on in baptism. One of the great encouragements to any Christian in seeking to spread the kingdom of God is the fact that many people do change.

May I make a special appeal today to those who read this message from week to week, and who have not yet obeyed the gospel. May I urge you to seek to know the Lord's will by reading your New Testament and then to have the courage to publicly confess your faith in Christ, to turn from sin and will to do God's way, and to let faith lead you through the act of baptism and day by day through a Christian life. The Lord has much people in this city. We are praying that in our time we may see thousands in the city of Lubbock deny themselves and take up their cross and follow Jesus.

College Station

Church of Christ



The A&M Church of Christ, College Station, Texas, opened their new building May 10 with an overflow crowd of over 425 people. This is over twice the seating capacity of the old building. A number of parents of Texas A&M College students were present and the opening service was largely in the hands of students, which make up two-thirds of the College Station church membership. The church was founded primarily in the interest of students, and this is still the chief mission of the group.

Following the morning worship the group went to the Bryan Country Club for a basket dinner. At this period of fellowship, many of the parents of students were able to get better acquainted with the resident members of the church. At 6 P.M. the Central Church of Christ, Houston, Texas, presented its chorus in a very fine program of religious song. This chorus is under the direction of Brother Paul Easley.

Though the chorus is only three months old, it presented a program that thrilled the hearts of all who heard.

At 7:15 the same evening Brother Carl Spain, evangelist of the Central church in Houston, preached the first in a four-night series of gospel sermons. The meeting was well attended considering the rain storms and the simple truth of God's word was proclaimed with power and love.

The repaired and enlarged building was designed and supervised by Brother A. M. Martin, son of the late A. D. Martin—founder of the College Station church in 1922. Brother Martin has contributed all his services without charge and has done an outstanding piece of work. The beautiful simplicity of the old building has been maintained and many improvements have been made as to the building's utility.

College Station, Texas.

EDITORIAL

G. H. F. SHOWALTER, Editor

**"THE CHURCHES HAD REST . . .
AND WERE EDIFIED"**

The inspired historian drops in a rather casual statement in Acts 9:31 as he details some of the progress of the gospel of Christ and the strength, influence and power of the truth as exemplified in the lives of those who constituted the membership of the churches of Christ at the time at which he wrote. He says: "Then had the churches rest throughout all Judæa, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." They had been persecuted. Referring to this the divine penman had just said that there was a great persecution in Jerusalem, and that with the exception of the apostles they were all scattered abroad in these very regions of Judæa and Samaria, and, of course, including Galilee.

There are times when the brethren need a rest. These brethren in the provinces of the whole of Palestine, and particularly at Jerusalem were being persecuted, the Judaizers were opposing them, not with sound argument, nor with safe and scriptural reasoning, but rather with an obstinate spirit of criticism and faultfinding that was neither agreeable to the writings of the Hebrew prophets, nor compatible with the teaching and miracles of Christ. But Paul was converted, persecution subsided, and the Jews were confounded as their strongest leader in the person of Saul, turned all the force of his natural and acquired intellectual resources to the support of a cause he once opposed with all the power of his education, mental training, and his consistent, persistent, conscientious life.

Think of what Paul meant to the cause of Christ at such a time! Paul was a man of honor and good conscience. Not all of his associates in the persecution of Christians could boast of these lofty and key qualities of character. As a result of these elements of success in any good cause, he "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." He and his associates turned the world upside down, at least in the minds of his excited hearers. Paul's work in the gospel, at the time he carried on for the glorious cause of Christ was marvelous for its transformations in the hearts and minds of men, and its resultant extension of the faith and of actual multitudes being led to the obedience of the faith. And the whole known world recognized this great work, life and influence for a worthy cause. The unbelieving Jews were bewildered as they listened to his fervor in his quotations from the Hebrew prophets, and pointed out their fulfillment not only in the birth of Christ, but in his teaching, the signs,

wonders, and miracles which he performed; his crucifixion, death, burial and resurrection; his numerous appearances to many of his followers alive, after his passion, and finally, his glorious and triumphant ascension to the right hand of God, in majesty in the heavens, where he must rule till all the enemies of truth are subdued by the power of the gospel, and are made submissive to the authority of the exalted Ruler of the everlasting kingdom through the countless cycles of unending ages.

To this good day, the Jews have been unable to explain the life and love and power of Paul on any reasonable hypothesis, except that Jesus Christ is indeed the divine Son of God, and the peerless Sovereign of the everlasting kingdom foretold by Daniel the prophet. I frequently think of what the late Dr. Rosenbaum, an eminent and scholarly Rabbi of Cincinnati, once said to me in regard to Paul. He said in substance, that the ideas of Christianity—that Jesus was the Messiah—would never have survived had it not been for the conversion of Saul of Tarsus, and what he did in his preaching of Christ as the Messiah. Too much credit and too much honor for Paul, of course, but the Jews who reject the gospel are still seeking an explanation of the life of Christ—the life that is unparalleled in the history of the world.

But the churches had "rest," a relief from persecutions without, and wrangles and troubles within; there followed next the edification with its strength, power and influence. This "edification" was accomplished because the churches worked together in love, and marvelous results were accomplished in the expansion of the great work of the Lord in the salvation of the lost through Christ. Edification means spiritual growth for the body of Christ. Its results were that by walking in the fear of the Lord, and the comfort of the Holy Ghost these churches were "multiplied." Study this word; note its meaning as shown in the lexicons and dictionaries. It is an increase, but it is a large increase. Addition increases, but multiplication greatly increases. If there are four congregations, and four more are added, that will make eight, and that is addition; but if the same four congregations are multiplied by four that will make sixteen. These churches were "multiplied," and this is a strong term in the Greek and in the English, alike. The reason they were multiplied is that they were edified, built up on their most holy faith and in all the Christian graces, and the lofty benevolences of heaven that were brought to earth and exemplified in the life of Christ Jesus our Lord. If we could secure a genuine rest and relief from all the wrangles and disturbances originated and introduced by designing and selfish men who suppose that gain is godliness, and who care more for the fleeting things of time, and the pleas-

ures of this life, that soon are to perish, than for all the sublime philanthropies of heaven—if these could be and were eliminated from the churches, by faithful and godly elders and evangelists, the churches would increase, not by some small additions here and there, but would register an increase by the multiplication table as in the days of the inspired apostles, and the results would be great, grand and glorious in the exaltation of the worthy name of Christ, the adorable Redeemer of the recreant race of man. There are lots of good people in the world, people who would make good Christians, if the gospel is preached to them in love, and the churches were living up to the high standard of the law of Christ, in purity of life,

a 100 percent abstinence from all the evils that are abhorred in the law of Christ under which we live, and in all our behavior toward people in the church and out of it, exercise that patient forbearance and love which are conditions of our final entrance into the unutterable and everlasting joys of the upper world. But so poorly informed are many in the church that they go into a real case of excitement if they learn that large numbers are becoming obedient to the faith. They are so accustomed to seeing so little done and doing nothing themselves, that they think there is surely something wrong when they see multitudes baptized and churches multiplied.

"Africa Is Our Future"

Frank J. Dunn

A few days ago W. H. Stone, one of the elders of the Peak and East Side church, arranged a loan through one of the Dallas banks to enable our sending \$21,000 to Pretoria, South Africa, for purchase of church property. When told of our purpose, the president of the bank commended the plan and stated, "We all know that Africa is our future." Financial interests, foreign governments, religious groups—all are looking to Africa as the future center of the world's wealth and civilization.

On May 4, *Life* magazine brought out a special issue devoted exclusively to "Africa: a Continent in Ferment," the introduction being "an eloquent dispatch from Alexander Campbell, chief *Time-Life* correspondent in Africa."

"Largest of the continents after Asia, Africa is where some five million whites rule some 175 million brown and black people on a quarter of the earth's surface . . . This year . . . the flames of nationalism scorched into wakefulness the native African's long lost pride, licked at the flimsy framework of white mastery. The split in Africa between rulers and ruled widened and became part of the split in the world . . . The rising tide of nationalism—and perhaps communism—seemed to take the whites by surprise" (p. 9).

"Africa is capable of producing a great supply of food and minerals. The world gets 70 percent of its palm oil and 68 percent of its cocoa from Africa, and large areas of Africa could produce quantities of citrus fruits, sugar and cotton. Minerals are abundant, Africa already supplying 22 percent of the world's copper, 55 percent of its gold, and 98 percent of its diamonds. Capital to develop this wealth, which Africa has always lacked, is beginning to pour in from many nations. The U. S. government alone has contributed directly and indirectly \$356 million to regions plus \$392 million to specific countries, and by 1950, U. S. private investment had reached \$349 million" (p. 12).

Every type of people from the most primitive native bushmen to the most highly civilized Afrikaners (Dutch settlers) are to be found there. Of the 37 countries of Africa, only five are free. One of these is Egypt, whose civilization goes back more than 4,000 years. Another is Liberia, Africa's only Republic, founded in 1822 by emigrants from the U. S.—freed Negro slaves returning to their ancestral continent.

The problem of Africa is that of finding for the black man a definite place in his rapidly developing civilization—a place which will recognize his equality. An editorial in the May 4th issue of *Life* states, "Africa is coming to birth . . . In working toward decent race relations in America, the white man's problem has been to remain true to his own best lights, such as the Golden Rule and the Declaration of In-

dependence, acceptable to whites and blacks alike. By the same token, no white definition of African civilization will come true without a universal idea (emphas mine—FJD) that commands black assent" (p. 178).

No idea—no way of life—offers to the problem of Africa the correct solution except the simple gospel of Christ. No group or agency other than the church can so effectively and impartially inculcate this system. We have the answer, the means, and the opportunity. Do we also have the conviction and the desire to lead Africa out of darkness, savagery and pestilence into light, freedom and life in Christ? The countries of Africa are our future; we are their only hope!

The Union of South Africa offers the greatest opportunity for launching a long-range program of evangelization in Africa. It is a country twice the size of Texas, one of the continent's five free lands, where in the last three years, four white, English-speaking churches have been established by our American brethren. There are at least 30 native and mixed congregations there also.

The largest of the white congregations is at Pretoria, the administrative capital of the Union, where the Prime Minister, Dr. D. F. Malan, and other officials have their offices in the Union Buildings, the most beautiful Capitol in the world. Just one block away the Pretoria church has purchased property on which they hope to erect a small auditorium.

The Peak and East Side church fully supports Brother Martelle Petty in Pretoria and we have agreed to raise \$17,000 to make possible the erection of their church building, in addition to \$10,000 which we have given to it.

A contribution from you NOW, in this early, crucial hour of Africa's rapidly developing frontier, will be an investment in the saving of souls, eventually for the entire continent. Send contributions to A. D. Jones, treasurer, Peak and East Side Church of Christ, Dallas, Texas, or to Martelle Petty, Box 1861, Pretoria, South Africa, (postage 5c; Airmail, 25c).

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FROM THE HARVEST FIELD

William O. Hall, 306 W. Taliaferro, Madill, Oklahoma, May 5: Two baptisms at Milburn, Oklahoma, May 1.

R. L. Yancey, 1816 Harrington Avenue, Fort Worth, Texas, May 5: After nearly three years' work with the Saginaw church I am now ready for meetings or regular work anywhere I can be of service in the work of the Lord.

J. Pat Salyer, Lincoln, Arkansas, May 7: Work continues good. Our new building will soon be completed. We will have the finest meeting place in town. Brother and Sister Black, formerly of Raton, New Mexico, have moved here. They are fine help. When you come this way, visit with us.

S. C. Kinningham, 814—30th Avenue S. W., Calgary, Alberta, Canada, May 2: Four were baptized in our services this week, one of whom was formerly a Catholic. Our weekly newspaper articles serve as a means of getting the truth before thousands of people who would not hear it otherwise. L. J. Anderson of Kalispell, Montana, will do the preaching in our meeting which begins Sunday.

Thitt S. Teddie, Box 336, Ennis, Texas: One placed membership with the Ennis congregation May 3. Our audiences are increasing each Lord's day. There were 200 in the Bible classes yesterday. Our vacation Bible school begins early in June. I will teach in the Normal Music Institute at McLean, Texas, June 22, through July 3. I am to hold a gospel meeting at Buffalo, Texas, July 5-10.

Frank Traylor, Tokyo, Japan, April 20: I arrived safely in Tokyo and from here I go to Korea shortly. I spoke yesterday (through a fine interpreter) for the Yoyogi-Hachiman congregation (where Geo. Gurganus preaches). More than 100 were present, and such an inspiring service. At 4 p.m. I spoke in the New Kaijo chapel. A sailor from Tennessee was restored at that service. Our members in the armed forces are holding fast for the Lord.

B. C. McCarley, San Angelo, Texas, May 4: Yesterday we began a gospel meeting here at Santa Rita with Brother Paul Southern of Abilene doing the preaching. We had good crowds and fine services. April 29th I closed a good meeting with the Central congregation in Denison with five restored and four baptized. Brother Wm. H. Parsons is an untiring worker and doing a good work with this church. April was the best month in our Bible school work in the history of the congregation. Our Vacation Bible school begins June 1.

M. C. Cuthbertson, P. O. Box 6343, Tucson, Arizona, May 9: Our work goes well at the Country Club Road Church of Christ. Three placed membership and three came from the Christian church last Sunday. A lady was baptized Monday evening, another Wednesday evening. Audiences good at all services. Held a meeting with the Hayward Church of Christ, Hayward, California, during the last half of April in which I did the preaching. One man was baptized and one restored. The Hayward church is a good one. Brother Erven Harris is the preacher and is doing an excellent work there. He came from the Christian church some years ago, but is strong in the faith.

The churches and preachers of that section were nice to us during the meeting. I spoke once on Thursday evening, on our way to Hayward, at Culver City Church. They are doing well with Bob Melear as their preacher. A fine audience was present for this service. Please note change of mailing address to P. O. Box 6343, Tucson, Arizona.

Wm. H. Parsons, 1327 W. Chestnut, Denison, Texas, May 4: From April 5-15 I preached in a meeting at Bonham, Texas. Nine were baptized and six restored. Brother Jack King will soon begin his seventh year at Bonham. He was a fine co-laborer in the meeting. Recently B. C. McCarley conducted a ten day meeting for us here at Central. Four were baptized, five restored and one placed membership. Prior to the meeting one was baptized and three restored. Our work here continues to prosper and remains pleasant. Yesterday seven were restored.

Otta Johnson, 720 W. Hull, Denison, Texas, May 4: We had two baptisms and two restorations here at Armstrong Avenue yesterday. We have had several others in the past few weeks. We are having to use extra chairs at all of our morning services. We have recently installed a nursery and a loud speaker system. We have a fine young peoples chorus. They sing over our radio program every Sunday. They have also been putting on programs in other cities. We now have our radio program on the air every Sunday morning from 8:40 to 9 o'clock over KDSX on your dial. If you visit Texoma Lake during the summer, we would like for you to stop and worship with us. The Armstrong building is on Hiway 75.

Ted Norton, 2701 Avenue F, Snyder, Texas, April 28: Last Wednesday, April 22, was a great day for the church here. One hundred five adults and twenty-seven children were present for the ladies Bible class. We had been "shooting" for one hundred. That evening, a lady who is in her eighty-third year was baptized. She had been formerly a member of the Evangelical Church. Her daughter has been patient and faithful in teaching her mother. Following her baptism it began to rain! One inch and a quarter fell in this dry country that night. It was a day of rejoicing for all. The new building for another congregation is rapidly going into the finishing stage. This new building should be ready for occupancy by early summer or sooner.

J. Emmett Walnwright, 547 East Walnut Avenue, El Segundo, California, May 4: More than thirty names have been listed for membership, and an attendance of more than seventy-five at the new location, 406 East Grand Avenue, El Segundo. Qualified teachers are at work; capable leaders are serving, and personal workers are contacting the people of our immediate vicinity. We expect a constant healthy growth free of dangerous extremes; but hope to fortify against the usual threats of human weaknesses. I am happy to dedicate my services during the formative period. Financial expressions of confidence in my work in barren fields by the El Cajon Boulevard church in San Diego, and 1330 South 3rd Street, Las Vegas, Nevada, assists me in this contribution of time and talent. We are very grateful.

Max L. Johnson, 410 South College Avenue, Tahlequah, Oklahoma: I have resigned from the work here and am to begin laboring with the Andrews Avenue congregation in Ft. Lauderdale, Florida, the first week in July. During my 43 months stay here, the work with the elders and other members has been pleasant. The congregation has grown substantially in numbers, liberality and spirituality. The present membership is 176. It has just completed an addition, consisting of vestibule, nursery and additional auditorium space. The entire interior has been redecorated. Whoever succeeds the writer here should have a pleasant and profitable work. Anyone interested in moving to this, the "capital of the Cherokee nation," should write the elders at the above address.

R. Ervin Driskill, 2509 Gould St., Columbus, Georgia, May 4: I will be leaving the work at Rose Hill this summer. I have not made arrangements for local work and will be glad to correspond with any church needing an evangelist. I think the work will make more progress, if I move on and someone new comes in. I am in my fourth year and the Lord has blessed us and the church since we came. This is a fine congregation of the Lord's people, and we leave with their good wishes and prayers. Any church desiring to know of my character and ability as a gospel preacher, may write the elders of the Rose Hill church of Christ, Hamilton Road, Columbus, Georgia. W. Douglas Harris, of Anniston, Alabama, begins our summer meeting Wednesday night to continue through May 15. We are expecting to have one of our best meetings; he preceded me in the work here.

V. E. Howard, 1128 Commerce Highway, Greenville, Texas, May 5: I recently concluded a very good meeting with the church in Bastrop, Louisiana, where Paul D. Murphy is the regular minister. There were 17 additions. Previous to this meeting I was with the church in Monroe, Louisiana, where A. W. Johnson is the minister, with ten additions. Crowds reported to be the largest to have attended a meeting there. The meeting at Guymon, Oklahoma, where Jimmy Campbell is the regular preacher, was also attended by large crowds. There were 19 additions. I am now in a meeting in St. Jo, Texas, where W. C. Cooper is the regular preacher. The Gospel Hour broadcast, heard each Sunday night, 9:30 to 10:00, Central Standard Time, over XEG, 1050 kc., is being received in more than forty States, parts of Canada and Mexico. Hundreds of requests for copies of the sermons are being received.

Troy M. Cummings, 1090 Allen Avenue, Prineville, Oregon, May 2: Last August the congregation here numbered twenty-three members. Two were baptized in the meeting in August, and thus we began with twenty-five members when I moved here in September. Now we have fifty-nine members. Nineteen have been baptized in all, sixteen of the number being mature adults. Also two have been restored from the Christian Church, and one other has been restored. Four adults were baptized in April. Contributions are exceedingly good. There are more prospects for obedience which we believe will respond soon. Our twice-weekly broadcast over the local station, with mimeographed copies of the lessons, is doing good. It is a rich and joyful experience working in this fruitful place. We are doing systematic personal work. I am due to begin a gospel meeting at Shallowater, Texas, June 12 through 21st. I also plan to be at Southeast church in Portland, Oregon July 13-22.

Gordon L. Downing, City Park Church of Christ, Floydada, Texas, May 3: Last Lord's day evening a mother was baptized into Christ who had formerly been a member of the Christian church when just a girl. Our young people's class, which meets after our evening preaching service, had 46 present at the last meeting. The work with the young people throughout the brotherhood presents a challenge and an opportunity that we must not overlook.

Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, May 4: Brother Oscar Ellison did the preaching in a masterful way in our spring meeting at the Preston Road Church, which closed on April 26th. Two were baptized. One was baptized and seven placed membership yesterday. The Lord willing, I shall do the preaching in a gospel meeting with the McLemore Avenue Church in Memphis, Tennessee, May 17-27. I look forward to working with that good church and their faithful preacher, Brother Stoy Pate.

Abilene, Texas, May 7: J. D. Thomas, professor of Bible at Abilene Christian College, has been appointed by the elders of the College Church of Christ in Abilene as director of the church's educational program. Brother Thomas will be in charge of directing a class in personal work and will work with Brother Glenn L. Wallace, regular preacher, in other duties. Brother Thomas has been at ACC since 1949. He teaches courses in Bible, Greek, and church history, including courses of Bible and Archaeology and Bible versus Modernism.

Geo. B. Curtis, 321 S. Wright, Siloam Springs, Arkansas, May 4: Will W. Slater closed a fine singing school with the congregation here last Wednesday evening. Students attended from Westville, Stillwell, Jay, Colcord and Kansas in Oklahoma. From Fayetteville, Rogers, Lincoln, Johnson, Hiassee, Gentry, Gravette, Springdale and Siloam Springs in Arkansas. Brother Slater knows vocal music and has the ability to impart that knowledge to others. You will not go wrong in using Brother Slater for a singing school.

W. T. Hamilton, Gainesville, Texas, May 5: The first Sunday in June will bring to a close our work in Gainesville. For almost three years we have labored with the Commerce Street church here, and enjoyed it very much. During that time, much growth, physically and spiritually, has occurred in the church. The building was improved and enlarged at a cost of \$50,000, the membership has grown, and the contributions have increased considerably. It is hard to leave the good people here, but we are looking forward to a more challenging work with the fine church in Lamesa, Texas.

Oliver W. Cruise, Burlington, Oklahoma: I have just returned from Herington, Kansas, where I, with Brethren C. E. Wilson of Cambridge, Kansas, Ray Wright of Wellington, Kansas, David Fultz of Winfield, Kansas, Arthur P. Davis of Pratt, Kansas, and James R. Greer of Liberal, Kansas, all labored with the little band of 12 disciples in that city of 4000 people. Each minister was sent and supported by his home congregation. The meetings were each evening from April 22nd through May 3. June 1st Brother and Sister Mitchell Greer of Tulsa, Oklahoma, will move there temporarily to preach and work with the Christians there. The Herington church still lacks \$100.00 per month support for this couple. He is a

graduate of Central Christian College of Bartlesville, Oklahoma, and plans to resume study in Abilene Christian College the first of 1954. At that time the church hopes to be able to secure the assistance of a minister who has some years of experience behind him. Will you who read this do what you can to help this little church to secure and support the man for the field. The church owns property 100 x 150 feet without a building. Write for further information as to how you can help in this virgin field.

Rufus R. Clifford, Box 232, Lawrenceburg, Tennessee, May 9: I did the preaching in a meeting, April 16-26, for the church in Christiansburg, Virginia. A Lowell Altizer has accomplished a remarkable work in that entire area. Attendance was good, many visitors attended, and one was immersed. Two have been immersed here recently. I will begin at Hohenwald, Tennessee, May 31. The work here is pleasant and prospering.

L. F. Mills, 156 E. Baker Street, Batesville, Arkansas, May 6: Our spring meeting resulted in three baptisms and one restoration. Brother L. O. Sanderson did an excellent job of preaching. I baptized one Sunday night at home and one was baptized in a recent meeting at New Liberty congregation, Larkin, Arkansas. We have a widely heard radio program over the local station at 8:30 each Sunday morning. Many sectarians are becoming interested through this broadcast.

Clarence A. Price, Bryson, Texas, May 7: I have labored with this good congregation since November 11, 1949. After this pleasant work together I have resigned my work with them to accept the work with the Lakeview church in Waco, Texas. I shall begin there the latter part of this summer. I am looking forward to a very wonderful work with these fine people, who come highly recommended to me. My successor at Bryson has not been selected as yet. I wish to thank each and every church and the many calls that came to me relative to change of work. I would like to be able to help all.

Jesse W. Stephens, 537—25th Street, Oakland, California, May 7: The work is moving forward here at Central. Another one was baptized here last night, making a total of sixteen baptisms so far this year. We have worked with this congregation for about two years and six months. During this time, there have been sixty precious souls baptized into Christ. We plan to leave this work here on or shortly after July 1. No one has been selected for this work as yet. Those interested should write the church here at the above address. This is a good church—one of the best. Worship with us when passing this way.

Robert C. (Bob) Copeland, Jr., Box 863, Clarendon, Texas, May 6: The meeting at Eldorado, Oklahoma, was concluded May 2. Two were baptized and the church edified. Brother George S. Wilkins is the capable minister there. I have two more meetings scheduled for the months of July and August, and I have time open for some more meetings if any congregation needs me. My work here will terminate soon. Any congregation wanting a gospel preacher who stresses the importance of personal evangelism may contact me. The elders here endorse my work and Christian living. Let us press onward, giving God the praise and glory.

L. J. Keffer, 1666 W. Intendencia St., Pensacola, Florida, May 4: Since last report, we at Central have had one more baptism and two have confessed wrongs.

Walter Mackoy, Route 4, Whitesboro, Texas, May 4: We are in need of a preacher here at Whitesboro. We have a preacher's home and can pay for full time work. This is a good field as Whitesboro is a growing oil center.

R. F. Cook, Hebbronville, Texas, May 5: It was very edifying to have two added by restoration on May 4th, my first Lord's day with this church. This congregation is very small, as the town is mostly Catholic, therefore the support is small, and we need much help to spread the truth here. I am a former Catholic, having studied for priesthood. I feel sure I can do much good here with some help.

C. E. Wilson, Cambridge, Kansas, May 5: I have accepted work with the Stafford, Kansas, congregation. We will be moving there some time after May 17. It is with regret that we leave the good people and congregation here at Cambridge, but we are looking forward to a wonderful work with the good people and congregation at Stafford. My address after June 1 will be: C. E. Wilson, Broadway and Keystone, Stafford, Kansas.

E. R. Watson, 826 East North 13th St., Abilene, Texas, May 4: We are making plans for our vacation Bible school which begins the first of June. Brother Jack Nadeau, just back from Germany, has been invited to do the preaching in our meeting that begins June 5. Two have been born into the kingdom in the last two weeks at 12th and Chestnut. I recently spoke one night at Pecos. The occasion was the opening of a new building. The church has made great progress both materially and spiritually since I lived among them some years ago. They have a splendid building which will serve their needs well. More power to them.

Gus Eoff, 2354 E. Lindsay Street, Stockton, California, May 6: We have just concluded a good meeting with Brother Elbert Garretson from Fullerton, California. He did a fine job preaching the gospel and delivered some outstanding lessons. There were eight responses during the meeting. Four were baptized and two placed membership and two confessed wrongs. Brother Don Hinds of Manteca, California, and I began a meeting May 11th in Ridgecrest, California. Brother Hinds, besides being an excellent preacher, is an outstanding song director and he will lead the singing and I will do the preaching in Ridgecrest. Brother Loran Biggs is the preacher at Ridgecrest and we look to a fine meeting.

Norman Matthews, Asher, Oklahoma, May 5: We are still keeping house for the Lord here in Asher. Attentive audiences at each service. The congregation here is unusually large considering the size of the community, is under a good leadership and is blessed with qualified teachers. Certain hindrances have been removed and the way is open for some good work in the future, for which we give God all the praise. The Lord willing, I shall be in California the first three Sundays in June, and will be glad to "fill in" for any congregation whose minister will be absent at that time. After the first of June contact me at Porterville, California, 400 Worth Road. The Firm Foundation continues to do a good work. It ought to be in every home.

Frank L. Cox, Box 104, Mineola, Texas, May 11: It was my privilege to speak on the Kilgore Lectureship, also on the Fort Worth Lectureship. On the evening of April 29, I closed an 11-day meeting with Dillard Thurman and the Highland Park congregation in Fort Worth. Interest and attendance increased until the last service; one baptized, two placed membership. I have been invited to deliver the baccalaureate address for the senior class of the Mineola High School on Sunday evening, May 24.



J. Willard Morrow

J. Willard Morrow, 2303 Azle Avenue, Ft. Worth 6, Texas: I resigned as local minister of the great church at Rosen Heights in March. My plans are to devote all my time to conducting gospel meetings. I have been with Rosen Heights eight years. For some time I have intended to do this. Now I am in position to arrange meetings and shall be glad to hear from the congregations who may desire my services in this work. I have conducted meetings throughout the years I have been doing local work. I assisted in fifty-one meetings last year. These have been from Monday night through Saturday night. Now I can give one or two Lord's days in each meeting as the congregations may desire.

WANTED—To get in contact with any church that has some used seats. Please state the number of seats that you have, the length of them, style, and color. Also the price. Please send this information to: Post Office Box 116, Crowell, Texas.

Paul T. Dumm, 35 Piedmont Avenue, Charleston, South Carolina, May 11: One was restored and one placed membership yesterday. The work moves on and we find a great opportunity in Charleston.

Arthur L. Golden, Box 365, Perryton, Texas, May 14: Since moving here to work with the church April 1st, there have been five baptisms and three restorations. Of this number, two came from the Christian church.

Glenn L. Wallace, 733 E. N. 16th, Abilene, Texas, May 14: Seven baptisms, thirteen restorations since my last report. J. D. Thomas is now associated with me in the work here at the College church, serving as education director.

Doyle Banta, Box 205, West Helena, Arkansas, May 12: Interest is high. Six memberships, two baptized, and five restored since last report. We hope to establish a congregation in downtown Helena (12,000 population) this year.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, May 10: Closed at Cushing, Oklahoma, tonight: two baptized into Christ and two restored to their first love. Brother Thornton Crews leaves there May 24th and Brother Ted McElroy begins May 31st.

Virgil Bentley, 201 West 6th Street, Cordell, Oklahoma, May 12: One was baptized here last week. We have just concluded an unusual and profitable lectureship, and are now making preparation for our vacation Bible school and summer camp.

Eldridge B. Linn, Denver, Colorado, May 21: I am back home from the meeting in Oklahoma City. It was great. There were seven baptisms, two restorations, and three to identify themselves with 12th and Drexel Streets congregation there. Brother J. B. Kinney is a great co-worker.

Ben West, Lampasas, Texas, May 11: Yesterday was a full day at the First Street church here. One was baptized, 252 in classes, 350 at worship, 250 at night, regular offering \$455, 263 present Wednesday night. Gospel meeting June 15-23. Perry Wilmeth will preach.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, May 11: Cleon Lyles of Little Rock, Arkansas, will preach in a gospel meeting at Broadway and Madison church in Springfield, Missouri, June 1-10. I shall be with the church at Spring and Delta Streets in West Long Beach, California, for a meeting June 21 through 28.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, May 18: Three persons were baptized at Broadway and Madison Church of Christ in Springfield, Missouri, on May 17th. Two of these were formerly members of the Baptist denomination.

Tom Walker, 1135 Hollywood, Dallas, Texas, May 18: On May 10 the church at Mt. Tabor had their first homecoming. It was wonderful to see the large crowd of old-timers and the bountiful noon-day spread of everything good to eat. I have the third and fourth Sundays in July open for a meeting.

Claude A. Guild, 2701 E. Belknap Street, Fort Worth 11, Texas, May 18: The Linwood meeting, Fort Worth, closed with 13 restorations and two baptisms. Four elders and five deacons are being added to our officership in Riverside, May 24. My next meeting is with the Eastside church in Lubbock, Texas.

Murrey W. Wilson, Mountain View, Oklahoma, May 13: I have just closed a good meeting with the church in Memphis, Texas, where Brother Bascomb Litton and Brother Palmer Wheeler are the local workers. There were four baptized. These men are untiring workers in the church. If I can assist your congregation in a meeting, contact me.

A. L. Harbin, 109 14th Street, Vallejo, California, May 14: The church here closed a meeting last Sunday. Roy E. Cogdill did the preaching and Kenneth Hunting directed the singing. We had increasingly good attendance and interest throughout the meeting; three were identified and one restored. Brother Cogdill is to be with us again in 1954.

Bill Cavender, 7724 Mohawk Drive, Dallas 19, Texas, May 18: Reginald A. Ginn of Meridian, Mississippi, did the preaching in a meeting at the Love Field church recently; four became Christians. Six others have obeyed the gospel too. Of this number, three were Baptists and one was a Jew. We will begin a new building as soon as the city gives us a permit to build.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, May 17: Several have been identified here of late and a few have been restored. I go to Medford, Oregon, June 7-14 for a meeting. Brother Maurice Tisdell is the preacher there. I look forward to working with him and the good church there. I hope to spend the month of June in the Northwest.

J. O. Jones, 1014 Beck Street, Little Rock, Arkansas: April 3rd was truly a good day for the Pulaski Heights church. Three were baptized and one was restored. Brother Raymond Kelsey will be with us in a gospel meeting beginning June 4th, to continue through the 14th. Our vacation Bible school will begin on the 12th, and continue through the 20th of June.

Fred A. Talley, Kingman, Arizona, May 14: Since last report there have been three baptisms here. We have the "Herald of Truth" over the local station and a weekly program of our own. We start in a two-week vacation Bible school here the 25th and then go to Winslow to aid in one there. My wife and I plan to be in Kansas from June 21 till about the 8th of July. Churches desiring my services during that period, write me at General Delivery, Kingman, Arizona, at once.

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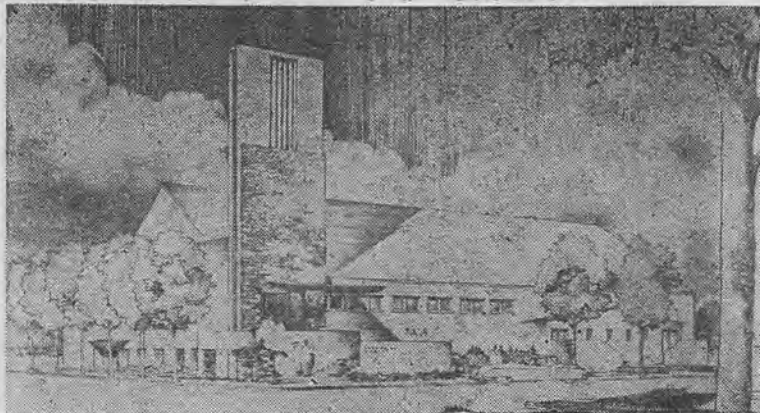
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Polytechnic Church At Fort Worth, Texas



The Polytechnic Church of Christ, 3501 Avenue I, Fort Worth, Texas, will have on May 10th the formal opening of their auditorium. The complete plant has been constructed in installments over a period of years. A two-story wing of classrooms was completed four years ago. The new auditorium has indirect lighting, four foyers, a glassed-in sound-proof nursery. The auditorium will accommodate 1,390 people in its present seating arrangement. There are forty-four rooms in the building and a junior auditorium that will accommodate 200 people. The entire plant is air-conditioned for both summer and winter. The

Wilson and Patterson architectural firm designed the auditorium. Mr. J. A. Gibbons was in charge of construction.

A homecoming of former members is planned for this day. Bible school will be at 9:45 a.m. and worship at 10:45 a.m. and 7:00 p.m. There will be a special service at 3:00 p.m., after which there will be open house. Reuel Lemmons of Cleburne, Texas, will begin an evangelistic meeting on that date, which will continue throughout the week with services at 10:00 a.m. and 8:00 p.m. Leroy Brownlow has preached for the church for the past ten years.

886 ATTEND EIGHT ALUMNI MEETINGS

Eight hundred eighty-six alumni, friends, and prospective students of Freed-Hardestman College have attended the first eight sectional alumni meetings this year. This is by far the best attendance in the history of these meetings. Chattanooga had 75, Memphis 143, Kentucky Lake 88, Reelfoot Lake 177, Columbus, Mississippi, 89, Florence, Alabama 125, Athens, Alabama 100, and Cardwell, Missouri 89.

This was the first meeting in Chattanooga and Kentucky Lake. A meeting will be held in Detroit, June 5 and Parkersburg, West Virginia, June 11.

We are indeed grateful for the wonderful cooperation received in all of these meetings.

WHO WROTE THE BIBLE?

John W. Hedge

The Bible is here and somebody wrote it. The question is, who wrote it? We have heard much about the Catholic church producing the Bible. If it is a Catholic production, is it not passing strange that the writers did not mention the Catholic church and the many and varied teachings and practices of that institution? Have you ever read a history of the Catholic church written by a Catholic but what he mentioned the Catholic church and her practices on almost every page? Moreover, is it not passing strange if Catholics wrote the Bible, that they condemned themselves in the things which they allow? Mr. Harry Truman, ex-president of the United States, proposes to write a book of his accomplishments while he served as president. Will he write such for the purpose of condemning or upholding the administration in which he served? Will he write such a book and yet not mention the democratic administration by name? Catholics as well as many protestant denominations would have us believe that the members of their organizations wrote the Bible, and yet the writers of the Bi-

ble never once mentioned "protestant churches" nor "Catholic churches." Both the Catholic church and "denominational churches" are condemned by the simple teachings of the Bible, hence those who wrote the Bible were not members of such institutions. When the Bible was written there was "but one body"—the church of Christ—hence the writers of that sacred document were members of that divine institution. They could not have been members of any other religious body because Paul said, in A.D. 64, "There is one body" (Eph. 4:4).

CHRISTIAN EDUCATION PAYS

J. P. Gibson, M.D.

Christian education pays spiritual dividends. Let me speak of only one phase of this theme.

There are a few great decisions in the life of an individual; 1. The decision to become a Christian; 2. The decision to take a mate. By the time most young people are ready for college, they have probably already decided to be Christians, especially if they have come from a Christian family. The next important decision is to take a mate. Upon this decision can rest the spiritual welfare and the happiness of the individual.

Since so many young people choose a mate during college years, it therefore becomes very essential that one be in the right place to choose a Christian mate, with similar ideals and background. And that place is a Christian college. Abilene Christian College is justly proud of the multiplied thousands of happy Christian homes that have resulted from the marriage of a Christian boy and a Christian girl who first met on the campus of Abilene Christian College. Not only are most of these homes happy, but they are zealously working in the church, and bringing up their children in the nurture and the admonition of the Lord.

Having found my own wife on this campus, and two of our daughters having found their husbands there, I feel that this is one

of the greatest values that one may obtain from Christian association during college years. When we add to this a college education of above standard, and a diligent study of God's word under godly men, we realize that no school of a secular nature can offer anything that approaches this wealth of values for a Christian.

Elvin Bost, Box 333, Allen, Oklahoma, did the preaching in our spring meeting April 9-19. The attendance was unusually good, the preaching was superb, and the results were gratifying. Ten were baptized and two restored to fellowship. We are in the middle of an expansion and remodeling program which will make our building much more attractive and add nearly 50 per cent to our seating capacity. I should like to spend two to four weeks any time this year in vacation Bible schools, singing schools or singing for meetings. Anyone desiring my services, please address me at above address.

O. J. Russell, Durant, Oklahoma: After three and one-half years of a very pleasant and fruitful work with the church in Durant, Oklahoma, we have accepted the invitation of the 2nd and Whaley Street church in Longview, Texas, to labor with that congregation in the ministry of the word. While deciding to leave Durant was one of our hardest decisions, we rejoice that the condition of the church and the opportunity for doing good are the best in its history. The unusual radio program, "The Religious Question Hour", the work with Southeastern State College students, and the program of evangelism furnish great opportunities for spreading the truth. Brother Dean Bullock, who preaches for the church in Grand Saline, Texas, has been invited to work with the Durant church and is scheduled to begin his labors here June 28. We anticipate for him a very pleasant work. Our work in Longview will begin May 24 and correspondence will reach me at Box 1606, Longview, Texas. Brother James Adams has done a very commendable work with this good church and is held in high esteem.

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RI-3595 DALLAS 2126 Jackson

Richard Weaver, 110 Division Street, Smyrna, Tennessee, April 28: We have a very fine group of faithful members of the church from many states stationed here at Stewart Air Force Base who are attending regularly. Also, many visitors from Sewart and from Smyrna have resulted in record attendance this past month. I have preached at Sand Hill colored church, four miles from Smyrna, three Sunday afternoons this

month and will continue to preach there on the second and fourth Sunday afternoons when Brother A. J. Vanleer, from Nashville, their preacher, cannot be with them. This is due to his work at Woodbury growing to where he is remaining with them to conduct an evening service these two Lord's days. Last fall these colored brethren invited me to preach in their meeting and I am scheduled to conduct another for them

in June. The other Sunday afternoon, I preached at Glorianna, a relatively new work in the county. I am to preach in their fall meeting when they hope to be in their new building. Brother Edward Craddock is to preach in our spring meeting beginning May 17. Services daily: 10 a.m. and 8 p.m.

Irvin B. McFadin, Box 1164, Taylor, Texas, May 4: We continue a pleasant and profitable work with our former home congregation at Bartlett. Brother Maurice McFarland of Lubbock, Texas, begins our meeting at Bartlett June 7. All nearby are urged and invited to attend. Brother Hester of Holland will preach at Bartlett next Sunday morning. I will preach at Holland in his stead. The congregations in this vicinity all have fellowship in a monthly singing. Our next meeting will be at Holland the fourth Sunday at 2:30. All are invited.

W. S. Boyett, 1416 North Hudson, Altus, Oklahoma: The month of April was a good one for the congregation here. There were ten added to our number. A new membership list is being made which reveals that we now have a total membership of about 780. We are constantly increasing our program of preaching the gospel outside of Altus. The elders just recently agreed to underwrite the support of Brother Ward Stevens, who is moving to Buffalo, Oklahoma, June 1st. We are also helping in the support of preachers at Laverne, Headrick, and a colored preacher in Altus, Oklahoma. Beginning June 1st we will be spending about \$735 per month in this type work. I did the preaching in a ten-day meeting at Headrick recently. The interest was excellent throughout, but none obeyed the gospel during the meeting. Our daily vacation Bible school will be June 25-30.

W. L. Baze, 417 Welch Street, Denton, Texas, April 28: Beginning Sunday, May 3, I took up my labors with the church meeting at Welch and Chestnut in Denton, Texas. Although we have had a very pleasant work with the Quanah congregation through the past three and one-half years and, therefore, leave with a certain measure of reluctance, we look forward with keen anticipation to our new work. It bids fair to being a good and pleasant work from the beginning and its possibilities appear unlimited. We need and solicit the prayers of saints everywhere as we enter our new field of labor. Our thanks go to all those churches and individuals expressing interest in our laboring with them or assisting us in any way. While we could not go everywhere that it appeared we might serve well, it was good to learn that we were well enough thought of to be the subject of such interest on the part of many. May God bless his saints everywhere, is our prayer.

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E. Paul Matthews, 4823 E. 60th Place, Maywood, California: The Maywood church continues to show improvement. Attendance is on the increase, and several have been baptized since our last report. This congregation is sending me to hold several mission meetings this summer. Arrangements have already been made for my going to Bowers Corner, Oklahoma, in June, and to Reno, Nevada, where I labored for more than a year in 1950-51, in August, but some time is yet open. If the brethren of some congregation with limited means feel that a meeting would be profitable in their community, please write to the elders, church of Christ, 5950 Heliotrope Circle, Maywood, California. We should like to hear from those who would not otherwise be able to have a meeting.

Seth E. Rebkop, 235 Okanogan Avenue, Wenatchee, Washington, April 24: The greatest meeting in the history of the church in the Northwest closed April 12, with 54 additions: 31 by baptism, 23 by transfer. Brother Hugh M. Tiner, president of Pepperdine College, Los Angeles, California, assisted the congregation here in a series of meetings March 29 through April 12. Brother Tiner's plain and forceful messages on New Testament Christianity were received by large and interested audiences. Following the messages with personal visitation each day, he and I were well received into many homes for interviews and Bible study. The results are self-evident. Brother Tiner is an outstanding personal worker and is untiring in his efforts. The church is greatly strengthened by his work here. He labored with the Moses Lake church following for one week with 19 being added there.

George A. Bennett, Box 216, Lexington, Oklahoma, April 25: The work at Lexington continues to increase, with interest growing at every service. Records reveal that contributions, Lord's day Bible classes, and mid-week Bible classes have doubled since July, 1951. To the Lord be all the praise. Lexington is a town of 1,300 located 17 miles southeast of Norman, Oklahoma; 37 miles southeast of Oklahoma City. Many of our residents are employed in Ok-

lahoma City and at Tinker Air Force Base, driving back and forth. At the present, Lexington is without a cafe, and the only one in town is for sale. It has been out of operation for about three months. The folks who owned it closed it because of their health. It could be purchased very reasonably and would be a good source of income. It has never remained open on the Lord's day. We would be happy to have some faithful Christian to come our way and purchase this cafe. Lexington would also afford a good opportunity for a good "cash grocery and market." I enjoy the Firm Foundation more as the years go by. May God bless you with many more happy, successful years.

Reginald Beaver, Box 263, Sayre, Oklahoma, May 5: June 1 I will move to Delta, Colorado, to work with the small congregation there being supported by the church at Tipton. My address will be Box 184. There has been no series of meetings planned for this summer at Delta; therefore, if any church would be willing to send their preacher for one during August or September, they may contact me at the above address or write L. G. Anderson, Box 115, Delta, Colorado. Brother Currey of Lefors, Texas, will begin at Sayre when I leave. Several baptisms here recently. If you are vacationing in Colorado, try to arrange it where you can worship with us in Delta at 12th and Grand.

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ELDERS' TRAINING COURSE

Melvin J. Wise

The need for a more efficient leadership in the Lord's church has been keenly felt for sometime in many localities. Not much has been done to encourage or train men for the eldership. A training course is planned to help develop brethren for this capacity of service, and will be conducted in the auditorium of the Preston Road Church of Christ, 6409 Preston Road, Dallas, Texas, on the evenings of June 1, 2, 4, and 5, beginning each evening at eight o'clock.

There will be a lecture each night, followed by a question and answer forum, conducted by a panel made up of two elders and two preachers. We urge all congregations located in driving distance from Dallas to make proper announcements of this training course and urge brethren to come. This meeting is not to be confined to brethren serving as elders, but men, women and young people alike will be welcome, for all

in the church need to know about the duties, qualifications and work of elders and the proper relationship and responsibility that the church sustains toward them.

Below is a schedule of the subjects and speakers:

Monday: "Responsibilities of the Elders to the Church"—Dr. S. H. Crawford, elder, Pearl and Bryan Church.

Tuesday: "The Elders as Overseers"—Hulen L. Jackson, preacher, Trinity Heights Church.

Thursday: "The Qualifications of the Elders"—John H. Banister, preacher, Skillman Avenue Church.

Friday: "Responsibilities of the Church to the Elders"—Stanley J. Lovett, preacher Shamrock Shores Church.

William C. Morton, P. O. Box 139, care of Tipton Home, Tipton, Oklahoma, April 28: On Sunday, April 12, I had the pleasure and privilege of preaching to the church at Marlow, Oklahoma, where they are in the

process of changing preachers. Brother James E. Laird has been with them for four years and has done a very effective work, I am told. Marlow has one of the finest bodies of disciples it has been my pleasure to serve. Then, on Sunday, April 19, I was invited to speak to the church at Shamrock, Texas, and here we had one addition by baptism. Shamrock is also one of the very fine churches of the Lone Star State and, they, too, are changing preachers. Brother Stanley has been with them for some time and is moving to Wellington, Texas, to be succeeded by Brother B. R. Tittle of Hollis, Oklahoma. Shamrock has great possibilities for service and from my observation, I should say that they will not neglect any of their opportunities. I am invited back for the first Sunday in May. The work I am trying to do at Lake Creek, near Granite and at Hess, Oklahoma, is moving right ahead to greater things. I shall be happy to occasionally fill other appointments within reach of Tipton.

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Austin, Texas, Tuesday, June 2, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

Walking In the Truth

The apostle John says, "I have no greater joy than to hear that my children walk in the truth" (3 Jno. 4). It makes Christian parents happy to hear that their children walk in the truth, but it grieves them to learn that their children have gone astray. The apostles had keen anxiety concerning their converts. Paul and John especially gave expression to this sentiment. Paul called Timothy his son, and admonished him to follow his teaching faithfully.

And John was emphasizing the same thought when he said, "I have no greater joy than to hear that my children walk in truth." Walking in truth meant a lot at the time John wrote this message. It meant sacrifice, hardship, trials and dangers. Polycarp is an example of what John's children in the faith had to experience. Polycarp was one of John's converts. John was exiled for walking in the truth, and many of his converts were beheaded or burnt at the stake. At Smyrna Polycarp was apprehended by the officers in an upper chamber, and as he came down the stairs, he said, "The will of the Lord be done." The stake was driven and kindling wood gathered from a carpenter's shop. The flame soon enveloped the body of Polycarp. But wind blew the blaze away, and a Roman officer beheaded him with his sword. That was what it meant for John's children to walk in the truth.

If Christians are stigmatized with unhandsome epithets for walking in the truth now, they think they are undergoing great persecution. The afflictions of God's people now are very light compared to the early ages of the church. We should earnestly pray to God that such adversity may never return.

Doing God's Will

In the sermon on the mount Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mat. 7:21-23).

From this it is apparent that men may do wonderful works without doing the will of God. True religion consists not only in doing something, but in doing the right thing. It is very unfortunate that so many people will look at God's commandments, and decide that they are not worth doing,

then do something of their own choosing, and call it obedience to the will of God.

When Naaman was commanded to go and wash seven times in the river Jordan to recover from leprosy, it looked like foolishness to him. Another course of action seemed wiser. Why not wash in the streams of Damascus? They were nearer his home, and much more convenient. Something convenient and expedient in the eyes of men lures them from the path of duty. "The wisdom of the world is foolishness with God."

With Jesus the will of God was supreme—"not my will, but thine be done." Men do the will of God by following Jesus. He said, "I must work the works of him that sent me while it is day: the night cometh when no man can work" (Jno. 9:4). If we follow Jesus, we will do the works that God has appointed for us to do. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city."

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"The Wages Of Sin Is Death"

Dick Powell

"For the wages of sin is death" (Rom. 6:23).

"Everything has its price." The truth of those words is taught everywhere in the Bible, and by reading it we learn that man has paid great prices for his successes and failures. Therefore, I wish to present the wage mankind will inevitably receive for his failure to obey God's commands.

There is nothing arbitrary in the principle announced; however, numbers of people do not like the doctrine of there being a hell. They feel that such teaching is contrary to the goodness of God, but we must remember that the wages of sin is death, here and now, in this world (Rom. 5:12). Hence there is no reason for anyone to think the spiritual world is organized on any different principle from that of the natural world. Proof of this idea is recorded in Matthew 25:46. Therefore, Paul says in Rom. 6:23 that the thing that sin has earned—that is due to sin as a matter of right and justice—is death—nothing short of that.

The text teaches three things—viz: (1) Nature's invariable logic, (2) Nature moves along downward lines, and (3) Nature tends to permanency of character.

1. Nature's invariable logic. Upon the words recorded in Matt. 7:16-18, 20 Jesus grounded his greatest utterances of the first principle named. Hence we comprehend that every word or deed carries with it its own legitimate consequences

and has bound up with it its own inevitable issues. So the principle named is not arbitrary but is grounded into the very nature of this universe.

"The ethics of the Bible are true, not because they depend on the will of God, not because God says they are true; but God says they are true because they are true; they depend on the nature of God, not on his volition." Thus by the merciful nature and will of God we have his divine law—the Bible. It is one of his perfect gifts to man (Jas. 1:17, 18). But still, "The wages of sin is death" is a sentence that is written upon the face of this universe.

The Old Testament had very little to say concerning immortality and a future life, but the wise men of old, inspired of God, had much to say about the subjects of sin and death—viz: (1) "Evil shall slay the wicked" (Psalm 34:21). An individual does not have to call on God to do it. "Evil will react on the evildoer, and he shall be held down with the cords of his own sin." (2) "Therefore shall they eat of the fruit of their own way, and be filled with their own devices" "... for whatsoever a man soeth, that shall he also reap" (Prov. 1:31; Gal. 6:7). There is no suspension of this law. "The wages of sin is death." That profound statement takes in everyone, whether or not he claims the name "Christian." Christianity is not an insurance policy that we may escape from our sins. No indeed! Proof of this is recorded in 1 Cor. 9:27 and 1 Cor. 10:12 thus substantiating Matt. 7:21.

Even the Old Testament corroborates this teaching. It says, "... be sure your sin will find you out" (Num. 32:23). This does not necessarily mean that you will be found out, for possibly you may not, but your sin will find you out, and it will work havoc in your spiritual nature.

II. Nature follows downward lines. The breaking up of a character is along lines of least resistance. Js. 1:13-15 brings forth this teaching by describing sin as a birth. The sinful desire is the conception; the sinful deed the birth; and moral and eternal death are the final results. In acquiring a bad habit we follow this law. The disintegration of a character goes on slowly, steadily, noiselessly but surely. Consider pensively Psalm 19:12: "Who can understand his errors? Cleanse thou me from secret faults." Each person should realize that in reality we know not the character of our natures. For instance, when a man who has been a well respected resident in his community for some time suddenly shocks everyone by some misdeed, his fellow citizens say, "It was so sudden." In reality though it was not. The truth is that the end came suddenly. The finished product had been slowly accomplished through a period of years.

Thus I implore each and every individual to search his heart and to search it well. Unknown to you, there may still be lurking in your character tendencies that you are not aware of. If these should break loose, what then? Would the sins bring ruin upon you suddenly? Remember, even while life is integrating along some lines, that same life may be disintegrating along some line that may crush it.

III. Nature tends to final permanence of character. For application of this thought read Rev. 22:11. Here, through warnings, the angel of God pronounced judgment on the souls of men. From this reading then we learn that our life is what we choose to make it.

One of the terrible characteristics of sin is that it hardens the heart. Jesus once said of the Jews that their eyes were blinded that they could not see, their ears deafened that they could not hear, and their hearts were hardened that they could not understand (Matt. 13:15). They had closed every avenue by which Jesus might have reached them. Have we? Everyone of us is tending toward final permanence of character. What shall yours and mine be like? "The grooves, the lines and the marks that we are constantly making on our spiritual nature constitute our character, and these characters are all we shall take into the next world with us." Therefore, let us remember that character is setting its seal upon us

each minute of every day, and that we are expressing in our characters every day the law that, "The wages of sin is death."

Old Preachers Don't Die, They Just Fade Away

J. Porter Wilhite

From my childhood days I have watched preachers come into prominence and fade away because of age. It has caused me to wonder if the church of our Lord is doing its duty toward the old true and tried men, who have given of their time, energy, and means to help humanity, then be forced into a poor house, Old Age Assistance, or on their children, grandchildren, or on some one who cares less for them than either of the above. This has been a problem to me, and I am now asking others to help me solve it scripturally.

It might be remembered they have no Social Security, and as a rule they were not permitted to accumulate anything for their old age, because they were not paid more than a bare living, and many were not paid that well. Of course in these days they are all paid much more than when I began to take cognizance of these conditions, yet there are many old preachers who are not getting the calls they once did. You may ask why do they not go preach any way? No doubt many of them do, as they are permitted, but at that they are not paid much, because they have to go where others refuse to go. In other words they can only preach where the younger men cannot get to, or where they refuse to go because of the financial condition of said congregation, or community.

I am going to venture a way of settling this all important matter. If any reader finds a scriptural fault to it, please let me hear it, or if any one wishes to endorse it, I will also appreciate hearing about it. Here it is: We have many congregations well able to support foreign mission work, which is deserving. I am for it. They also hire singers, as well as assistant preachers, some of whom are just out of college and who have had no, or very little experience in such work. Neither am I condemning that work. It is a work that must go on. The young men need encouragement, and I am for it. But many places need just such a man as some of our faithful men who have been "laid on the shelf," so to speak, for no other reason, only that they are getting old. They can't help getting old. No doubt they hate it more than you do, but maybe for a different reason. They hate to know they are getting to where they cannot do as much for the Lord as they once did, or that they have lost their ability to do the work, as a local preacher, they once did. They think of Paul's experience recorded in Galatians 4, where as he says there was a time when they would have "plucked out your own eyes, and have given them to me." So he asks, "Where is then the blessedness ye spake of?" Such things reach the very heart of that faithful old preacher and his devoted wife. What are we to do about it? I say each one, if able and deserving, should be taken up by some of the churches, pay them a living wage, so they will be independent of others, or of charity, have them teach a lesson or two a week, because their experience and ability is worth much. Let them fill

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the pulpit when the regular preacher is out in meetings, thus save the natural slump that comes under such times. Let him and his wife do local work. They can do much visiting, teaching in homes and elsewhere, such as hospitals, etc. In fact, while still active, as some of the leading preachers with whom I have discussed this say, a young fluent speaker many times would give any thing to sit down with one of experience and take counsel. Brethren, it is surely a good work, very deserving, and will be hailed as a happy day to many old preachers.

Young man, 'tis fine to preach the word.
The gospel is the power of God.
I'm thankful that I started young
To preach till laid beneath the sod;
But this one thing please bear in mind:
The road is rugged, hard to climb.
You'll be in want and talked about
Until you reach the shore sublime.

Yet many joys will come your way,
If true and faithful you should be.
The gospel preacher's happy here
As on he goes with conscience free.
He may not have much gold or land,
As to this life his body clings,
But he'll rejoice exceeding much,
When to the Lord his sheaves he brings.

The persecution he'll endure
Prepares him for a better life,
And there with all the saved and blest,
Be free from all this worldly strife;
And all the while preparing for
The summons from eternal day.
Old preachers never die you know,
The poor old things just fade away!

6717 Lyons Ave., Houston 20, Texas.

A Lesson On Forgiveness

Claude B. Holcomb

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17: 3, 4).

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:21, 22).

Forgiveness originated in the mind of God. The embodiment of all that pertains to grace and mercy is found in his provision for the forgiveness of sin. The conditions of pardon set forth in the New Testament make forgiveness consistent with divine justice. One of those conditions is our willingness to forgive those who sin against us (Matt. 6:15).

The passages cited above show that there is to be no limit to the number of times we forgive one who repents and seeks forgiveness. It is a common human fault to say, "I will forgive him this time, but if it happens again, I'm through!" This is not the Christian attitude. Jesus said we are to forgive "seventy times seven," which is figurative language denoting an unlimited number of times. The spirit of forgiveness in the heart of the true Christian has no limit nor terminating point. It is an attitude woven into the texture of his mind that is ready and anxious to forgive any offender who repents of his wrong doing.

When God forgives, he treats the one pardoned as though he had never done any wrong (Heb. 10:17). He expects the same of us. In fact, this is the only way in which we can truly forgive. A woman was heard to say, "Very well, I forgive her, but I never want to have anything more to do with her." Is this the way you want God to deal with you? Suppose he did!

"How oft shall thou forgive thy brother?

That depends:

How often has thy Lord forgiven thee?

Thy debt was great; it could not greater be,

And yet thou art forgiven and set free!"

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Try Expository Preaching (No. 2)

A. H. Kennamer, Midland, Texas

Of all who have given expository preaching a genuine trial there seems to be no contrary voice as to its merits. No group of preachers have ever been more noted for their "scriptural preaching" than preachers of the church of Christ. Expository preaching, therefore, could not be more useful to any than to us. Knott speaks without reservation as to what expository preaching will do for the preacher when he says, "there need be no hesitation whatever in saying that a good expository development of his sermons will make each man the greatest success it is possible for him to be in his pulpit work. This is not an exaggeration; it is the calm, reflective judgment of every specialist in preaching, and, so far as the writer knows, there is no voice to the contrary."

It is said that Bro. Moses E. Lard, one of the most brilliant preachers of the Restoration Movement, whose genius is reflected in his commentary on Romans, used to say, preachers should get full of their subject and then tell the people about it. Such is an expository approach. Certainly the preacher who thus prepares himself to nurture the souls of his auditors will not be depending upon some fantastic theme to captivate the attention, some unique arrangement

or peculiarity of elocution to hold the interest. Rather, his confidence will be vested in his being able to divest himself of the Word with which he has burdened his heart and which he knows is food for perishing souls.

The preacher is further benefited by expository preaching in that he is led into a new method of study. He no longer is hunting for an appropriate subject and then hopes to find enough material to expand it sufficiently (usually 30 minutes) between the introduction and the conclusion to be called a sermon. Rather, when he expounds on a consecutive portion of Scripture he is unfolding God's Word contextually—the setting in which it was cast by the Holy Spirit. Continuity of thought and meaning is maintained. Groups of parables at times can be centered around some question or some incident that called them forth, as the parables of Luke 15 are called forth by the incident mentioned in verse 2. One then does not have to develop his sermon around what may be possible meanings of texts, or around platitudes that can be derived therefrom but around the exact truth they were intended to convey. Such imaginary applications as may characterize some of our preaching is eliminated and what God intended for his message is given instead.

Are you insulted because someone stigmatizes you as a "narrow preacher?" If by "narrow" they mean one who knows but few sermons along the most common topics, then it should be accepted as a stigma of which we can be justly ashamed. But, if by "narrow" is meant, he does not depart from the Bible in preaching, then glory in it. Higher theological training seems to emphasize knowledge about the Bible, rather than knowledge of the Bible itself. Because some denominational preacher has attained great success by his psychological treatment of all scripture, his perverting prayer by making it a substitute for obedience or by using it as a psychological approach to daily problems, let us not think we must imitate them. Such men are highly acclaimed but they rarely if ever lead men to gospel obedience and real salvation. The power remains in the gospel and it reaches the sinner through obedience.

Lecturettes, sermonettes on passing events, glib utterances about the social aspect of the gospel don't satisfy the hungry soul that is sincerely seeking the truth. Perhaps this is one reason why so many reject the husks of denominationalism for gospel teaching.

Perhaps every preacher welcomes the multitude of books of sermons that come from the press, and this welcome is expressed in the good sales that they enjoy. In many cases preachers are hunting for "new ideas," "a new dress for an old sermon" (he can preach it again in the same place then), or for something the brethren haven't heard. They serve their purpose. In many cases they give another the profit of one's intensive study. They save much time in preparation. But, with few exceptions, these are all sermons of the topical type. There have been but a few that expounded some book. This field is still unworked. The books of Acts and First and Second Corinthians are about the only ones that have been so treated.

Dean Brown of the Yale Divinity School says, that after spending one or two hours of daily intensive study of individual books of the Bible, after four months he never spent fifteen minutes hunting for a text.

Every preacher experiences a need for a certain type of sermon where he preaches, as for instance, periodic sermons on "giving." At first one might think, if he is preaching regularly on a consecutive portion of Scripture, he might not be able to fit in the "needed" sermons at the right time. Recently, when in a series of expository sermons, a need for a sermon on "giving" was evident. Furthermore, it was more appropriate on a certain Lord's Day. A portion of several chapters had been assigned the congregation for reading with the promise that the sermons would come from

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that portion. In somewhat overlooking the general teaching of that portion and in looking for lessons relative to the desired subject, material was found for THREE sermons from the assigned portion. If it is true, as has been claimed, that one out of six verses in the New Testament is related to "giving" we need never fear finding material at the right time for such a sermon. Most of the other "needed" sermons will likewise come in due time.

Usually when a preacher preaches on giving, the congregation at once decides that they are being worked for more money, or they are being sold on another "program" of work that requires more money. Such lessons are related to current needs of the church, which within themselves may furnish a good incentive for giving. But, if such a lesson comes naturally from an exposition of the Scriptures, one can't help but see that God is addressing his soul about this duty. The preacher is not to blame for it.

If the portion of Scripture from which the exposition is to come has been assigned to the congregation, and, if they have read it, they are better prepared for any message it contains. A small amount of seed on soil that has been prepared brings a more abundant harvest than scattering seed profusely over large areas of hard soil.

Shall we list a number of advantages to the preacher in expository preaching:

1. He is never lacking in material for sermons. The Bible is his sermon outline book. Every time he covers a book he finds new sermons. While you preach a series, try listing additional sermons that could come from the same source. It is amazing!
2. It prevents a preacher from getting in a groove or rut. It also prevents him from riding a hobby. Such a wide variety of lessons come rushing to his mind in his study and he is attracted away from his "pet" subjects.
3. His sermons are perennially fresh. There is no substitute for intensive study in expository preaching.
4. As someone has remarked, there are always two in the pulpit: the impassioned preacher and the living Christ (Matt. 28:19).
5. His spirit is true. When his simple motive is to impart a knowledge of God's word, he then is accomplishing his God-given duty. The mere selection of an expository sermon is not a guarantee of a pure motive but is conducive to it.
6. One will soon learn in preparing expository sermons that he needs to develop a keen exegetical or analytical mind, to condition himself to get into the spirit of the writer, and express with conviction and enthusiasm the application. These are the qualities necessary to success as outlined by Harold Knott. Preach the living word!

Conversions Of Today (No. 1)

"A BLIND COUPLE SEES"

Claude A. Guild

Mr. and Mrs. Billy Aycock have worked for the Light House for the Blind many years. They are almost completely blind. She has done counterwork in the downtown post office, also other public buildings. He has been a broom salesman.

They boarded the city bus in Fort Worth one day. The bus driver, Brother Herman Knowles, is vigilant in his propagation of the gospel. He would carry tracts in his pocket and give them to passengers on his bus. When the Aycocks received their tracts, they read them with great interest; both had association in the Baptist Church.

Next, Brother Knowles invited them to hear our local broadcast, KCUL, 1540, 8:00 to 8:30 a.m., Sundays. In a few months, they came to the meeting house and at the conclusion of the first service, made the good confession and were baptized into

Christ. Truly, their conversion is a fulfillment of the prophecy by Isaiah 9:2, "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."

Sister Aycock's letter speaks for itself as to her convictions in the truth and for New Testament Christianity. This letter was prepared without any prompting, purely from her own study in the scriptures. It is addressed to the preacher of the church she had formerly attended.

* * *

Dear Sir:

Through a careful study of God's word, I have learned that all spiritual blessings are in Christ, and in order for one to receive these blessings, he must put on Christ. This is done through baptism (Gal. 3:27). Therefore, to be affiliated with a group who teach contrary to this is a dangerous thing, and one cannot hope to receive such spiritual blessing.

A person who has become a child of God, through obeying the pattern God has laid down in his word, and then, joining himself to a group who would accept part of this pattern, which contains faith (Heb. 11:6); repentance (Acts 17:30 and Luke 13:3); confession (Romans 10:10), and baptism (Mark 16:16, Acts 2:38 1 Peter 3:21, Gal. 3:27), and does not accept and teach all, has committed spiritual adultery.

Such has been my case, and therefore, in order for me to be accepted by Christ and the church which he purchased with his own blood (Acts 20:28), I must sever my connection with such as cannot even so much as find their name anywhere in God's word. I can nowhere find the name of the Baptist church written in the Bible. Search though you may from Genesis 1 through Revelation 22:21, it just isn't there! Christ has only ONE body (Eph. 4:4-6), and he is the saviour of that body, which is the church (Eph. 5:23).

You plead with people to make a choice for Christ and you teach everyone may choose his own church, never giving a thought at all to the fact that there is only one church and that church was Christ's choice. Therefore, to teach that one may join the church of his choice is to utterly reject Christ's own word, when he said he would build his church (Matt. 16:18).

To teach that baptism is not essential to salvation is to reject Christ also, because Mark 16:16 says, "He that believeth and is baptized shall be saved," Acts 22:16 says "to be baptized to wash away thy sins."

To believe these things—that baptism is not essential to salvation, that there is more than one church, and that salvation is by faith only—is a very dangerous thing, but to lead innocent souls in this way is a more dangerous thing.

Would you please give careful and prayerful attention to these things and change your way of teaching to Christ's way of teaching?

Very sincerely yours,

(Signed) Mrs. Frances Aycock

P. S.: Please take my name off of the membership roll there.

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The Located Preacher (No. 2)

J. W. Roberts

In a former article I offered some comments on the position taken by Brother Leroy Garrett in his paper, *Bible Talk* on the scripturalness of a preacher's staying in one place and working with a church as a regular minister. In this article, I would like to notice a few things of a practical nature concerning this matter.

Brother Garrett's position is that the preacher should "go about preaching" and let the elders "stay at home and teach the congregation." The work the located preacher does "to the church is teaching (or should be) and it is the work that God has given the elders. Evangelistic work is pri-

marily among the lost" (Bible Talk, February, 1953, p. 69).

Now where is the scripture which says that the "work of teaching is the work which God has given to the elders"? Where is the scripture which teaches that the teaching of the church is exclusively or even mainly the duty of the elders of the church? Let us examine this point.

Brother Garrett admits (as we have shown) that Paul taught in the churches (1 Cor. 4:17). I have shown that Timothy's work as an evangelist with the church at Ephesus was to "teach" and set forth duties "to the brethren" (1 Tim. 4:6) and to show men how to behave in the house of God, the church (1 Tim. 3:15). At Antioch, Paul and Barnabas "gathered together with the church" for a whole year and "taught much people" (Acts 11:26). Many other Scriptures could be given to show that preachers of the New Testament churches taught churches as well as groups of alien sinners and that they taught churches which were supplied with elders.

"The elders are to be 'apt to teach.'" This is true, but what does this word mean? Brother McGarvey once wrote:

"'Apt to teach'—This expression is the rendering of the single Greek word *didaktikos*. This word is difficult to render for want of an English equivalent. If we had a correlative of the word 'teachable,' to represent the disposition of the teacher, as this word does that of the person willing to be taught, it would render *didaktikos* with precision. In the absence of it, our translators have done the best they could by using the old adjective apt with the infinitive to teach. It does not mean skillful in teaching, as some seem to understand it; but the readiness, promptness, willingness to teach. This is made clear by the context in the only other occurrence of the word in the New Testament, 2 Cor. 2:24, 'The Lord's servant must not strive, but be gentle towards all, apt to teach . . .' Here it expresses a disposition which is to be maintained toward opponents; and it requires Timothy, in contradistinction from strife, to be ready to teach. It would of course, be vain to require a man to be ready to teach, if he were not able to teach. Consequently, while the idea of capability is not expressed in the word, it is implied" (Missouri Christian Lectures, 1899, p. 493).

My point in quoting this extract is to show that the word *didaktikos* lays down the qualification of a readiness to teach, but does not necessarily imply that this is the main work of an elder or that teaching is his exclusive work.

Paul told the elders at Ephesus they were to "feed the flock" (Acts 20:28). This verb here is *poimaino*, which means to "act as a shepherd." A glance at a Greek lexicon will show that the main idea in the verb is not that of "feeding," and Paul's instruction here consequently does not make teaching the main work of the elders. Again may I quote from a sermon by Brother McGarvey on the work of elders:

"'Act as shepherds'—The chief duty of the shepherd, as known to the Jews, was not to feed his flock; for they lived almost entirely by grazing. Our translators made a serious mistake, when instead of rendering *poimaino*, be shepherd, they rendered it feed the flock. . . . It would have been far nearer the truth to have rendered it rule the flock, as it is so rendered in Rev. 2:27; 12:5; 19:15 (an allusion to the rod with which the shepherds controlled their flocks, and their representation of this rod as a rod of iron compels us to understand the leading term in its severer sense alone).

"This fault in our translation has not only obscured the office of the shepherds, but has propagated the idea which led the translators to adopt it, so that the feeding the flock by religious teaching is very generally supposed to be the chief duty of the elder's office. The result has been that elders have been appreciated ac-

cording to their aptness to teach and have striven to acquit themselves well in this respect to the almost total neglect of the discipline of the congregation" (Lard's Quarterly, Vol II, p. 315).

In 1 Tim. 5:17, Paul shows that some elders taught publicly and some did not. He specifically taught that those who did so "labor in words and teaching" should be paid for their labors. It is the ruling, the admonishing, the shepherding, the overseeing of the congregation which is the main work of the elders; this is shown both by the definition of the words used to describe their position and by the words used to describe their work. The bishop is to be able to exhort in the sound doctrine and convict the gainsayer (Titus 1:9). But no scripture indicates that this is his main work, or that the church is wholly dependent upon the elders for the work of edification.

Thus I think Brother Garrett's basic assumption that "the work of teaching is the work that God has given to the elders" is unproved and unprovable from the New Testament. The epistles of Titus and Timothy lay every duty upon the preacher that is laid upon the elder of a congregation, with the exception that the minister is nowhere given the authority to rule and oversee the congregation. It is my contention that the example of Timothy proves that in the duty of teaching the congregation the elder and the preacher have parallel responsibilities, and if any pre-eminence is to be discerned it is to be given to the preacher inasmuch as this is his main forte. Under such circumstances the preacher is not a pastor or elder, unless he qualifies as an elder and the congregation should so select him. The preacher is still under the elders and must not rebuke them.

Brother Garrett thinks the "good old days" were the best. I doubt this. He says, "In earlier days preachers actually did evangelistic work and churches edified themselves. And that is when we made our greatest growth. . . . Then it was the old Jerusalem gospel preached under a brush arbor, in a school building, a home, or a simple meeting house. In those days, brethren knew something" (p. 79).

But this also may be wistful thinking. Does he mean the practice of a preacher preaching a series of sermons under a brush arbor, baptizing a group of hearers, appointing some elders over them, and going off to leave them to meet once a week, or sporadically, until he returns for the next "protracted meeting" the next year produced a more informed group of disciples than our present churches with their full week of classes under qualified supervision and adequate teaching and preaching produce? Who believes it? Let him prove it by observing the country congregations which still maintain such a program of work. Let him prove it by the remnants of the congregations in some parts of the nation who still believe in the "mutual edification" theory, which is essentially what his contention amounts to. It is my opinion that the church has developed more preachers, and is doing more mission work under its present system than it did in the "good old days."

In closing may I quote once again from McGarvey:

"On a moment's reflection it is easy to see that such an arrangement (as the preacher working under an eldership, JWR) as this is wise at times, if not even a necessity. Any church, with even a good and efficient eldership, is liable to have enemies in its vicinity too strong for its elders; it is liable in the vicissitudes of its career to have less efficient elders at one time than another; it is likely to have in reach of its ministrations a large number of the ungodly who can be won to Christ more easily by powerful preaching than by the teaching of its elders; and for any or all of these reasons, it may scripturally have in addition to the work of its elders that of an evangelist. Even a young

evangelist, with neither the experience nor the age required for the eldership, may do an excellent work under such circumstances; but let it be borne in mind that he does not, by such labor, become a pastor or shepherd of the flock. He is still an evangelist; he is one of the flock; and the pastors have rule over him. Such was the case of Timothy at Ephesus" (Missouri Christian Lectures, 1899, p. 200).

If Brother Garrett will use his paper to combat professionalism and to condemn an usurpation of rulership and oversight on the part of the local preacher, we will wish him God-speed in his work. But at present he is doing an injustice to his brethren and denying the plain teaching of God's word.

Studies In Galatians (No. 14)

R. C. Bell, Abilene, Texas

"Not having a righteousness of mine own, even that which is of the law, but . . . the righteousness which is from God by faith" (Phil. 3:9). This half verse, written by Paul a few years later than Galatians, is a distillment of Galatians. Had Paul possessed legal righteousness, it would have been his own because he had earned it as a deserved wage for his perfect law-keeping. Instead, when he believed on Christ he received gospel righteousness from God as a gift.

"Ye are severed from Christ, ye that would be justified by the law . . . for we through the Spirit by faith wait for the hope of righteousness." Note the contrast between legalists and Christians. Christians being already clothed in Christ's righteousness do not wait for righteousness itself, but for its fulfillment, "the crown of righteousness," after earth-life. While they wait, their hope and "faith working through love" fill their lives with patient, joyous work. By grace, through faith, in love, unto crowned hope. Inasmuch as Christians find in Christ every need for life, death, and beyond richly supplied, legalists who desert him for a "weak and beggarly" religion of the flesh are foolish indeed.

If Paul doubted the Galatians, he found hope for them in Christ and wrote: "I have confidence to you-ward in the Lord" "that you will not fall away into the entanglements of legalism. He did not judge indiscriminately, but distinguished between the leaders and the led. Out of tender, fatherly love for the Galatians, he spared not the troublemakers, wished they would sever themselves from the church, and warned that they could not escape the judgment of God. It is evident (v. 11) that these "evil workers," wilfully forgetting that Paul refused to circumcise Titus because to do so would have compromised essential Christian doctrine, took his circumcising Timothy when only expediency and Christian liberty were involved, and twisted it into the malicious, damaging lie that he was an unprincipled man, who preached circumcision when it suited his purpose to do so. Behold, religious partianship, prejudice, and bigotry at work!

Men Are Triune Beings

The natural man has a fleshly nature and a spiritual nature living within his body. When he experiences the spiritual birth, the Holy Spirit so identifies himself with and so indwells the man's spirit that a new order of life, the Christian life, which eventuates in eternal life, comes into being. Instead of this spiritual life extirpating "the mind of the flesh," which "is not subject to the law of God, neither indeed can it be" (Rom. 8:7), the two live in perpetual strife within the man until his death. At the resurrection when Christ comes, a Christian's body, which was "sown a natural body" and "is raised a spiritual body" (1 Cor. 15:44), shall be his again to live in forever. Wholly spiritual then, "spirit and soul and body" (1 Thes. 5:23), he is forever free from strife.

During this struggle between flesh and spirit throughout the Christian's life on earth, the arrogant flesh is only counterworked and kept in subjection, never eradicated. "That which is born of the flesh is flesh" (John 3:6); it remains flesh in a regenerate man, and cannot become humble and spiritual. The best a Christian is promised, before death and resurrection deliver him from his fallen fleshly nature, is that sin shall not dominate him, and reign over him. (See Rom. 6:12-14). A Christian is still pursued, but no longer ruled, by Adam's sin.

This world-old conflict heads up in God and Satan, who are deadly, personal enemies. God works through the spirit, and Satan through the flesh of men, "created half to rise, and half to fall." With the passing of time, Christians should increasingly become less sinful, carnal and worldly, and more saintly, spiritual and other-worldly. (On this background, Galatians 5:12-26 may mean more to us.)

"A New Commandment"

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants to one another" (Gal. 5:13). Satan is man's resourceful, stubborn, wily foe. One stratagem he uses to trick Christians into the indulgence of their flesh is to prompt them to reason: "Where sin abounded, grace did abound more exceedingly"; therefore let us "continue in sin that grace may abound" (Rom. 5:20; 6:1). Paul calls such as this "Turning the grace of God into Lasciviousness."

But Christian liberty may be abused in many other ways. Satan was beguiling the Galatians into making their freedom a pretext for uncharitable treatment of their brethren. Apparently, they thought they were as free from moral law as from Mosaic ritualism, and had license to be lawless. Paul tells them to serve one another in Christian love, and they will discover: "That the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself"; that God has perfected a way of making men, without their becoming legalists, lawful. As the character of Christ proves, law itself and love are not incompatible; Pharisaic legalism, not law, is what contradicts gospel grace, truth, and love.

Codified law is not necessary for Christians, because their "faith working through love" leads them into doing even more than codes can specify. A servant under law, after meeting all requirements, may be off duty for a time; but a servant under love, being unable to do all he wants to do, can never find a stopping place. A Christian often sins more than he pleases, but he never can love and work enough to please himself. His creed is: "Since I am at best only an unprofitable servant, I must ever be going onward, outward, upward, and beyond." Only this attitude can account for the incomparable lawfulness, labor, love, suffering, and success of the author of Galatians. To human merit and all other forms of "confidence in the flesh," Christian love is as dangerous as an atom bomb is to a city.

Just before he went to the cross, Christ said to his apostles: "A new commandment I give unto you, that ye love one another; even as I have loved you . . . By this shall all men know that ye are my disciples" (John 13:34, 5). In giving the prime and pivotal place in his coming kingdom to love, he was launching a strange, new religion that would distill the Mosaic law into an eleventh commandment, so to speak, and create an immeasurably better social order than any order built on law could ever be. A wonderful King this, who loves men, without their being sensible of law, restraint, and duty, into lawful living plus! Verily, a strange, new religion then, and alack a strange, new religion yet. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

EDITORIAL

G. H. P. SHOWALTER, Editor

THE SPIRIT OF RIVALRY

Those who serve God in the spirit of rivalry fall far short of what God requires. "Nothing should be done in a factious spirit or from vanity" (Phil. 2:3, 20th C. N. T.). It is not infrequent that those who are making effort to raise large sums of money for religious purposes appeal to ignoble motives in those whom they would influence to liberality in that line. Persons are persuaded to give much in order to excel others. When a man makes a large donation, his name is heralded abroad and the amount he has given is made known in order to stimulate others to competition. It is well to have a friendly interest in what others are doing, but the controlling purpose of the heart must rise to a more exalted view. We must not give merely because others are liberal, but because of the worthiness of that which we endeavor to sustain, the worth of souls, and the good pleasure of our God.

But men do sometimes become rivals in the church of the living God. When the spirit of faction and rivalry obtains, there is little hope for the prevalence of the good Spirit of God. This is the real cause of the decadence of zeal, piety and divine growth in many of the churches. Moreover, it is not always apparent that such a spirit prevails for its exercise is silent, and thus the baneful work of ruin is effected before the members are fully aware of it, or of its cause. Beware of church leaders who pout and pull away and fail to meet because they are not "honored" as they suppose they ought to be. A good soldier must

be willing to endure hardness even if not sufficiently honored by those whose spiritual interests he seeks. If he must be patted and petted and boosted by men, in order to keep him in the service of God it is manifest that the adulations of men weigh more with him than the approval of God. Such characters are selfish. They desire prominence and preferment above the Lord whose we are and whom we serve. The damage wrought by such men can hardly be expressed in words. They will work in and for churches, for years, and leave them in a condition far worse than when they began, unless there are other powerful counter-acting influences that impel the members on in righteousness and the fear of God. They usually complain much because the church has done and is doing so little for them. They become jealous if another brother succeeds where they have failed, and all the malicious influences of back-biting are turned loose. Sinful thoughts and hasty words and godless deeds follow in quick succession. Love is dethroned; hatred reigns; God's name is reproached; the church becomes a by-word; saints bow their heads in shame while demons rejoice and unbelievers stalk boldly forth to soothe a troubled conscience and urge their deceptive doctrine on the strength of another "failure" of religion. The only acceptable worship is that which is impelled by an abiding faith in God, a love of truth, and a profound respect for divine revelation. We should go to the place where the divine service is held and love to do so because God requires it. This is sufficient reason with those who are strong in faith and pure in heart.

Report Of The Work At Northside - Austin

H. I. Taylor

It has been my pleasure to be associated with the following churches in meetings thus far this year: Fredericksburg, Rockdale, McAllen, Second Avenue, Dallas, Strickland Grove, and the church for the Deaf in Austin. All of these churches are in Texas. There were about thirty baptisms. I am to be in West Memphis June 1, Llano, Elgin, Brashear, Cumby, Kerrville this summer.

The work here at Northside is growing right along. We have had fourteen baptisms, four restorations, and twenty-three to place membership thus far this year. About fifty to seventy-five members from here have gone to the new congregation, Brentwood, and are doing a good work. Brentwood is destined to be a very fine congregation. Brother Leathel Roberts is preaching there and is liked by all.

On May 20, 1953, ground was broken for our new auditorium and addition to the Bible Class Building. The auditorium will seat between 900 and 1,000. We are meeting in the auditorium of the Baker School, 39th and Guadalupe, while the building is under construction. This is just three blocks south of the present location. When you are in Austin we invite you to worship with us.

We are continuing with a daily radio program over KTBC, 590 kc, Austin. The time of broadcast is 6:45 a.m. Monday

through Friday and 7:15 a.m. on the Lord's day. We invite you to listen. May the Lord help us to be truly grateful for his blessings and to be careful to ascribe all the glory to his precious name.

More Than Fifty Years Ago

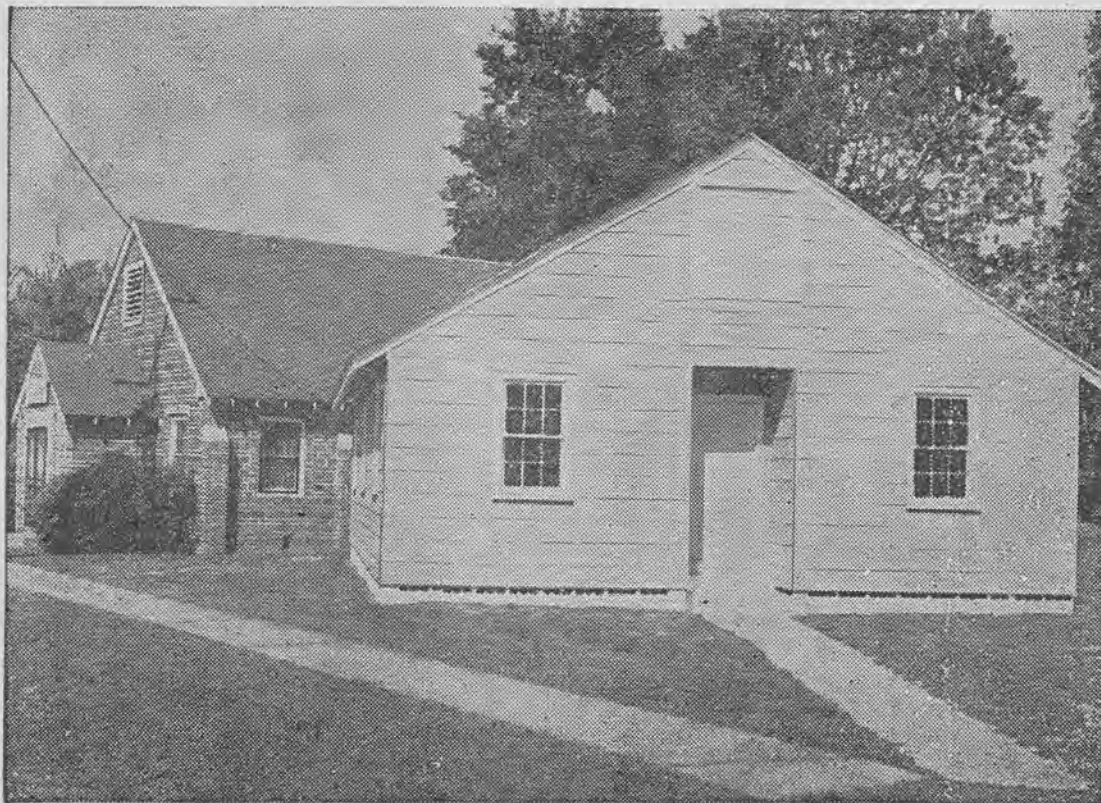
G. W. Austin

When I turned the front page of the Firm Foundation of the 14th, there was my old classmate, "Charlie" Roberson, looking me in the eye, much the same in appearance as he was more than fifty years ago. It was my good fortune to be with him in the Georgia Roberson Christian College from the spring of 1900 through the year ending June 2, 1902.

"Charlie," as he was familiarly known, was loved and respected by all who knew him. He was big-hearted and sympathetic, always for the "underdog." I can never forget his taking my part, when some more favored by culture and material possessions, slurred my uncouth mien.

He was the most brilliant member of our class. If he had an equal on the campus, the fact never came to my knowledge. In his classwork he was outstanding in Latin and Greek, and not excelled in any branch of study.

In his passing, the church has suffered loss, as well as society in general.



CHURCH OF CHRIST, TALLULAH, LOUISIANA

J. W. Howell

About the year 1931, four members began meeting in their homes, which was the beginning of the church of Christ in Tallulah, Louisiana. Soon they moved their meeting place to the Court House and it was there for some time. The work grew and they next moved to the Book Club. After meeting there for a time they began the erection of a nice brick structure on the corner of Elm and Oak Streets, which was com-

pleted in 1943. Now, in the year 1953 they have a new Bible School Annex. This new building has approximately the floor space of the first one, and adds much beauty and appearance to the whole setting. This new addition is modern throughout; the hallway was built for about \$3,800.00. We did most of the work ourselves. On January 2, 1953, the foundation was poured, and on May 3, 1953, the opening day was held. Our entire

property is now valued at \$15,000.00. This addition is modern throughout; the hallway is finished in natural color, with white trim work and pastel walls in four of the classrooms, and two rooms finished in natural color. Beautiful hardwood floors throughout. Two rest rooms in natural color, and a drinking fountain. The future of the church here looks brighter, and we thank God that he has so abundantly blessed us.

Brother Walter M. Mann

L. W. Mayo

Brother W. M. Mann was born June 22, 1879, at Bethany, Texas. He obeyed the gospel in 1908 being converted by Brother Sheldon. Soon after he obeyed the gospel he was brought to realize the necessity of preaching the word, so he began to study to prepare himself to preach. This he began to do in 1911. His work as a preacher began in Van Zandt County, Texas, preaching monthly at such places as Hanley, Newark, and Keeder. He received much of his help at the first from such men as A. W. Young, W. P. Richardson, Joe S. Warlick and others.

In August, 1915, he was married to Mary Ellen Palm at Wetumpka, Oklahoma. To this union were born six children. Two girls died in infancy and one boy, Marcus, died at the age of 15. Three daughters still live: Jane B. Osborn, Nora Ellen (Jacky) Murphy, and Dorothy Mae Mann. Brother Mann, with the assistance of his good wife, instilled into these girls such principles as to make them into such women that the country does not afford any finer.

Brother Mann did church work in the states of Oklahoma, Texas, Louisiana and California. His work in California began at Portersville. Other places he labored in California were Pixley, Bakersfield, Tulare, Hanford, Woodlake, McFarland, Santa Maria, and Corona. He also worked with the Ontario Orphan Home.

Brother Mann was far from the mercenary type. At least seven-eighths of the time he earned his living elsewhere and preached for small congregations enabling them to "get on their feet" and go ahead with the work. He often worked as

a carpenter, sold insurance, worked as a ginner, sold stock and taught school four years. Those whom he helped will never forget him.

To this writer Brother Mann was more help than could be expressed. We worked together in meetings, debates, and in local work. His conversation was predominantly about the church. His mouth knew no guile. His wisdom and advice was always useful and good. It is hard to imagine a closer friendship than we had.

Brother Mann was untiring in his work until he suffered a stroke on January 8, 1950, at Woodlake, California. This came on him as he was preaching. From that time on he was never too strong any more, though he did preach a few times. The last places he preached were Woodlake, two sermons at Yosemite; Lindsay, Porterville, and Pixley. The last year his health had been going down hill all the time. About 5:30 a.m., January 14, he had another attack and passed away at 6:50 p.m., January 16.

Funeral services were held in the church building at Porterville, where he had gone to church for the last four or five years, with this writer preaching the funeral, assisted by Brother Edward Brouellette. A great host of friends from miles around came to pay him the last tribute of respect.

He is survived by his three daughters already mentioned, and his faithful wife, Sister Mann.

"A great man of Israel is fallen." He is gone but his work lives on. One of Brother Mann's favorite verses of scripture was Psalm 116:15: "Precious in the sight of the Lord is the death of his saints."

San Jose, California.

FROM THE HARVEST FIELD

R. A. Robins, Ash Flat, Arkansas, April 3: I am in position to answer calls for meetings, or I would consider local work of the right kind.

Levoy Bivens, P. O. Box 734, Gadsden, Alabama, May 11: Three baptisms yesterday. People will respond if only we will do enough praying and teaching.

J. T. Marlin, Sweetwater, Texas: Three were baptized at 4th and Elm Sunday. Our vacation Bible school will begin June 1. Our work is making fine progress.

T. D. Boston, Sr., Box 487, Gilmer, Texas: Two were baptized into Christ during a meeting conducted by Brother Louis A. Nowlin of Boles Home Church of Christ. We feel that much good was done, and are looking forward to greater things.

Wallace W. Thompson, Boulder City, Nevada, May 19: Recently we have baptized two here and one has been restored. We appreciate getting the Firm Foundation and enjoy the articles very much. Of course, I enjoy some articles more than others.

Flavil L. Colley, 6872 Shady Brook Lane, Dallas, Texas, May 12: After four years in the Rio Grande Valley, I am now in Dallas again. I have preached in Dallas over sixteen years. I am preaching now for the Vickery church. All correspondents please note my new address as above.

Raymond Cook, Box 452, Hebronville, Texas, May 20: The work is progressing here in spite of extremely hot weather. The Episcopalian minister is converting scores by use of printed matter. It could be a conversion to the true church of Christ in many cases, if I had tracts to hand out.

W. E. Kirk, Waxahachie, Texas, May 20: We have just closed a meeting here with Foster L. Ramsey of Tipton, Oklahoma, doing the preaching. The results were two baptisms and one placed membership. There were four baptized in the month immediately preceding the meeting. The meeting accomplished much good here.

B. B. Harding, 437 S. Thompson, Vinita, Oklahoma, May 18: There were four more baptisms yesterday and two were brought from Timber Hill to be baptized. Contributions are \$26 a week higher than the usual average. We are in urgent need of more auditorium space and more classrooms, construction of which has begun.

R. P. Drennan, Fort Sumner, New Mexico, May 18: I began my forty-eighth year as a gospel preacher this month. It is to be my last according to the best medical advice. Brother Brookshire is to begin a meeting with us June 15-25. Brother James L. Beckner is to lead the singing. Brother Willie Garnett preached for us yesterday.

John French, 2716 S. Lewis, Little Rock, Arkansas, May 18: A new Sunday morning Bible study attendance record has been set, three have been baptized and two restored recently. South Highland plans an all-day program on June 7, the date of entrance into our new building. Austin Copeland will conduct a two-week singing school beginning on June 8. Eldred Stephens is to preach in our meeting July 6-15.

James O. Wilburn, Box 11, Gruver, Texas, May 11: Two added yesterday at Goodwell, Oklahoma. John Maples is doing effective work there in local evangelism. Our Bible school here at Gruver will be June 1-12.

Walter W. Leamons, Junction, Texas, May 13: A mother and her daughter were baptized Sunday, here at Tenth Street. The daughter is the wife of the county treasurer at Menard, Texas.

Leslie W. Grant, Mentone, Indiana, May 11: Four baptized at Mentone last week. Some excellent teaching has been given by my predecessors. I begin a meeting in Toronto, Ontario, May 21.

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, May 11: Two were baptized here yesterday. Good audiences at all services. We are now supporting a native preacher in Italy, and have promised \$500 toward a building in Pavda, Italy.

A. R. Holton, Nashville, Tennessee, May 16: Reservations are coming in for Blue Ridge Camp Meeting at Blue Ridge, North Carolina, July 18-24. Send reservations to J. W. Brents, Woodmont Blvd., Nashville, Tennessee.

Dan J. Ottinger, Box 214, Florence, Alabama, May 16: I was at Rogersville, Tennessee, April 28 to May 10—29 sermons. One was baptized and two restored at the day services. Joe Poston is greatly loved there for his good work.

Claude B. Holcomb, 633 W. Collin, Corsicana, Texas, May 11: Oscar Ellison of Springfield, Missouri, has just closed a very fine meeting with us here at Fifth Avenue; six were baptized, two restored, and two identified.

A. R. Holton, Nashville, Tennessee: Plan a week of study and recreation at Blue Ridge Camp Meeting, Blue Ridge, North Carolina (near Asheville, North Carolina), July 18-24, in the heart of the Great Smoky Mountains. Write J. W. Brents, Woodmont Boulevard, Nashville, Tennessee.

Max T. Neel, Waco, Texas, May 11: We have been encouraged by our increased attendance in nearly every department of our work, and same high interest. Yesterday, we had two baptisms, and two the Sunday before with two others placing membership. Our vacation Bible school begins June 1, and our next meeting is with Carl Spain beginning June 14. Pray for us!

O. M. Reynolds, Box 242, Leakey, Texas, May 15: I closed my work with the De Leon church the first Sunday with two restorations and moved to this place to become the first regular minister of the church and it is fifty-one years old. We are having a fine start. We will have a meeting with Brother Louie White and Vacation Bible School May 31-June 7.

A. G. Hobbs, Jr., 3156 Jane Lane, Fort Worth, Texas, May 12: Last Lord's day I closed a meeting with the Azle Avenue congregation of Fort Worth; two were baptized and one restored. At the present writing, I am in a meeting in Chattanooga, Tennessee. From May 24-31, I shall do the preaching in a meeting for the Rosen Heights congregation in Fort Worth.

John H. Gerrard, P. O. Box 735, Aurora, Illinois, May 19: Our meeting closed last Sunday night with Joseph H. Cox of Louisville, Kentucky, doing very excellent work in preaching the gospel. Don Moyer of Blue Island, Illinois, directed the song service in his usual able manner; seven were restored and one baptized. Visit us at 529 Clark Street, when coming our way.

B. B. Harding, 437 S. Thompson, Vinita, Oklahoma, May 11: Enjoying my second labor here and having record crowds for Bible study and morning and evening Sunday services. Two baptisms, one restoration, and five identified in recent weeks. Fellowship of congregations in Northeast Oklahoma is splendid. Let's help to set many free in 1953. There are entirely too many inactive and worldly members everywhere.

Ward Hogland, 1900 Jenny Lind, Fort Smith, Arkansas: The West Side church in Corinth, Mississippi, just closed a meeting in which I preached. Capacity crowds attended the night services including eleven gospel preachers from a three-state area. Owen Freeman is doing good work in that community. The work here at Park Hill is encouraging, especially since we moved into our new plant. Jim Cope of Tampa, Florida, will preach in our fall meeting.

Forrest D. Moyer, 1502 South 3rd, Tucumcari, New Mexico, May 14: I am now engaged in a meeting in Alamogordo, New Mexico, which will continue through May 20. Rollie Rankin is now the local preacher for the church here. The meeting in Spearman, Texas, in which I preached and Troy Thurman directed singing, closed May 3. Nine confessed wrongs, three were baptized and three placed membership during the meeting. H. Alton Wimbish is doing a fine job as local preacher.

Johnny Richter, Cleburne, Texas, May 11: I have not reported in some time of the work here at East Side, Cleburne. I have been here nearly five years and we have had over one response per Sunday during that time. We have averaged baptizing one every two Sundays. We built a preacher's home and it is paid for. The church seems to be stronger physically, morally, and spiritually. We give God all the praise and pray that he will forgive us for the things we come short in.

Reeder Oldham, Box 26, Gainesboro, Tennessee, May 18: Four confessions of sin at East Mountain, Texas. Roy Emberlin was the very efficient song leader. Norman Whitehorn is doing a fine work there while "making tents." Three were baptized by Robert Fox, an elder here, while I was away. Filling the pulpit both Sundays was Bob Plunket, David Lipscomb College. One was restored in a Sunday afternoon service at McCoinsville, this county. After the first day, our vacation Bible school is running well ahead of last year.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, May 12: Willow Street had 190 for Bible School last Sunday which is an all-time record. Our contributions for 1952 averaged \$168.00 per week; for 1953, \$177.66; and since March 1, \$190.10. I teach or preach 16 times a week, including a daily radio program. Our vacation Bible school will be June 1-6. We are sending an invitation to each school child in Cookeville. Our meeting with Brother Robert Oz of Ypsilanti, Michigan, will be July 5-15. Two have been baptized and one restored since last report.

Ernest McCoy, who has been with the church in Berger for the past four years has resigned. Plans for future work have not been made. The congregation has made a rapid growth. At the present time they are having two worship services on Sunday morning to take care of the crowds and the building is well filled on Sunday night. Since January of this year there have been fifteen baptisms, thirty-nine restorations and thirty-two to place membership.

J. Porter Wilhite, 6717 Lyons Avenue, Houston 20, Texas, May 11: We closed one of our best meetings at Lyons and Majestic congregation in Houston, with H. A. (Buster) Dobbs, Cleveland, Texas, doing the preaching. He did a wonderful job, which resulted in 46 responses all together: ten baptized, three restored, and three placed membership. Most of them were adults. The three Sundays before the meeting started, with local forces, we had ten additions. We think the work goes well here at Lyons and Majestic.

Horace W. Busby, 2225 W. Hawthorne, Ft. Worth 4, Texas, May 15: The meeting with the Central Church in Norman, Oklahoma, closed Sunday evening, the 10th, with a large attendance throughout. Fourteen were baptized and several others were identified or restored. Howard White is the regular minister for the church and is a wonderful helper in a gospel meeting, both he and his wife. Many visitors were present from Oklahoma City, Chickasha, Ardmore, Pauls Valley and Purcell, also other places near by.

W. T. Garnett, Box 142, Portales, New Mexico, May 13: Since last reporting, I have moved from Henrietta, Texas, to Portales, New Mexico. We had a very pleasant work in Henrietta, some of the very best are there. We are enjoying good fellowship here. We are with the East 2nd Street church. I could assist in two meetings in August and September, if you could use me, let me hear from you. When passing this way, visit us. Our meeting with Brother Joe L. Banks doing the preaching, will begin the 21st of June.

Jessie Brookshire, Box 273, Morton, Texas, May 11: Another good day here yesterday. Three confessed their faith in Christ and were baptized into him. Since our last report, we have had seven additions: five by baptism, one to renounce the errors of the Christian church and one to confess faults and be restored. In planning for the needs of the church here the elders see the need for more classroom space in the very near future and we hope to get under way with them in the next few days. Peace and harmony prevails throughout the congregation for which we are very thankful. To the Lord be all the honor and glory.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, May 20: Warren Morris of Atlanta and I closed at Valdosta, Georgia, with Central Avenue church with 14 baptisms and three restorations. This church does a great amount of mission work and sends out Lawrence Habelip, its faithful evangelist, to help build up the cause in many of the neighboring towns. Central Avenue supports two other preachers in that area full time and plans to send out another. Georgia is a great field for the gospel with 101 of its 159 counties without a church. I began here at Oak Ridge, Tennessee, last Sunday. Go next to Baltimore, Maryland, then to Highlands, suburb of Houston, June 10-19.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, May 10: Lord's day another good day for the church here. Brother G. W. Allison preached one of the very best sermons heard in many years. His subject: "Lest We Forget Old Jerusalem." Many heard him. I am feeling better. Love to the Firm Foundation writers and readers.

Arnold Hardin, Lancaster, Texas, May 20: In the last three Sundays, we have had 15 responses, including three baptisms. During this time we enjoyed a fine meeting with Joe L. Banks of Denver, Colorado. My fifth year with this good church is now beginning. Our greatest need just now is a larger auditorium as the present one will seat 300 and we are having more than this number present on Sunday mornings. We set a new record for Bible study last Sunday as 281 were present. When you are coming toward Dallas from the south we would be happy to have you worship with us.

J. Ed Uland, Box 622, Cody, Wyoming, May 17: We want to extend a cordial invitation to all tourists to stop over and visit with us this summer. Cody is the eastern entrance to Yellowstone, and we are meeting in the Union Hall, at 956 12th Street, at 10:00 a.m. and 7:30 p.m. We will be leaving this section around the first of August due to a lack of support, and we trust that some congregation will see fit to send a man into this area. Elders, preachers, and others are invited to come into this section and investigate the work. Pray for us, and may God help us all to see the need right under our noses.

M. A. Mansur, 1405 Richardson, Columbia, Missouri, May 20: We had another wonderful day for the Lord last Sunday, at the Paris Road Church of Christ, here in Columbia. A university professor and his daughter were baptized into Christ at the evening service. This makes six baptized and one restored in the past six weeks, bringing our total responses to the gospel up to 20 in the last nine months, all for which we give credit unto the Lord. If you are interested in a good place to live, do not overlook Columbia, Missouri, the educational center of this great state. When in Missouri, stop over and worship with us.

Joe W. Crumley, 500 South Roberts, El Reno, Oklahoma: Max R. Crumley of Temple, Texas, held our spring meeting; four baptized, two returned to duty, capacity crowds. Representatives from many sections of the state came great distances to hear Max. This attests to his exceptional ability as a preacher. No other meeting held in El Reno has had such wide drawing power nor has had so many come from so far. Had it not been for the 27 baptized in the months just preceding the meeting, the number baptized during the meeting would have been more impressive. Will Slater of Fort Worth led the songs. This made every worship period the best possible.

Albert Holland, 151 South Marne Street, Memphis, Tennessee, May 15: G. C. Brewer, minister, assisted by B. G. Sweeny, song director, both of Jackson Avenue church of Christ, Memphis, Tennessee, closed a good meeting May 3rd through the 10th, with the Highway 61 South Church, this city. The congregational singing, under the direction of Brother Sweeny, was enjoyed by everyone. Brother Brewer's sermons were both timely and fruitful. There were 26 additions to the new congregation in the meeting. Twenty responded the last day of the meeting, May 10th. Nine were baptized,

one restored, and sixteen by transfer of membership. The first services conducted in this new building were May 3rd at 11 o'clock, followed with dinner spread on the ground from 12:30 to 2:00. There was city-wide singing from 2:30 to 4:00 with services at 8 o'clock each evening through the week. This new church is located five miles south of the Memphis city limits, two miles north of the Mississippi state line in the "Old Home Town" new subdivision, 5165 Highway 61 South. When passing this way, visit us.

Cornelius C. Abbott, 401 N. Park Seminole, Oklahoma: Six have responded to the invitation since last report: three baptized and three restored. Cled Wallace and Glenn Boyd will be with the church here in a meeting and vacation Bible school May 31 through June 7. I begin with Brother J. A. McNutt and Berclair church in Memphis, Tennessee, June 17; McCloud, Oklahoma, July 13; Little, Oklahoma, July 26; Stroud, Oklahoma, August 10; then to Riverdale church in Dayton, Ohio. My son, Cornelius C. Abbott, Jr., enters Lipscomb College June 8, to prepare himself to preach the gospel. We averaged 320 each Sunday in Bible study during April.

Grover C. Ross, Portales, New Mexico, May 11: I assisted the church of Salem, Illinois, in a meeting recently. This is where Brother Jesse Wiseman preaches. The meeting was well attended by the brethren throughout southern Illinois, and we had from one to five visiting preachers daily. But very few outsiders attend meetings in southern Illinois. I found the church young, yet energetic and willing to make a great sacrifice that the church might move along. One man was baptized as a visible result. Brother Wiseman is doing an outstanding work not only at Salem, but as an evangelist in southern Illinois. Our work in Portales is moving along in a fine way. Recently seven were baptized, two restored and several identified.

O. H. Tabor, 1506 24th Place, Lubbock, Texas: It gives us much joy to be able to report that the Southside congregation here in Lubbock continues to grow in numbers and in faith. Five new members were added last Lord's day making a total of thirty additions to the congregation since the second Sunday in March. Since that time thirteen have been baptized, thirteen have been restored and four have placed membership. More lots were purchased recently for parking space and plans are now under way for a new building. We are looking forward to the time when Southside will be strong enough to keep several preachers in the mission field full time. When in Lubbock, worship with us at 23rd and Avenue N.

Elmer Shackelford, Leedey, Oklahoma, May 17: Brother George B. Curtis did the preaching in our spring meeting. Brother Curtis delivered fine lessons each evening. During this meeting and the week that followed, 27 were added to the forces here: 18 by baptism and seven restored. We have the best interest in the history of the church here at Leedey. I am to begin work with the congregation at Gage, Oklahoma, the first Sunday in June. The last Sunday of this month will bring to a close six and one-half year's work with the church here at Leedey. One could not find a better group to work with than here. Brother William L. DaVee will begin work here the last of July. My son will preach here until that time. After June 1st, address all mail to Gage, Oklahoma.

Bill McCown, 176 Ohio St., New Braunfels, Texas, May 13: I am currently in the midst of what promises to be a very good meeting with the church at Nixon, Texas. Brother W. H. Hahn is the capable minister here and it is a pleasure to be associated with him in this work. My next meeting will be with the church at Gonzales with Brother C. L. Maxwell, July 5-19. Local brethren carry on in my absence at New Braunfels and are doing a good work. Our work in New Braunfels is progressing and for that we are thankful. Roy H. Lanier of Bartlesville, Oklahoma, is to be with us in a meeting November 1-11 and Brother Jim Bill McInteer of Nashville, Tennessee, will be here February 28-March 10, 1954. These are capable men and we are fortunate in being able to secure their services.

F. S. Harper, 384 East Chestnut Street, Lisbon, Ohio, May 11: I have recently conducted meetings at Charleston, West Virginia, and with the East End congregation of McMinnville, Tennessee. The attendance and interest were good during both meetings. At Charleston there were ten baptized and two restored. At McMinnville five were baptized and two restored. The work here at Beaver Street is going along in a fine way. Hobart Ashby of Flint, Michigan, closed a good meeting here Wednesday night, April 29. I will terminate my work here after school is out in May. The first of June my address will be Woodbury, Tennessee. For the past four years I have worked with the Beaver Street church here in Lisbon, Ohio. This is a good congregation to work with. Just before I moved here four years ago the church had erected a nice brick meeting house and also bought a nice house for the preacher's home. Ray D. Beggs of Akron, Ohio, has been secured for the work in Lisbon.

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WORSHIP WITH US

Ted Norton, 2701 Avenue F, Snyder, Texas, May 15: The new building for another congregation, on 37th Street, in this city is now in the finishing stage. Tentative plans are to launch this new work around July 1. **Warder K. Novak** will serve as evangelist for the new work. A vacation Bible school will be conducted here at 1511 25th Street, June 1-12. A meeting follows with **Paul Foutz** of Sweetwater, Texas, doing the preaching, June 19-28. Then in August a meeting will be conducted with the congregation on 37th Street. **Raymond Keley** of Oklahoma City will do the preaching. One man was baptized here last Thursday morning. He formerly was a Methodist.

Lawrence Hazelip, 1509 William St., Valdosta, Georgia, May 18: Nineteen were baptized, three restored and three placed membership since last report. Fourteen of these and the three restored responded during our meeting with **C. E. McGaughey** doing the preaching and **Warren Morris** leading the song service. We truly had a great meeting. Both men were at their best and have been invited to return. We reached an all time high in Bible study during the meeting. The church has been strengthened. Our Vacation Bible School will be June 8-19. I begin in a tent six miles north of Valdosta tonight. I will go to Albany, Georgia June 21 where **Forrest Chapman** labors.

O. R. Perkins, Ruston, Louisiana, May 11: We began work with the good church in Ruston, Louisiana, March 1 of this year. The brethren have worked hard and have a fine new building with plenty of room for growth and a nice preacher's home. We are located on Highway 80, two blocks from Louisiana Polytechnic Institute. It is good to have the opportunities that a state college offers any church. Lord's day, May 10, was a wonderful day for the church here. Four answered the call of our Lord: two to be baptized and two restored to their first love. We rejoice and give God the glory. I leave tonight for a short meeting with the brethren at Rocky Branch near here. Worship with us, if you come our way.

A. F. Thurman, Electra, Texas, May 19: In our recent meeting, Brother **M. R. Phillips**, Victoria, Texas, did the preaching. His was preaching of the sort that measures up to the New Testament brand—no speculations, no hobbies. He is just that sort of a preacher and he does it in a most becoming manner. We enjoyed him and his preaching very much. There were six additions: three restored and three baptized. The work here moves along in a splendid way. It's the Lord's work! Success to the good old Firm Foundation. It's a friend and helper to all who will read it. It's dear to me. All along the way it has served as a companion. A faithful, helpful, unfailing friend. For 49 years it has been a most welcome visitor into our house and home!

B. F. England, P. O. Box 241, Grandfield, Oklahoma, May 17: The work of the church in Grandfield continues to make progress. Since last report we have become an organized body. We now have four good men as elders and three very fine younger men as deacons. Eight have been baptized and five have placed membership since last report. We have lost two members by moving away. We are contributing to a number of works outside our own congregation and city. We are in the process of building the colored brethren a church house. We are waiting for title to lots and when that is secured, we will proceed with the building. This congregation has a mind to work, and

contains some of the best people I have ever been associated with. The leaders are men of good standing and are very willing to do the things that will make the church grow. We have our vacation Bible school June 8-12. Our summer meeting is July 10-19. **A. B. Harper** will preach.

Tice Elkins, 4428 Gresham Street, San Diego 9, California, May 13: If there is any congregation of Christians that desire a real good preacher of somewhere in the thirties, able and loyal, and not a lazy bone in him, to hold a meeting for you, if you will write me what you need, I will give you his name and address. I personally guarantee that he will come and that you will be satisfied. He will bear the best recommendation you can ask for. I might as well say right here that his name is "Bud" Watson, a brother of **Sterle Watson** of St. Louis, which is a good recommendation in itself. Brother Bud lives here and if you will write to him at the address above he will get your letter. I hope many will write, for he wants some work in meetings in Texas, New Mexico, or Oklahoma.

Morris Moore, Hubbard, Texas, May 18: Since our last report of April 7, eight more precious souls have been baptized into Christ, and one more has placed membership. This makes a total of fourteen who have been baptized in the past three months. Of the number baptized three came to us from the Baptist church, and two from the First Christian. The total on membership has been three. The church here is very small. After God has blessed us with these additions we have a membership of 49. New records have been made in Bible classes, mid-week classes, and contribution. For these and many other blessings we humbly thank God, and give him the glory for it all. We sincerely ask the prayers of Christians everywhere. When passing through Hubbard, we would be happy to have you worship with us.

P. D. Wilmeth, 808 Hamvasy Lane, Tyler, Texas, May 21: I have concluded interesting meetings with the churches at Henderson where **Bob Waller** is the preacher, and at Magnolia, Arkansas, where **Luther Savage** labors, and recently with **Lewis Case** and the good church at Hearne. My next meeting will be at Lampasas and **Ben West** June 15-23. We are anticipating a great meeting with these groups. The work at Glenwood continues to grow and we are now in an expansive program in our evangelistic endeavors. Three good elders and four excellent deacons are doing a fine job in leadership. Our next objective is a vacation Bible school, June 8-13, with **Luther Self** of Nashville, Tennessee, assisting us. Several have been baptized and added to our forces recently. When in our city, worship with us.

Seating SUNDAY SCHOOL ROOMS



WRITE FOR LITERATURE

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B. C. McCarley, San Angelo, Texas, May 15: On last Monday afternoon a tornado destroyed about three hundred homes in the Lakeview area of this city. About twenty-six families of the church suffered heavy loss, and some total loss of houses and furnishings. The Santa Rita congregation was the least affected of the four congregations. However, we began immediately doing what could be done with food, clothing, and money. On Wednesday evening the four congregations decided upon a plan of cooperation in helping those who had been victims of the storm. This is proving to be a fine thing in reaching these people, and I have never seen better cooperation. The 9th and Main and Fairgrounds Road congregations suffered the heaviest loss. Many congregations have had part in our efforts to relieve the needy and suffering. We are grateful to them for this fellowship.

W. J. Shackelford, Neosho, Missouri, May 18: Guy N. Woods of Memphis, Tennessee, preached in our best meeting in recent years, May 8-17. Brother Woods is certainly among the most able gospel preachers of this generation. His great scholarship, his clear logic, and his supreme love for God and man, combine to make his work unusually effective. The entire congregation worked together with high interest throughout the meeting. The good influence of this meeting will be felt throughout the future years. Existing records for Bible study attendance were broken. Exceptionally large, and deeply interested audiences were present for every service, both morning and evening. Homer W. Walden, one of our elders, and regular song director, had charge of the singing. Two were baptized and one placed membership. Brother Woods has kindly consented to return in October, 1956.

W. L. Baze, 417 Welch Street, Denton, Texas, May 19: We are enjoying our work with the Welch Street congregation. It is a splendid group to work with. Our present building has been outgrown and plans are in the beginning stage to construct a new auditorium. At present, it is necessary to have two services each Lord's day morning. Our proximity to N.T.S.C. results in our having a great many students attending our services. Many of them are very interested in and active in the work of the congregation. We are thankful that this is so and congratulate the parents of these young people. Brother and Sister C. A. Buchanan are to assist in our vacation Bible school, which begins June 1st. Brother Buchanan formerly preached for this congregation. We anticipate a fine school. The future looks bright for Welch Street and we believe that the brotherhood will hear more and more from this alert congregation.

F. B. Shepherd, 1732 Keeaumoku, Honolulu, T. H., Hawaii: When I agreed to come to the island for a period of service, I promised twelve months, no more, no less. One-third of that time has gone with so much speed I can hardly realize it. One-fifth of the members who were here when I came have already left. Some have come to take their places but we are fewer than on January 1st. Service people make up nearly 85 per cent of the congregation. Parents and friends having sons or daughters coming here, please send us their names and addresses and we will do our best to locate them and encourage them to attend the worship. The building is easily reached from downtown. Take the Punahou-University bus that comes within one and one-half blocks of the house. Worship hours are the

same as on the Mainland. There could not be better cooperation among the members than there is here. At least five races are represented, yet all Christians and all Americans.

D. H. Perkins, 2070 South Grant, Denver, Colorado, May 13: It was my privilege to do the preaching in two meetings in Tennessee recently. At Alamo, nine were baptized and two restored. Clovis Caudle, local preacher, led the singing and helped in many ways to make the meeting a success. Interest and crowds were good throughout the meeting. At the Fuller Avenue church in Dyerburg, fifteen were baptized and two restored. New records were set in attendance. The last night, more people were present than could get inside the building. David Davidson who preaches regularly at Friendship, Tennessee, assisted much as song leader and otherwise. I promised to return to both places, if the Lord permits, in 1956. We baptized a very fine young married man here last Wednesday night. He was reared in a strong Baptist home. When in Denver, you are invited to worship with the church in South Denver, at 2005 South Lincoln Street.

John Bullock, Box 484, Lewisville, Texas, May 21: We are enjoying a very profitable work here at Lewisville. The last two weeks two have been baptized, three restored, and three have been identified as Christians. This congregation contributed \$100 to the storm-stricken areas at Waco, and San Angelo. We also have a part in the "Herald of Truth" program heard on NBC; then over 100 names are receiving a gospel paper sent to them by the brethren here teaching the truth through this medium, besides a general distribution of tracts to the interested ones. Our vacation Bible school date is from June 22-27. Brother John Bannister comes to us for a meeting July 20-29. We are looking forward to a good meeting, and too, we are anticipating record attendance at this series of sermons. Let this announcement serve as an invitation to all who can come and be with us in this special effort to preach Christ. We press forward with renewed zeal and determination, giving the Lord all the glory.

SUNSET ENCAMPMENT AT THORP SPRING

Holland Boring, Jr.

The Sunset Church of Christ, Dallas, Texas, is sponsoring an encampment at Thorp Spring, Texas, June 20-30. Holland Boring, Jr., is the director of this camp, and Brother Wyatt Sawyer, minister of the Church of Christ at Madisonville, Texas, is to be the guest speaker.

This encampment is set up to provide a wholesome retreat for Bible study, crafts, and play for young people from 10 to 18 years of age.

The Sunset Church of Christ is trying to bring up its young people in the knowledge of Christ. We are trying to demonstrate that Christianity is practical; that it can be lived and enjoyed.

Because of the limited facilities at the former Texas Christian University grounds, we are restricting enrollment to approximately seventy-five. This means that we will not be able to reach out beyond the Sunset community.

The Sunset Church plans to make this encampment an annual affair, and by next year we hope to be able to accommodate many more young people.

TO WHOM IT MAY CONCERN:

Alamogordo, New Mexico,
March 26, 1953

This letter will introduce to you Brother Tice Elkins and Sister Elkins. It is our desire to state to any one in particular and to all the brotherhood in general that they are members of the church in Alamogordo. We wish to further state that the reason for their leaving here was the health of Brother Elkins and the doctor's orders.

Brother Elkins needs no introduction to the brotherhood, and he has spent more than fifty years in proclaiming the gospel, and until his broken health forced him to stop he was actively engaged in preaching for the congregation here. He is an able preacher and an excellent teacher of the Bible, sound in doctrine and zealous in the Lord's work. We recommend him to you as such, and know that if God will grant him the health, he will be very useful to you in the work of the church.

Sister Elkins is one of God's own people, and we know that if you learn to know her, you will love her as we do.

We did not like to lose them from our midst, but God knows best. And our prayers go with them always, that God will bless them with health and strength, and crown their every effort in the service of the Master with success.

(Signed) Rollie B. Rankin, Evangelist at Alamogordo; Elder James R. Cooper; Elder E. A. Robison.

Appendix by Tice Elkins:

May 19, 1953

I send this letter to the papers for the sole reason of letting every one know that my health is improving, and that Ma Elkins and I have not transferred our membership to any other place than Alamogordo, nor will we do so until it becomes evident that I cannot return to the high altitude of our home town. It has been our home for twenty-seven years and we will not renounce it nor our membership in the church there until there is no further hope of being well again. Our address will be 4428 Gresham Street, San Diego 3, Calif., until you are notified of a change.

Thanks to God and the-brethren,

TICE ELKINS

NEWPORT NEWS, VIRGINIA

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J. T. McCauley, Sweetwater, Texas, May 11: Four were baptized at Fourth and Elm Sunday. Since December first we have had 87 responses. Forty of this number have been baptized. During this same period contributions have increased more than two hundred twenty-five dollars per week. Bible School attendance has increased around one hundred. Our midweek attendance has doubled. The Lord willing I leave again for the Bible Lands June 8. This time I am conducting a tour. We shall return through Europe.

John T. Smith, 2519 Colgate, Lubbock, Texas, May 11: The Colgate Street church closed a good meeting last evening. Brother Archie L. Waldrum of Palestine, Texas, did the preaching and did it to the entire satisfaction of every member of the congregation. While the results were not as great as in some former meetings, we count it one of the very best meetings which has been conducted here. Four were baptized and one was restored and identified. I have recently assisted the church in Seminole, Texas, in a good meeting. Brother W. H. Neill is the preacher for the church there, and is doing a good work and is highly esteemed by the whole church.

Glenn B. Bishop, O'Donnell, Texas, May 6: My work with the church at O'Donnell will terminate not later than August 1. We have labored with the brethren here for some four years and have enjoyed every minute of it. The church has grown in every phase during these four years, and we are happy to have had a part in it. My successor has not been named yet. The membership here is about 150. They have a very nice building. The church has a new three bedroom home. The salary is eighty dollars per week plus house and utilities. Any one interested in the work here should contact the elders, R. O. Lane, L. D. Parker, and R. O. Miles, Box 481.

St. Pierre H. Hoge, Barnwell, South Carolina, May 15: I moved to Barnwell April 17 to work with the Lord's church here. One was baptized just prior to my moving here and as a result of personal work. Co-operation and love for God are prevalent in this congregation. This is the first time that this group has had a full time minister. Between sixty and eighty attend on Lord's day. Each issue of local weekly newspaper carries a sermon—paid advertisement supported by the church; new song books and a new mimeograph machine have been ordered; private teaching going on each day. As a congregation we want, and as the minister I want, the prayers of the church everywhere that the church might be firmly established in this community and that much good might be done here.

Thornton Crews, Box 411, Cushing, Oklahoma: Yesterday morning, Friday, I baptized a lady just past her eightieth year in this world. She was married just sixty-one years ago. Brother Charles E. Parker of Miami, Oklahoma, closed a good meeting here Sunday May 10th. Two were baptized and two confessed wrongs. I will close my work here one week from tomorrow and will move to Pensacola, Florida, to begin work with the new Bellview congregation the first Lord's day in June. I have bought five acres of land in the environs of that expanding city, and will erect a house on it as soon as we get there. The folks here secured the services of Brother Ted McElroy. He will begin here May 31st. May the Lord bless him in this work and may peace and harmony always prevail among the Lord's people.

D. D. Woody, 127 Oakwood Dr., Baton Rouge 9, Louisiana, May 12: The church here is steadily growing and making progress. Last Lord's day one of our fine young men came forward and confessed wrongs. On the previous Wednesday evening a man was baptized. These fine people are showing a great deal of interest in the Lord's work. Brother Carroll Ellis of Nashville, Tennessee, is to be with us in a series of meetings beginning June 7 and running concurrently with our vacation Bible school. We are expecting much good from these efforts. We hope to begin work on our new building within the next few months. We have one of the nicest and most valuable lots in the city.

Joyce Hendrix, Brandsville, Missouri, May 13: After I have been with the church here about a year the cause is stronger and the people have changed to a more favorable attitude toward the church here. Their future plan is to get a visiting minister to preach for them twice on Lord's days since I did quite a bit of personal work. Will another church who needs a full time minister, write me real soon? I am middle aged and have a wife and five children. These children are helping in associating with others of their own age by inviting them to church. I am a Freed-Hardeman graduate and preach the gospel without compromise. Let me hear from you if you need a preacher now.

Raymond DeSpain, P. O. Box 172, Blanco, Texas, May 11: The church here continues to show increased interest. Two were baptized at the morning service yesterday, and two placed membership the Sunday before. We are planning a Vacation Bible School to begin the first day of June, to continue through June 5th, from 9 to 11 A.M. each day. This is an invitation to all who can be with us. I am to do the preaching in a meeting at Jollyville, Texas, to begin June 7, and continue through June 14. I will be at Dripping Springs June 19-28. All in driving distance of these places are invited to be with us. We will be expecting you. May the Lord bless the efforts of the church everywhere.

ATTENTION, YOUNG PEOPLE!

A. R. Holton

L. E. Cranford, Minister of the University Church of Christ, Nashville, Tennessee, will be in charge of classes for young people at the Blue Ridge Camp Meeting, Blue Ridge, North Carolina, July 18-24. We are very happy to have the services of Brother Cranford in this great meeting. His experience in working with young people qualifies him for the work we have asked him to do in the meeting. Young people should write at once to J. W. Brents, Woodmont Blvd., Nashville, Tennessee.

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Our Departed

SPINKS—Homer G. Spinks, 82, a native of Georgia, died March 30, 1953, in a hospital at Brady, Texas. He had lived in Menard, Texas, 38 years. He made a very real contribution to his community. Five sons and other kinsmen mourn their loss. The funeral service was held at Menard, Texas, with J. H. E. Willman, J. C. Wade, and myself officiating.

WALTER W. LEAMONS

CARROLL—James W. Carroll was born August 8, 1877, at Roanoke, Virginia; died at Ozona, Texas, April 4, 1953. He had lived here in Kimble County a long time. A few years ago, when he was about 70 years old, he was baptized by this writer. Three sons, two daughters and numerous other relatives survive him. After a funeral service in Smith Funeral Home, we laid the body to rest in Junction cemetery on April 5.

Junction, Texas

WALTER W. LEAMONS

JOHNSON—Ollie McLain Johnson, of Newark, Texas, died in the Harris Hospital, Ft. Worth, Texas, February 15, 1953, at the age of 78 years. She was a faithful member of the church of Christ, was baptized at the age of 14 by Brother Elmore, in the Trinity River near the old Harmon crossing (now Eagle Mountain Lake). She is survived by a son, Claud Johnson, of Fort Worth; a granddaughter, Wanzelle Teeters, of Gotebo, Oklahoma; two grandsons, Woodie Haley, Lexington, Oklahoma, and Barton Haley of Oklahoma City, and several great grandchildren; two sisters: Mrs. Maggie Chafin of Sulphur, Oklahoma, and Miss May McLain of Gunter, Texas. Funeral services were held at 10 A.M., Tuesday, February 17, in the Newark church. Ministers Webb Fry and Vernon T. Simpson conducted services. Burial was in Dido cemetery.

Fort Worth, Texas

E. H. BEESON

JORDAN—Funeral services were conducted at the College Street Church of Christ in Junction, Texas, by Brother Harrison Matthews, assisted by Roland Fry, for Brother James Nick Jordan, Jr. He was born in Williamson County near Granger, August 22, 1906, and died March 24, 1953. He moved to Plainview, Hale County, when six weeks old. He married Grace Fisher of Junction February 2, 1928. They lived in the Panhandle of Texas near Plainview and Amarillo for ten years. They moved to San Angelo in 1937; to Kimble county, near Junction, in 1946, where he was engaged in ranching and P.M.A. Field inspector until his death. He was baptized into the church of Christ in October, 1928. He continued as a faithful Christian until his death. He has served as an elder for the church here in Junction for the past five years. Brother Jordan's faithful work with the church will certainly be missed.

Surviving him are his wife, two daughters: Mrs. Lynn Jacoby of Sonora; Mrs. Nancy Hasse of Junction; two grandchildren: Mark Jacoby and Judy Hasse; his mother and father, Mr. and Mrs. J. N. Jordan of Plainview; one sister, Mrs. W. M. Hale; and two brothers, H. B. and R. C. Jordan, all of Amarillo; also seven nieces and nephews.

HAMILTON—On March 23, Brother J. H. Hamilton passed away at the home of a daughter here in Muskogee, at the age of 82 years. He was born July 16, 1870. For sixty-one of those years, he preached the gospel, mostly in Arkansas and Eastern Oklahoma, where he formed many lifelong friendships. For the last thirteen years Brother Hamilton lived in Stigler, Oklahoma. During his fatal illness of some three months, it was my good pleasure to visit with him and hear him speak of his readiness to go to his eternal destiny. With fondness he recalled the part he had in teaching and converting two of today's better-known gospel preachers. During his last illness, one person obeyed the gospel whom Brother Hamilton had been teaching for several months. He was busy to the end. He is survived by his wife of Stigler, Oklahoma; three daughters: Mrs. Bess Sellers, Mrs. Anita Brandon, Mrs. Louise Smith of Muskogee, and Miss Orene Hamilton of New York; and two sons: H. G., of Ada, Oklahoma, and J. H., Jr., of New York. Funeral services were conducted by the writer on March 24, in the building of the West Side church here in Muskogee. Interment was in Memorial Park Cemetery of Muskogee.

EUGENE BREWER

EVANS—Arthur Thomas Evans was born February 14, 1886, at Gallatin, Missouri, and parted this life April 28, 1953. He died of leukemia, a bad heart condition and a brain hemorrhage after an illness of one week. He was married to Miss Augusta Draper in 1910 and they lived in Tishomingo, Oklahoma, all their married life except for a short period spent in Weatherford, Oklahoma. Brother Evans was a pioneer railroad man and worked at that vocation until his retirement in 1946 when he returned to Tishomingo. Besides his good wife he is survived by three sons and a daughter, who are all faithful members and workers in the Lord's church, and seven grandchildren. One of his sons, Sam Evans, is a preacher of the gospel and lives at Chickasha, Oklahoma. Another son, Gene Evans, is our song director, Bible teacher, and a deacon in the church here in Tishomingo. Another son, Arthur D. Evans, lives at Hutchinson, Kansas, and the daughter, Mrs. Harold Wilkinson, lives in Lamesa, Texas. Brother Evans was a very faithful member and an elder of the church here and was loved by the entire town. We all mourn the passing of this great man of faith. Even though he was retired from his railroad work he secured another job and worked diligently in order to help the church he loved financially. Thus another great "soldier of the

cross" passes and we press on with great strength and courage because of his life with us. I assisted Brother George Bailey of Oklahoma City, a close friend of the family, with the funeral services. A quartet from the church at Weatherford furnished the music. It was the most perfect funeral that I have ever attended with every word and scripture fitting the occasion. Interment was in the Tishomingo cemetery.

BOWERS—Robert Lee Bowers, 82, died at Fredericksburg, Texas, April 28, 1953. He was born June 22, 1870, at Augusta, Georgia, and lived here in Kimble County forty-eight years. His wife, six sons, one daughter, and fourteen grandchildren and five great-grandchildren survive him. B. W. Mantooth and I conducted the funeral service here at the Smith Funeral Home.

WALTER W. LEAMONS

Junction, Texas.

A. R. Holton, 145—5th Avenue N, Nashville, Tennessee, May 11: Blue Ridge Camp Meeting, Blue Ridge, North Carolina, July 18-24, is a good creative and spiritual period for a vacation. Write J. W. Brants, Woodmont Blvd., Nashville, Tennessee.

Thomas B. Warren, 1327—14th St., Galena Park, Texas, May 14: I am to leave Galena Park about the 15th of June to take up work with the new Eastridge congregation in Fort Worth. The elders here have, as yet, selected no one to follow me here. Galena Park is a good place to work. I had not even contemplated leaving until the brethren from Eastridge contacted me. The congregation is helping support the work in Louisiana, in New Jersey, in Germany, (all without channelling its money through another congregation), and is willing to support a preacher in a number of meetings in places where the cause of Christ is weak or unknown. Write to the elders here, Box 195, Galena Park, Texas.

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Left to Right: Morgan Harlan, Michio Nagai, James C. Dixon, S. H. Hall, Hugh M. Tiner (President), Joseph W. White (seated), George Pepperdine, E. V. Pullias (Dean), and Wade Ruby.

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1. Joseph W. White, Department Head: Son of the late L. S. White, beloved gospel preacher who originated local church work in the state of Texas. Brother White graduated from Pepperdine in 1940 and has been on the Religion faculty since that time.
2. Hubert G. Derrick, Associate Professor of Religion: Brother Derrick graduated from Abilene Christian College and went on to receive his Master's degree from Baylor University. He has been with Pepperdine College since 1937.
3. James C. Dixon: Brother Dixon is a graduate of Vanderbilt University and Peabody College for Teachers. He has been with Pepperdine College since 1949.
4. William Green, Visiting Professor of Church History: Brother Green is a faculty member of the University of California at Berkeley. He teaches Church History at Pepperdine College during the summer months.
5. S. H. Hall, Lecturer in Religion: Brother Hall is a graduate of David Lipscomb College. He has devoted his entire life to spreading the Word through his evangelistic and ministerial activity. He came to California to retire but found there is no retirement from the service of Christ. He is now devoting his full energies toward preaching the Word in Arcadia and teaching it at Pepperdine.
6. Morgan Harlan, Lecturer in Religion: Brother Harlan has given his life to preaching the Gospel and engaging in personal work. He brings his experience to the classroom of the College, passing it along to the students there. He has been with Pepperdine since 1946.
7. J. M. McCaleb, Lecturer in Oriental Missions, Emeritus: Brother McCaleb gave his life to spreading the Word in Japan and throughout the Orient. In his declining years he returned to the United States and took up residence in Los Angeles where he chose to pass along his life's heritage, gleaned from faithful service in the field, to the students of Pepperdine College. Failing health has forced him from active work, but his influence lives on.
8. E. W. McMillan, Visiting Professor of New Testament Literature: Brother McMillan has been Head of the Bible Department of Abilene Christian College, President of Ibaraki Christian College, and President of Southwestern Christian College. He will join the Religion Faculty at Pepperdine in September.
9. Michio Nagai, Lecturer in Religion and New Testament Greek: Brother Nagai did undergraduate work at Abilene Christian College and completed his degree at Pepperdine. He is working toward his Master's degree at Pepperdine while teaching religion. He has been with the College since 1949.
10. Wade Ruby: Brother Ruby has had many years' of experience as a gospel preacher in California. He has been on the Faculty of Pepperdine College since 1937.

The College was founded in 1937 by Brother George Pepperdine. He invested his entire life's earnings that a Christian college might be established on the growing and expanding West Coast. His work has been fruitful and today the Religion Department of the College stands as a vital factor in the growth of Christianity, not only in California, but the world.

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Austin, Texas, Tuesday, June 9, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Gospel of God

Peter writes, "For the time is come that judgment must begin at the house of God: and if it first begin with us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17). Gospel of God here means the gospel of Christ. God sent his Son into the world to suffer and die for the sins of men; to be buried and raised from the dead, to ascend into heaven to become King of kings and Lord of lords. This is the gospel of Christ or the gospel of God.

"Gospel" means good news. "Gospel of Christ" means good news of Christ. Christ dying for the sins of the whole world is good news. His being raised from the dead is more good news. His resurrection gives assurance of a universal resurrection. His ascension to heaven to intercede for us as our Mediator and Advocate is more good news. So the gospel of Christ signifies a lot of good news.

Before it is personally good news to anyone, it must be received in faith, and its commandments obeyed. It may be contended that the only condition of salvation revealed in the gospel is faith—"it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). But Peter says, "What shall the end be of them that obey not the gospel of God?" He does not ask what will be the end of them that do not believe it. And the apostle Paul says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). In these two passages of scripture we learn that the gospel of Christ is the power of God unto salvation only when it is obeyed.

Concerning this gospel, as to its source, it is the gospel of God; as to its channel, it is the gospel of Christ (Rom. 1:16). As to its purpose, it is the gospel of salvation (Eph. 1:13). As to its nature, it is the gospel of the grace of God (Acts 20:24).

Simplicity of the Gospel

A great many people say the gospel is a mystery. What is wrong with people who say the gospel cannot be understood? Paul says, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4). The god of this world is a substitute for the God of heaven. The world is full of them.

Anything that gets between man and God, and obscures the truth, is a god of this world.

The gospel of Christ, which is the power of God unto salvation, in its practical aspects is simple. This was demonstrated on the day of Pentecost when it was first preached. Three thousand people, who were not familiar with the gospel, heard it one time and obeyed it. It was certainly plain to them.

The gospel must have been simple to the people of Samaria. They had no knowledge of it when Philip went to that city and preached Christ unto them. They believed Philip's preaching and were baptized. The Ethiopian eunuch was confused as to the meaning of the fifty-third chapter of Isaiah, and requested Philip to explain it to him. Philip commenced at the same scripture, and preached unto him Jesus. The eunuch forthwith requested baptism. The gospel must be something simple when the uninformed can hear it one time and learn enough about it to obey it and be saved. We repeat with emphasis, that the gospel in its application to man is something simple.

5842 Monticello, Dallas, Texas.

God's Generosity

Hoyt Bailey

The memory selection suggested for our lesson is that given by Jesus Christ in which he says: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). And the lesson text says: "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle and saith unto them: Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward: Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that

were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the Goodman of the house, saying, These last have wrought but one hour, and thou has made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen" (Matt. 20:1-16).

We note that "an householder" was the head of a family. "A penny" was a "shilling," or a silver Roman coin called "the denarius." "The marketplace" was the place where men and masters met for bargaining, and the "steward" was the one who served as manager or overseer of the work. He was the agent who acted for the householder.

Jesus said: "The kingdom of heaven is like unto a man that is a householder"; that is, some of the things which happen in the kingdom of heaven are parallel to the case of the householder. The kingdom of heaven is the church of Christ. This parable is closely connected with our Lord's remarks in describing the rewards of the kingdom, and it may have been intended to convey a mild rebuke, or at least a gentle warning to Peter who had asked, "What then shall we have?" This parable should be held in strict connection with the circumstances in which it was originally spoken. When the rich young man turned away sorrowful, our Lord, sympathizing with the severity of his temptation, said, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Peter, seeing that he appreciated the difficulty of giving up property and detaching one's self from the world, suggests that those who overcome that difficulty are peculiarly meritorious. Peter says: "Behold, we have left all, and followed thee; what shall we have therefore?" But in so speaking, Peter revealed precisely that disposition which most thoroughly vitiates all service for Christ—the disposition to bargain, to work for a clearly defined reward, and not for the sake of the work itself, and in generous faith in the justice and liberality of the master. It is obvious that the parable directs attention to the fact that in estimating the value of work, we must take into consideration, not only the time we have spent upon it or the amount accomplished, but the motive that has entered into it. An hour of trustful, loving service is of greater value to God than a lifetime of calculating industry and self-deceiving zeal. God regards the unnoticed worker, who feels he is doing little, the one who regrets that he cannot do more, but who is assured that the Master he serves is well worth serving.

The Jews divided the days into twelve equal parts. The day in Palestine at longest consisted of fourteen European hours and twelve minutes, and at shortest, of nine hours and forty-eight minutes, so that the difference between the longest and shortest division of the so-called Jewish "hour" was twenty-two minutes. It is usual to consider the Hebrew day as lasting from 6 a.m. to 6 p.m., the sixth hour corresponding to our noon, the first hour being 7 o'clock and the third 9 a.m. The four periods mentioned in the parable are quarters of the working day, in which a proportional part of the day's wages might be earned.

Let us note the general scope of this parable, and not lay too much stress upon details. The explanation of this difficult parable has greatly exercised the minds of commentators in all ages of the church. Two brief expositions are here presented for consideration. The first considers it as of individual application—the call of God coming to the soul at different ages of life. Thus the householder is God, the marketplace the world, the vineyard the church, the labor-

ers are men who have to do their work therein, the steward is Christ, who superintends and rewards the faithful workers. The hours of the day represent the various periods of men's life in which they hear the gospel and are converted to Jesus Christ. Some, at the first hour—so soon as they reach the age of accountability, some at the third hour—before youth passes, others at mid-day, in full maturity; others at the ninth hour when old age is creeping on them; and lastly others obey the call only at the eleventh hour, when they are fast approaching death. And all who have labored at all without regard to the length of service, receive eternal life, which in a general sense is the same for all.

The other exposition of the parable allows the proper importance to be given to the details of the parable. The only one that does this is that which gives a national, not simply an individual, bearing to the parable. According to this exposition, it applies to the calling of the Jews and the Gentiles, though there are still particulars which do not entirely or without some violence suit the application. The "penny" which all receive is the favor of God, the privileges that crown and reward the citizens of his kingdom. God's ancient people were first called to work in his vineyard. The various hours of the day cannot be accurately explained. Many follow Gregory in defining the first hour as extending from Adam to Noah, the third from Noah to Abraham, the sixth from Abraham to Moses, the ninth from Moses to the coming of Christ, the eleventh from the coming of Christ to the end of the world. During all the day, up to the eleventh hour, the call was confined to the Jews and their progenitors; in the eleventh hour the Gentiles are called, and, accepting the call, receive the same privileges as the Jews.

It is better to forego attempts to interpret the various hours and the various sets of laborers definitely, except to observe that the first called, with whom a covenant was made, plainly represents the Jews, the people called under the covenant of works, who were to be rewarded according to their service; the other workers are not paid stipulated wages; they receive reward of grace in accordance with God's appointment. That the Jews murmured at the admission of the Gentiles into the kingdom of God and the Father's favor, we are taught in many places. In Acts 13:46, 47, the Jews are filled with envy that the word should be spoken to and accepted by the heathen. From 1 Thess. 2:16, we learn that the Jews forbade Paul and his fellow-apostles "to speak to the Gentiles, that they might be saved."

Our Lord looked forward to and prepared his disciples for this envious and ungenerous behavior, as he continually taught that the gospel is for all men everywhere, confined to no people or country, but is to be made as accessible as the air of heaven or the light of the sun. These Gentiles are the last in time, but by their willing service and obedience in the faith are made first; while God's ancient people, once the first, became, by their jealousy and hatred of others, the last. This momentous change in the relation of the peculiar people to the rest of the world was thus foretold and prepared for. Though virtually all the Jews were called, yet but a small remnant will accept the gospel.

There is work to be done in winning the world for Christ, and in training the church that its fruit may be brought forth in abundance. For this work our Lord re-

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quires laborers. Christ's servants are not to be satisfied with merely receiving his grace, because his grace is given for the express purpose of its being used in his service. Christ calls individuals that they may serve him. The Jews believed themselves secure in rejecting Christ. They overlooked the conditions of their promises. They missed the lessons of their history. They filled up the measure of their iniquity in rejecting Christ. The Jews rejected Christ in person, and they rejected his gospel offer of salvation. Christ rejected the Jews after their rejection of him.

Every child of God should consider the lesson of the marketplace. God is ready for every sinner regardless of his age or station in life to be converted from sin to his service. Everyone who enters the Lord's service should do so with the consciousness that he must grow into a useful servant. Those who continue to stand idle respecting spiritual things are not doing so because there is not plenty of work in the Lord's church or vineyard. The gospel of Christ continues to call men into the service of Christ, but men will not heed the call. The loud noise and bustle of the world drown the call of the gospel. Men's deafness to the gospel is wilful; though the call comes again and again, they will not heed. It often happens that the gospel call is unheeded to the end. However, in some instances, the thoughtless are roused to repentance. Yet, alas! even in so-called Christian countries there are many millions who are brought up among evil surroundings, in all the misery of godless training and wicked examples, without instruction in righteousness, and without appropriating the means provided in God's grace for salvation, of whom, if they were asked why they are not serving God, they might reply: "No man hath hired us." Though the householder calls, he calls by means of those who are to serve him. God did not call individuals to be saved apart from Christ. All are taught to believe in Christ or perish. Those who reject Christ cannot be saved, but they will die in their sins (Jno. 8:21-24). Those who die in their sins cannot go where Jesus is. Christ chose men, the apostles, to begin the preaching of his gospel after his church was established. But the apostles were only servants to bear the words of salvation to the lost of earth. Their being saved was always conditioned upon their obedience to the gospel of Christ. None can hope to be saved now who reject the gospel.

Christ is the Steward, as a Son over his own house (Heb. 3:6). All power is given unto Christ, and it is Christ who will say to the redeemed: "Come, ye blessed of my Father; inherit the kingdom prepared for you." All the blessed of God will be admitted into his home for the blessed. That vision of love and glory will fill every heart with unutterable gladness; the saints will be changed into the same image from glory to glory, drawn even nearer, received into an ever-closer nearness, and ever-deepening blessedness, increasing in proportion to the powers, the love, the fervor, the devotion of each glorified spirit. All the faithful ones will receive the blessed promise—eternal life.

Irving, Texas.

I Don't Want To Be A Pastor!

Bob Craig

We hear much nowadays accusing preachers of acting as pastors. The "pastor" system, it is called. In many cases we find this to be a just accusation. Some preachers among us seemingly "desire the office of a bishop (pastor)." My reason for saying this is because of their attitude toward the selection of elders (pastors). They try all the old schemes, and devise some new ones, to get out of selecting elders. Many and long have been the controversies concerning the eldership and far be it from me to introduce the subject again, but there are some things we need to think about in

connection with the eldership; and in considering those things we will see why a church needs pastors and not a pastor; and why so many congregations are using a preacher as a pastor.

1. The scriptural organization of the church of the Lord is elders and deacons; that is, as far as officers are concerned.
2. The Lord intended for the church to have some kind of leadership and that leadership was to be in the form of elders. "Feed the church of the Lord" (Acts 20:28). "Taking the oversight thereof" (1 Peter 5:2).
3. The church without elders is as a flock of sheep without a shepherd.
4. Without elders we have no one "to watch for our souls" (Heb. 13:17), for this is the obligation of the elders.
5. The Lord gave a perfect set of qualifications for the eldership. No man can live up to them perfectly, unless he is a perfect man. I have heard men say, "I can disqualify any man you suggest for the eldership." This is a wrong attitude, first of all, but secondly we need to think a little about the situation. The Lord also gave a perfect law for Christians to live by (Jas. 1:25). What one of us lives up to the law perfectly? (1 John 1:8-10). So, "I can disqualify men and women for Christianity just as fast as you may call their names." Does that mean there can be no Christians?
6. The church of the first century had elders in just a little while; why can't we?

Article after article has been written in connection with the eldership on qualifications, duties, number of wives, number of children, married or single, etc., but I think it is time we, as preachers, and the membership of the church as a whole, were a little more fully instructed in the duties and "works of an evangelist." Many preachers, ignorantly or wilfully, are doing the work of elders. Many of them are young, inexperienced, unmarried, childless; but the people are willing to accept them to do the work of elders. Make a "pastor" out of them. Why do we draw such a strict line with whom we can use in the settled men of the congregation and have NO line drawn at all when it comes to turning everything over to the young preacher, or the old one either, as the case may be? Many people have the idea that the preacher is the one "who watches in behalf of our souls." Or that the preacher should have the oversight of the congregation, its teaching program, its evangelistic program, its building program; just about everything under the sun is turned over to the preacher, regardless of his qualifications and regardless of the fact that they are creating, aiding and abetting, "the pastor system."

Preachers are at fault as much as anyone else. They are afraid to preach on the subject. Afraid someone will think they are trying to get out of something. Afraid they'll displease someone. It seems to me like preachers are going more and more to the idea that they must please everyone, and in so doing are straying from the Scriptures and are not pleasing God. "Shall we please God or man?" Many preachers are willing to accept these responsibilities; in fact, in many instances, the preacher seeks after this kind of authority, and sometimes even takes it from others, who are probably more fitted for it. I find preachers who are ready, willing, and anxious to plan every step in the church program and then, personally carry it through to completion, or sometimes, failure. They become the counselor for the young people, for the old, for those who need a psychiatrist, for those who have marriage difficulties, for the care of babies and the raising of children; they become errand boys, taxi drivers for the members, housekeepers, yard tenders, hand holders; they do all the preaching, the teaching, make all the contacts, do all the visiting of the sick, the erring members, the new-born babes in Christ, those who are not members; they become the publicity department of the church

and the public relations man, etc. Many are the preachers among us who are anxious to do all these things. There are several objections to this:

First: there is no man under the sun who has the wisdom or the ability to be and do all the suggested things. Now, perhaps you know one. I don't. Second: it is detrimental to the congregation for which you labor. It is taking the work that should be theirs. It destroys the very structure upon which the church is built; that is, that the members, all working together, go to make up the perfect body of Christ. Third: all of those things are not the "work of the evangelist" in the first place.

Well, you may be thinking, if he doesn't like what he's doing or what he's called on to do, why doesn't he get out of it? That wouldn't solve what I'm talking about. We have a situation in the churches of our Lord that needs to be remedied. Preachers need to start doing what they're supposed to do, preaching the gospel, and let the elders and the members of the congregation start doing what they're supposed to. Preachers need to quit hindering the selection of elders with every silly little whim they may think of. They need to start helping in the selection, instead of holding back in the selection of good men to the eldership. Now don't get the idea that I think we ought to select any and all kinds of men as elders. That isn't what I believe, neither do I advocate any such thing. But a lot of men are idle; good men, highly qualified men, not perfect, but highly qualified men, because we have a group of preachers who evidently don't want elders. They "desire the office" for themselves.

Now as long as I am working in my present capacity, that of a gospel preacher, I do not want the duties of an elder thrust upon me. There are several reasons and they have already been suggested. I am not wise enough, by myself, to decide what is best for a congregation of people. I can help. I can advise. But my wisdom alone is not sufficient to direct the affairs of a congregation. Neither is my ability of such nature, whereby I could shoulder that responsibility. God recognized that there was wisdom and strength (and safety) in numbers, therefore the Bible teaches a plurality of elders. I don't want to be THE pastor!

But what is the work of an evangelist? We can use the elimination system to arrive at the answer to that question. First of all we need to look into the Bible and find out what the duties of elders are. We'll find in our search that the elder is to be the shepherd of the flock (Acts 20:28). He is to watch for false teachers (Acts 20:31). He is to be a ruler of the congregation (Heb. 13:7). He is to set the proper example. He is to watch in behalf of our souls (Heb. 13:17). He is to have the oversight (Acts 20:28-1 Peter 5:2). Perhaps other things. But then, what is the duty of the deacon? Why the deacon is just what the name implies. He is a servant. He is to relieve the elders in any way they see fit to delegate duties to him. But what are the duties of the membership as a whole? Right here another article could be written, but we'll notice a few of the things the membership must be doing: They must teach (Matt. 28:20; Heb. 5:12). They must set a proper example (Matt. 5:16; 2 Peter 3:11-14). They must bear one another's burdens (Gal. 6:2). They must pray one for the other (Jas. 5:16). They must feed the hungry, give drink to the thirsty, care for strangers, clothe the naked, visit the sick, care for the persecuted saints in prison (Matt. 25). They must care for the orphans and widows. (This is directed to the individual, not the church as a whole. Please read the scripture: Jas. 1:27). Perhaps other things. What then, are the duties, the work of an evangelist? Read all of 1 and 2 Timothy. There we have instructions to the preacher (2 Tim. 2:11), the man of God (2 Tim. 3:17), the servant of the Lord (2 Tim. 2:24), the minister of Jesus Christ (1 Tim. 4:6), the evangelist (2 Tim. 4:1-5). All these terms are used in reference to the

same person. And that person is what is commonly called the preacher today. You will notice that the specific job of the preacher, the evangelist, is to preach the word. Paul tells Timothy to give himself to study, to meditation, to preaching. His preaching is to include reproving, rebuking, and exhortation. He is to preach the word, the truth, the gospel.

Go back and study the Scriptures given. When we boil it all down and come to the proper conclusion, the preacher's definite task, consists ONLY of preaching the word. Preaching, of course, includes the preparation that necessarily goes with it. When we suggest that a preacher's work is only to preach, we are not suggesting just a Sunday job. Not by any means. We are to preach as we have opportunity and we need to be helpful in the making of opportunities. When a preacher is preaching as he should, he has a full-time job; a full-time responsibility. We remember that even the apostles taught that their most important work was preaching. There were others just as able, or perhaps more so, to serve tables, or to do the menial tasks preachers are sometimes called on to perform.

Preacher friends, let's give the responsibility of each individual member back to him. Let's let the elders do what they're fitted and selected for. Let's let the deacons take care of whatever the elders have in mind for them. Let's insist more strongly than ever that every individual Christian accept his part of the responsibility for the carrying on of the work of the Lord. Let's not usurp authority that God has not given us. Let's not take the jobs that will relieve people who are able to do those jobs.

Let me make this clear. I am not saying that the preacher is not supposed to visit the sick, clothe the naked, feed the hungry, provide for the orphans and widows. He has exactly the same responsibility toward them that everyone else in the congregation has. But you haven't hired him to do those things. He does them because he's a Christian. The same reason for the same reason you should be doing them also.

Elders, deacons, members, don't allow your preacher to spend his time in doing all the tasks you can perhaps perform better than he. Put him to work preaching the gospel. That's his job and if he does it like he should, that's all he'll have time for. Souls are being lost because the preacher doesn't have time to preach to them. Opportunities are being by-passed because the preacher is trying to do the elders' work; being a pastor. Let's all learn what the Lord expects of us, what our job is, what we're fitted for, and then with the qualifications we have let's all begin to work together to get that great job done. "Behold the field is already white unto harvest, but the laborers indeed are few."

Bay City, Texas.

New Policy In Children's Home

ARTICLE ONE

F. E. Hayes

One day before Christmas the little daughter of a famous American novelist was taking a car ride with her mother. They passed by a large orphan home.

"That's a place where little girls and boys live who haven't any fathers and mothers," the mother said. "Would you like to go some day and see them and take them something nice for their Christmas?"

The little girl looked hard at the building and the few children playing outside in the cold. "Yes, I'd like to do that," she said.

"What would you like to take them?" her mother asked.

The little girl pursed her mouth and said, thoughtfully:

"I think I'd like to take them some fathers and mothers."

For several generations, Christian parents have helped support children's homes operated by Christians. They have been generous. The homes have expanded. But a chance to do greater service has been pointed out recently in an article in the Tipton, Oklahoma, *Home Messenger*.

On the back cover of the paper, the management requests volunteer homes for foster care of children. Superintendent Byron Fullerton asks: "How many Christian homes could and would take a child or children?"

It has not been clear to Christian homes that they could find a child to whom they might give care, right in their own Christian orphan homes. Now Brother Fullerton, in an admirable statement, explains that the homes are in position to provide such children and that doing so will serve two purposes: one, giving real homes to deserving children, and,

A.C.C. Graduate To Go To France

Brother Claxton E. Wilson, a 1952 mid-term graduate of Abilene Christian College, has agreed to go to France to assist the workers already on that field, and he hopes to sail about the middle of September with the Maurice Hall

Family. Brother Wilson is 32 years old, and has a wife and two small children, six and three years old. He has been preaching since graduation, for the church at Woodson, Texas.

This decision came so suddenly that there has not been time for anyone to arrange all the practical details of such a move, and the Broadway congregation in Houston, which is responsible for Brother Melvin Anderson's support in the north of France, is trying to help this young man all it can. His needs are threefold in nature:

1. A congregation here in the states to be responsible for him, and to assist by assuming responsibility with the French government.

2. Emergency support during the interim period from June 1 to September 15. (This should be at least \$300.00 per month, and although Broadway is very heavily burdened, it will provide \$100.00 per month of this amount until September 15).

3. Permanent support after he reaches France, and funds to get him, his family, and his household goods on the field.

The Broadway congregation will be glad to send a representative to discuss the practical problems involved with any congregation that would be interested in assuming responsibility for Brother Wilson's work in France, since we are familiar with many of the problems. We will also be happy to do all we can to assist any such congregation in any way possible either before or after Brother Wilson sails.

Any congregation or individual wishing to assist Brother Wilson in the matter of support during this interim period may send funds direct to him at Woodson, Texas, for the time being, or since he may move from that place before many weeks, they may address such funds in our care, and we will see that same are transmitted to him.—C. W. Whitaker, R. B. Deason, Paul Durham, T. B. Stephenson, Noble Williams, Elders; James B. Scott, Minister, Broadway Church of Christ, 2414 Broadway Boulevard, Houston 12, Texas.



C. E. Wilson and Family

two, making room for others who are pleading for admission into the institution.

What makes his plea especially poignant to those who know both sides of the story is that there are actually more Christian parents wanting such children than there are children to provide. We have on one side hundreds of Christian homes anxious to care for children. On the other side we have Christian children's homes eager to supply them. The problem is to get them together.

It is a more acute problem now than ever before. Dependent children of today are different from those cared for fifty and one hundred years ago. In the past, many needy children were really orphans. Now only a small percent are. They are, instead, the confused and heartsick products of broken homes. Their parents fought. The children lost.

The actual orphan many times could remember the security and love of a normal home. His parents, loving each other and him, were emotionally stable. Despite their death, he knew how to trust adults.

But today's dependents, puzzled by the tensions of a broken home, present a more touching picture. They have lost faith in adults. They need a medicine which only individual love and attention can fully provide.

The management of Tipton Home believes that a Christian institution is far better for these children than a wrecked home which no longer wants them. But it knows that a good Christian, private home is a better place than the best institution on earth. Modern authorities on child welfare agree.

Some have wondered whether we might so decrease our children in the homes that it would make it unprofitable to maintain the homes any longer. On that point, W. B. Richter, Superintendent of Tennessee Orphan Home, says: "We are continually receiving requests to help more children, but until more room is provided we are helpless to take them."

This means, brethren, that as quickly as we can place all suitable children in the private Christian homes, we can open the door to hundreds of others who need our help. It takes little thought to see what that means: twice as many children getting the love and care they need, twice as many children getting Bible training from Christians.

This is a task that cannot be taken care of by writing checks and sending groceries and clothes. This need is too deep to be filled from the deepest pocket. Only the Christian heart, hungry to share its blessings, can meet this challenge.

Brethren, our homes are ready as never before to help Christian parents find children. We know that hundreds of frustrated Christian parents are looking for them. Let's get these two groups together—for the glory of God.

Claiborne To Florida Christian College

James R. Cope

Winford Claiborne, native of Portland, Tennessee, will join the teaching forces of Florida Christian College in September. His work will be primarily in the field of Christian Evidences. Brother Claiborne is a graduate of Freed-Hardeman College and holds both B.A. and M.A. degrees from Murray State College. For three years he taught in the high school at Benton, Kentucky, and in Georgia Christian Institute for one year. He began teaching in 1943, and has worked with churches in Niles, Michigan, and Lynn Grove, Kentucky. His latest work has been with the Dasher church, near Valdosta, Georgia.

We believe that the addition of Brother Claiborne to our faculty is a definite asset to the work Florida Christian College seeks to do. His particular interest lies in the field wherein he will teach. His coming our way is but another step in making Florida Christian College a genuine "friend to youth."

Studies In Galatians (No. 15)

R. C. Bell

"If ye bite and devour one another, take heed that ye be not consumed one of another" (5:15). The Galatians had ceased "running well" and were biting and devouring each other as a result, apparently, of their having "fallen away from grace" into legalism. Paul, who knew from his own least how loveless, bitter, and cruel the legalistic mind could be, and who wrote, "The power of sin is the law" (1 Cor. 15:56), warned, "Take heed that ye be not consumed one of another"; and advised, "Walk by the Spirit, and ye shall not fulfil the lusts of the flesh." This declension of the Galatians refutes the theory that the addition of the legal principle increases the power of the gospel to make superior Christians.

The Galatian Heresy

As an antidote for a righteousness of their own according to the law unto which the Galatians were sinking, Paul prescribes in this epistle pure, complete Christianity, which comes to a climax and focus "in the power of the Holy Spirit." God the Father planned Christianity before the foundation of the world, and worked toward its realization some 4000 years after he created Adam, before God the Son became man in order to add the human element; after this, God the Spirit, fulfilling Christ's promise to his apostle, "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8), with a burst of power on Pentecost brought it to perfection as the divine instrument redemption. Christianity is, therefore, the grand total of the combined workings of God in these three aspects. God is for, Christ is with (Immanuel), and the Spirit is in Christians.

God the Spirit through Peter on Pentecost preached perfect Christianity for the first time, promising pardon and that he himself would dwell in Christians as his temple. Under Paul's preaching, the Galatians accepted this same Christianity in its entirety, but were persuaded later that they did not need it all. Consequently, they substituted a dead religion of the flesh for the spiritual, crucial, crowning part of living Christianity. Christianity thus devitalized and shorn of its power to save men from the practice of sin is not the religion that God created. It is the fatally perverted gospel that aroused Paul to his depths and led him, "being moved by the Holy Spirit," to write a dateless, "living and active" book, which could bless all men for all time.

It is significant that Paul, who had led the Galatians out of heathenism into Christianity, nowhere in this book feels the need to prove that Christians possess the Holy Spirit, but takes for granted that the Galatians knew the Spirit indwelt them. In 3:2, he asks, "Received ye the Spirit by the works of law, or by the hearing of faith?" In 4:6, he reminds them that "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Now, in 5:18, he admonishes, "If (since) ye are led by the Spirit, ye are not under the law," and closes the chapter with, "If we live by the Spirit, by the Spirit let us also walk." Paul could not see how the Galatians, who still believed that in Christianity justification was graciously given, could be, concerning their sanctification, so foolish and inconsistent as to supplant the climactic, character-forming portion of Christianity, in which God personally contacts, vitalizes and renews man's fallen spirit, with the "weak and beggarly" fleshly religion of human merit.

What wonder that Paul is "again in travail" for his Galatians? They must be saved from deadly heresy! He insists that Christianity, being an indivisible, must be accepted either all, or none; that to think they do not need in their stern struggle against "the flesh" to be "strengthened with power through his Spirit in the inward man" (Eph. 3:16),

is to challenge the wisdom and integrity of God, who fashioned Christianity; and that to refuse the deep, inner workings of the Spirit is to counteract the whole of Christianity.

Does Paul really teach all this? It behooves us, by reading the Bible honestly, to find out. It will be well, if new wine bursts old skins. But we do not understand everything. Are we required to do so? Will Christianity fail to work unless we know all of its infinite workings! When we understand how Satan works in man's flesh, probably we can understand better how the Holy Spirit, without overriding man's will and depersonalizing him, works in his spirit.

Flesh Versus Spirit

Having discussed uncharitableness as one way of abusing Christian liberty, Paul proceeds in the last of Gal. 5 to discuss uncleanness as another way. "The flesh" is not merely the human body. Bodiless angels have committed some of the sins listed here in Paul's "works of the flesh." As Adam, before he sinned, and Christ prove, flesh itself is not sinful. Satan makes his attack on men through their flesh. When they yield, he makes the flesh the seat of further operations against the whole man, "spirit and soul and body." "The flesh" is man's fallen, sub-human nature, with its inbred sin. Individual man, with his nature maimed and his flesh already invaded by the enemy, is doomed in this unequal struggle unless he gets divine support. And Christianity, all of it, is this imperative divine support. Blind and foolish indeed, ignorant of himself, of Satan, and of God, is he who dares this warfare without putting "on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

The responsibility of Christians is to make the ideal crucifixion of their flesh a reality in their lives. They are not promised exemption from temptations of the flesh, but that, seeing they are not under law, but grace, superhuman aid shall be supplied according to their need (See 1 Cor. 10:13), thus assuring victory over "the flesh." Probably, if we Christians could but realize how miserably we fail to live up to Christian standards, we would not be flesh-sufficient and self-righteous. When we realize what it means really to love our brethren as ourselves and to fulfil the lofty requirements of love as defined by Christ, Paul and John; realize how unruly our tongues, how envious (not to mention our secret joy at the setback of a rival) of the success of others, how touchy of our "rights," reputation and position; and realize, finally, how self-centered we actually are, lifted up when praised and honored, cast down when slighted and set aside, and how little we really love and care for others. When we realize that all of this, and more, is of the flesh, which is ideally dead, is it not time to ask ourselves whether or not we have "fallen away from grace" into the flesh and legalism, trying to lift ourselves by our own boot straps.

Books That Should Be in Every Home

Commentary on First Thessalonians to Philemon	
by J. W. Shepherd	2.50
The Bible, Book by Book, by J. B. Tidwell, giving Analyses, Outlines and Notes on every book of the Bible. A popular guide to Bible study in secondary schools and colleges	
	2.50
The Expositor's Greek Testament, 5 volumes, complete Greek Text by seventeen noted scholars	
	25.00
Commentary on Matthew and Mark	
by J. W. McGarvey	3.00
Handfuls on Purpose, an immense fund of expository outlines, select Bible readings, short scripture studies, etc., 13 volumes	
	30.00

FIRM FOUNDATION PUBLISHING HOUSE
Box 77 Austin, Texas

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

An Eloquent Preacher Mistaken About Baptism

Many God-fearing, Bible-believing persons have been mistaken about baptism. One of the first of these was Apollos of Alexandria. He was an eloquent man, a man mighty in the Scriptures. Also he was "instructed in the way of the Lord," and was "fervent in the spirit." He "spoke and taught diligently the things of the Lord," but he was mistaken about baptism (Acts 18:25).

He knew only the baptism of John the baptizer, and had not learned of the baptism into Christ. Paul explains that John baptized "with a baptism of repentance" telling the people that they should believe on the one who was to come after John; that is, "on Christ Jesus." Apollos was living up to the best light that he had. He was telling people to be baptized, but he didn't know the baptism into Christ "unto the remission of sins" (Acts 2:38), "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

He and those whom he taught in Ephesus had been immersed or baptized, but without a proper understanding of the act. Their immersion had not been "into the name of the Father, and of the Son, and of the Holy Spirit." What should they do? What should honest believers in Christ do today when they find out that they have not completely conformed to the teaching of Christ in this regard? Should Apollos become offended when Aquila and Priscilla bring

this matter to his attention? Should he shrug his shoulders and say that "baptism doesn't make any difference anyway?"

Of course not. Aquila and Priscilla took him aside and "taught him the way of the Lord more perfectly." He accepted their teaching humbly. Later Paul taught twelve disciples at Ephesus who had learned only "John's baptism" and they "were baptized in the name of the Lord Jesus" (Acts 19:5).

It is just that simple. Study the book of Acts closely and see if you have obeyed the command to believers in Christ to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38). Goodspeed translates the last phrase "in order to have your sins forgiven." If you have not done this then don't hesitate to make sure that you have obeyed the Lord in this respect. Baptism is not a church ordinance or command. It is a command of the Lord Jesus Christ. It is a personal matter. Who baptizes you is not important, but the important thing is that you are "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection . . ." (Rom. 6:4, 5).

If you are not certain you have been scripturally baptized, we urge you to follow the example of Apollos and the twelve disciples at Ephesus who were immersed the second time to be sure that they did exactly what Jesus wanted done. Any command of Jesus is important.

B. L. WHITE PLANS TO PREACH IN NORTHWEST; NEEDS HELP

Claude A. Guild

Brother B. L. White, evangelist, plans to move to Portland, Oregon, to the Southeast congregation. This congregation is young and small, however, they are willing to support Brother White with a place to live and fifty dollars a week. He needs more support than this.

We would like to find a church that would be willing to do some missionary work. Brother White is a sound and able gospel preacher. Brother A. G. Hobbs recently conducted a meeting with the Southeast congregation, and recommends it wholeheartedly.

There are 750,000 people in the greater Portland area, and only five small congregations. Please take an interest in this worthy work and able man, at least to the extent of \$100 a month.

Write Brother White, 1503 N. E. 37th Street, Fort Worth, Texas, or the Church of Christ in Riverside, 2701 E. Belknap Street, Fort Worth, Texas.

CATHOLIC BISHOP IN SAARBRUECKEN SPEAKS OUT AGAINST RELIGIOUS FREEDOM

Otis Gatewood

A few weeks ago we announced to the brotherhood that our broadcast on Radio Saarbruecken had been stopped through the influence of the Catholic church. We thought for a time that perhaps through government channels in Saarland that we would be able to continue with our broadcast. But now that is hopeless. The government officials have backed the Catholic church in stopping our program.

A short time ago I received a very nice letter from one of the radio officials who has been helping us. He told about

a conversation with a Catholic bishop that is quite revealing about the way the Catholic church feels about religious freedom. Some of the letter reads as follows:

"I had a long conversation in the presence of the secretary general of Radio Saarbruecken with the Catholic bishop. Just to see the reaction I said to the bishop that your feature would continue pretty soon. He was furious and we had a big debate on the topic. He said that he believed in the truth of the only God and that he was convinced that the only way to God was to go through the Catholic church. And this conviction obliged them to prevent other religious groups from action. As a father would control the books he would give to his children to prevent them from bad influence, so he was to intervene that none of his religious children could be influenced by bad and other than Catholic influence. He admitted not to have heard any of your programs but that the Prior of the Abbey of Tholey had listened to them and had stamped them as 'balivernes et choses qu'il ne faut pas dire' (commonplace and things not to be said)."

There you have it in black and white. The Catholic church, if they have the power, would deny to all others the right to worship as they please. Communism is no worse in this respect. The program that we gave that they objected to so severely was the "Authority of the Word of God" showing that we should accept the word of the Lord as authority in religion. Such preaching is branded as "commonplace and things not to be said." That is how much respect the Catholic church has for the Bible. Beware of what will happen in America if the Catholic church gains political power. With such an attitude it is easy to understand why our brethren have had so many difficulties in Italy.

Frankfurt a. M., Germany

EDITORIAL

G. H. P. SHOWALTER, Editor

FORTY-SEVEN YEAR OLD ARTICLE
WHAT IS BAPTISM?

There has fallen into my possession a copy of the "Bible Student" bearing the date of March 1, 1906, Vol. 3, No. 9, published at Gunter, Texas. The "Bible Student" was a five-column, 13 em slug, 8 pt. hand set type, size 13x20 and was published weekly, all of which goes to indicate plenty of interest and lots of work. Moreover, the 20 18-inch columns of printed matter constitute some of the finest essays on the great themes of the gospel. A. C. Huff and E. A. Bedichek were the editors and publishers, with a staff of four Associate Editors: W. A. Schultz, A. Alsup, G. A. W. Fleming, U. G. Wilkinson; also four Field Editors: W. K. Rose, W. P. Skaggs, D. D. Rose, L. M. Vaughn. Of these ten, only three I believe, linger on the shores of time. The rest have gone to be with Christ, which, Paul says, "is very far better." Very few of the numerous other preachers whose names appear on the Student's pages are still with us. On page one, appears an article from the pen of the late Brother J. W. Denton who for many years was a contributor to the Firm Foundation, and whose articles were always clear, incisive, forceful and convincing on the great themes of the gospel. Many of our older readers who knew Brother Denton will find special pleasure in reading this 47-year-old article on "Baptism," which we herewith reproduce:

"Baptism" is a noun; baptize is a verb. Verbs express action; nouns name things; adverbs express manner or modes.

"Baptism," being a noun, is the name of the action expressed by the verb "baptize." The whole is equal to the sum of its parts. Hence, the sum of the parts are equal to the whole. If the verb "baptize" is equivalent to "sprinkle," "pour," and "immerse," then "sprinkle," "pour," and "immerse" are equal to "baptize." Hence, "baptized" would stand as the sum of the whole, while "sprinkle," "pour," and "immerse" constitute the parts of the whole or sum. It follows, therefore, that no one could say he was baptized unless he had all the parts that it takes to constitute the whole, or baptism. If "baptize," a verb of action, carries with it the idea of sprinkle, pour and immerse, it follows, then, that one word can convey the idea of three separate and distinct acts at the same time; and while each act differs from the other, yet each one is right. Any school boy can see the fallacy of the reasoning. First, there never was a word that conveyed the idea of three distinct acts pertaining to the same thing, and each act be right.

To illustrate: Here is a Methodist preacher. He has five converts to baptize. He sprinkles water on two of them and tells them they are baptized. He pours water on two of them and tells them they are baptized. He then immerses one of them and tells him he is baptized. Now look at this thing—look at it straight in the face. He sprinkled water on two of them, and told them: "I baptize you"; hence says: "This is baptism." Next, he pours water on two of them and says:

"I baptize you." All know the last act differs from the first. If the first act was baptizing, the last act differs from the first; hence, differs from baptizing. That which differs from baptizing cannot be baptizing, can it? You say: "No, of course not." Is not the act performed the baptizing? You say: "Yes." Did you not perform a different act the second time to what you did at the first? You must answer, "Yes." Then if the first act is baptizing, and the second act differs from it, the second act certainly differs from baptizing. Again, he immersed one. Was this one baptized? You say, "Yes." Did not this act differ from the former acts? All say, "Yes." Then if the last act is baptizing and the name of it "baptism," how can you name the former acts "baptism," seeing they differ from the last act, which is baptizing, and its name "baptism"?

Again, is sprinkling water, as an act, in obedience to the command to "baptize," right? If you say, "No," then you ought to quit it; if you say, "Yes," then, when you poured water on the two, was that right and in obedience in the same command to "baptize"? You say, "Yes." My! Did you not say that sprinkling was (is) right? "Yes." Then does not "pour" differ from "sprinkle"? "Yes." Then does not "pour" differ from that which you concede to be right? "Yes." Can any act differ from the right and still be the right act? No one but a lunatic would thus reason. Remember, the baptizing is the act performed. Then when he sprinkled water on the first and told them they were baptized, and poured water (a different act from the first) on the second and told them they were baptized, if he told the first the truth, he told the second that which differed from the truth. That which differs from the truth cannot be the truth. Just so with the third candidate. If he told him the truth when he told him, "I baptize you," and immersed him, then he told the others the opposite of the truth when he said, "I baptize you," and sprinkled or poured water upon them. God's word is truth. All truth harmonizes. These acts, supposed to express the idea of God's word, do not harmonize. Therefore these distinct acts are not expressions of God's truth.

Jesus says: "Go teach the nations, baptizing them." I throw down the gauntlet here. The language shows that in baptizing, you are to handle the object to be baptized and not the element. "He baptized him." The language shows that he handled the object "him," and not the element. In sprinkling, the preacher handles the element and not the object, hence he does not baptize "him"; he does not touch him; he does not handle the object; hence does not baptize at all. Then, what does he do? Answer: He makes a monkey of himself, a burlesque of common sense, and violates the laws of language and the command of God.

But the cap-sheaf of foolishness is in the next act—pouring. In this they handle neither element nor object, but handle a cup or glass and touch neither element nor object, and then, look up to heaven and say, "I baptize you!" He did not do it, he never touched him; neither did he touch the element. In this case he neither baptized the element nor the object; but when a man is immersed, the object is handled and you do what God says do—"teach, baptize."

FROM THE HARVEST FIELD

Joe W. Crumley, 500 South Roberts, El Reno, Oklahoma, May 28: One was baptized and one restored here recently.

F. A. Bailey, Route 2, Box 27, West Fork, Arkansas, May 14: For the past three Sundays I have preached for the brethren at Winslow.

Earl E. McCord, Corning, Arkansas, May 28: I have first half of July and last half of August not taken yet. Write me your needs at above address. Also other dates.

Bill Thompson, Lufkin, Texas, May 26: Wilburn Whittington preached in our spring meeting which ended May 13. Two were baptized, two restored. He did his part well. New record attendance in Sunday School, May 10, with 364 present.

Irvin McFadin, Box 1164, Taylor, Texas, May 18: Brother Maurice McFarland of Lubbock will preach and Brother Russell Lewis, Jr., of Taylor will lead singing in a meeting at Bartlett, Texas, June 7-14. Services at 7:30 p.m.

A. R. Holton, Nashville, Tennessee, May 29: Blue Ridge Camp Meeting, Blue Ridge, North Carolina, July 18-24, offers a great opportunity for study and fellowship. Make your vacation creative. Write J. W. Brents, Woodmont Blvd., Nashville, Tennessee.

E. C. McKenzie, Box 1164, Montgomery, Alabama, May 27: I have not been able to preach since April 12 due to physical exhaustion. I am now visiting my parents in Canton, Texas, for a period of one month or more. I must have complete rest.

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, May 25: One was baptized at Clements Street last Lord's day. Lord's day Bible school continues over three hundred, with one hundred ninety-eight in mid-week meeting.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, May 25: Sunday was another fine day at the West Avenue church. Four were identified with the congregation and one was baptized. When in San Antonio, visit with us at West Avenue and Sherwood Drive.

Perry Cotham, Paris, Texas, May 21: Four hundred seventy-six attended classes last Lord's day which was a new record for Lamar Avenue. In our meeting with John H. Banister there were four baptisms, four restorations and two identified. Our work moves forward in a fine way.

James C. Dixon, 1121 West 79th Street, Los Angeles, California: The congregation meeting at 408 East Sycamore—Anaheim—will move into its new location (Cypress and Claudina Streets) June 1st. On June 21st, Brother Hugh Shira will begin a series of gospel meetings. Since last report two baptisms and four by moving membership.

Reece Wilson, Fordyce, Arkansas, May 26: The church of Christ at Fordyce, Arkansas, is in need of a full time minister. This is a city of 4,000 population, and there is a chance for a good harvest of souls. We have a nice church building paid for but we need a good gospel preacher now. If interested, write, wire, or contact me. My phone number is 816.

Church of Christ, 531—25th St., Oakland, California, May 27: We need a sound and forceful gospel preacher with great zeal and quality of leadership and experience in a city of 400,000 population. Salary approximately \$400 per month, plus seven room house. If you are interested, contact us.

Doyle Banta, Box 205, West Helena, Arkansas, May 23: Doctors are needed at Mena and Elaine, Arkansas. Both towns offer a good opportunity. We like to contact Christian men to fill these needs. If you know of a good Christian doctor who is available, contact me.

Clarence C. Gobel, 1157 E. Mabel, Tucson, May 26: Work continues well here, though we are losing a few families at this season of the year. We look forward to a good VBS to be held June 1-12. The elders here have asked that I continue with them through another year from July 1.

William K. Cunningham, Box 1165, Paducah, Texas, May 26: In our recent meeting eighteen were baptized, three restored, and twelve confessed faults. Harrell A. Collard of Childress, Texas, did the preaching. One has been identified with the church since the meeting.

Arthur U. Johnson, 1414 Briggs Avenue, Parsons, Kansas: Get the Firm Foundation of May 19 and turn to page four. Read "Examples of the Past Should Teach Us" by R. L. Roberts, Sr. This is just about the most important article ever published in the Firm Foundation.

J. O. Jones, 1014 Beech Street, Little Rock, Arkansas, May 24: Large audience assembled today for worship. Two placed membership with us. Three have been baptized and one restored lately. Brother Raymond C. Keley is to begin a meeting with the church here June 4-14. Services at 11:00 a.m. and 7:30 p.m.

Paul T. Dumm, Charleston, South Carolina, May 21: A husband and wife made the good confession and were buried with their Lord in baptism the same hour, thus renouncing their former belief in denominationalism. We water, but God gives the increase for which we give him thanks daily.

William Reeves, Fair Lawn, New Jersey, May 21: We have had four baptisms and some restorations since last report. Abe Lincoln closed a meeting here with one restoration May 17. Wendell Needham will begin with us June 21. The work is hard, but the power of the gospel is as great as ever.

J. P. Williams, Route 11, Box 198, Fort Worth, Texas, May 21: We have just concluded a meeting with the church that meets on Ann Arbor Street in Dallas. Brother J. T. Bristow is their faithful and beloved minister. Our meeting begins here at Lake Worth May 25. Brother Joe Malone will do the preaching.

R. B. Sweet, 1903 University Avenue, Austin, Texas, May 14: I closed a meeting last Sunday evening at the Culbertson Heights church in Oklahoma City. There were eleven responses to the invitation, five of whom were baptized. Brother George Bailey, the local preacher, is doing a good work with a splendid band of Christians at that place.

Bonds Stocks, Box 268, Dickson, Tennessee, May 20: B. B. James, preacher for the church in Henderson, Tennessee, will be the speaker for Walnut Street's meeting June 7-17. Services will be held daily at 9:30 a.m. and 7:30 p.m.

Charles E. Cobb, Benton, Arkansas: Our work here moves along reasonably well, showing some progress in some departments. We are beginning a Monday through Friday broadcast over KBBA in Benton in the next few days, 690 kc at 11:45 A.M.

Paul T. Dumm, Charleston, South Carolina, May 24: Two answered the invitation and were baptized with their Lord and into his body. One was restored and two placed their membership with us. The cause is prospering and the church is growing in Charleston. We are thankful for these blessings. We ever bear in mind that we can only water, but God gives the increase.

L. L. Gieger, Tyler, Texas, May 20: A former Methodist was baptized Sunday night at the West Erwin church. Our work is progressing nicely. Brother Reuel Lemmons is to be with us June 7-14 for a series of sermons and Brother Harvey Porter is to direct the singing. I will be back in Oklahoma City with the Capitol Hill congregation May 31 to June 7.

Roy E. Stephens, Burnet, Texas, May 25: Eleven added yesterday by restoration and placing membership. Otha D. Fikes and Luther Blackmon, both of Houston, have held the last two meetings here. Both were wonderful meetings. Eleven new classrooms are being added to our building, providing for one hundred or more additional students in the Bible classes.

Otis L. Rowe, Cotton, Valley, Louisiana, Box 291, May 30: During the month of May, we have baptized a woman that has been a Baptist for forty years and a man that has been a Methodist for ten years, and one was restored. I begin a meeting at Bearden, Arkansas, June 15th and run through June 24th. I have time for one more meeting. If I can serve you write me at above address.

W. Earl Mansur, 241 E. Arlight, Monterey Park, California, May 25: One was identified with the Montebello church yesterday. On June 7th we plan to begin meeting in our own church building which should help us immensely in reaching the people of this area. Recently I preached in a meeting at Port Hueneme. June 21, I am to be with the church in Comanche, Oklahoma, for a meeting.

O. B. Proctor, 2941 Grape Street, Abilene, Texas: After eight years of pleasant work with the North Park congregation we are moving back to Paducah, Texas. Our address will be Box 148. I preached for the Paducah congregation two and one-half years before coming to Abilene in 1945. We are looking forward with pleasure to being with them again. I am to begin there June 1.

Frank Trayler, Chaplain (Major) USAF, AO-426143, Hq. 8th Fighter Bomber Wing, APO 970, % Postmaster, San Francisco, California, May 21: I had my first baptismal service in Korea last night in a public bath in the city of Suwon. Two fine airmen were baptized into Christ. Our attendance has grown from ten the first Sunday to sixteen last Sunday. We hope to grow more rapidly as each member begins to do more personal work.

A. R. Holton, Nashville, Tennessee, May 28: Two baptisms at Central recently. The Blue Ridge Camp meeting will be housed in the beautiful hotel of the YMCA, Blue Ridge, North Carolina, July 18-24.

C. B. Glasgow, Box 906, San Felipe, Texas, May 21: We went to Brookshire Sunday to hear Brother Charlie Metcalf preach one of the best sermons I have ever heard. He is the local minister at Brookshire. The Seely meeting will be June 1-10. Brother Paul Stevens of San Antonio will do the preaching. Come over and help us.

Ralph T. Sweet, Box 528, Davis, Oklahoma, May 22: Six have been added the past two weeks by baptism making thirty-five that have been added the past few months. We will have J. B. Kinney of Oklahoma City with us in August for a series of meetings. I have decided to leave here by September if possible. I have enjoyed the work and the experiences have been varied and very interesting. My family and I will go anywhere we may be needed. Contact me at the above address.

C. A. Buchanan, Waxahachie, Texas, May 27: We are helping in a vacation Bible school next week with the Welch Street church in Denton. I go to Mansfield, Louisiana, for a meeting beginning June 15. J. D. Boyd is preacher there. I have promised to be with Wayne Kee in a meeting at Longmont, Colorado, the latter part of August. Work here at South Side is doing well. We have a systematic work program under way, and it is bearing fruit. Our summer meeting here will begin August 9. G. S. Westbrook will do the preaching.

John G. Reese, Box 1037, Clovis, New Mexico, May 20: April 22-29 I did the preaching in a meeting for the Rose Hill church in Texarkana, Texas. W. L. Fritts has done an outstanding work there for the last six years. May 3-10 I did the preaching in a meeting for the Mobberly Avenue church in Longview, Texas. I worked with this church before coming to Clovis. Dan Fogarty is doing a good work there. The work in Clovis is progressing. We have additions all along. Our Vacation Bible school starts Monday, May 25.

A. C. Huff, 905 West Seventh Street, Plainview, Texas, May 28: I left Temple Saturday afternoon, preached at Oak Lawn congregation Sunday night and Wednesday night. I will go from here to Henderson Saturday and have written to Brother Wailer to get me a place for me to preach somewhere down there Sunday morning or Sunday night. I am feeling splendid after my labor of last night and at present am arranging to make my home at Plainview with a daughter. I wish to say to all the churches that I can operate from there. Don't say too old—just ask me to preach and I will tell the story.

L. K. Turner, Fort Smith, Arkansas, May 27: The elders at Hanna, Oklahoma, have asked Ward Hogland of Fort Smith, Arkansas, to meet Earl Jenson, Free Will Baptist, in a four nights debate. The elders there contacted Brother Hogland after Mr. Jenson had made several bold challenges in that area. Mr. Jenson lives at McAlester, Oklahoma, and is fully endorsed by Baptists in that area. The discussion will be on "Salvation" and is scheduled for July 20-24. It will be conducted in the High School gym at Hanna, Oklahoma. This should prove to be an interesting discussion. All visitors are welcome.

Vestal Chaffin, Clemmons, North Carolina, May 19: Recently one was baptized here, and one who had been out of service for many years was restored. My work with the church here will terminate June 14. Following this date I plan to work with the church in Bruceton, Tennessee.

Robert P. Stewart, P. O. Box 499, Grass Valley, California, May 29: Once again we rejoice in the uniting of a family in Christ. The husband of the woman baptized last week was baptized this past Lord's day. We continue to grow and plead for your prayers. We hope to start a building soon and will likely need some help. We are planning a meeting with Brother Andrew F. House of Oak Park, Sacramento, in July. If passing our way visit with us.

Ben West, Lampasas, Texas, May 28: The Lord's day 263 in Bible classes, 400 for worship, near 300 at night, regular offering \$548.00. Wednesday night 236 were present to hear the deacons talk. One man was restored and his wife baptized. Our gospel meeting June 15-23. Perry Wilmett will talk daily at 7:00 a.m. and 8:00 p.m. Homecoming and opening of our new church building May 31.

Clyde S. Smallwood, Post Office Box 3104, University Station, Enid, Oklahoma, May 29: Three more baptisms at Hillcrest Church of Christ in Woodward, Oklahoma, on May 10. We opened our new building May 24 with all day services. 135 were present for worship service at 10:45. One erring sister restored. Brother William Boaz, preacher for Independence and Wabash Church of Christ in Enid preached the sermon for the afternoon service. We are off to a great start in the Lord's work.

H. Alton Wimlish, Box 468, Spearman, Texas, May 21: The church in Spearman recently closed a very good meeting in which Forrest D. Moyer of Tucumcari, New Mexico, did the preaching, and Troy Thurmon of Canyon, Texas, directed the singing. Both young men did their work exceptionally well and gained the love and respect of the brethren. There were about fifteen who responded to the invitation during the meeting, and the others made a confession of faults. All attendance records were broken during this meeting.

O. C. Lambert, 1309—9th Avenue, S. E., Decatur, Alabama, May 29: I have received many anxious inquiries from friends since my short stay in Foundation hospital, New Orleans, recently. Beginning more than ten years ago I had a series of nine serious operations through four years. Since that time I have enjoyed excellent health until recently when it was found I had peptic ulcers, not related to my old trouble. I am glad to report that my trouble has been corrected and I am in a few days to begin a busy schedule of lectures and meetings throughout the remainder of the year.

Hoyt H. Houchen, 2110 Lipscomb, Amarillo, Texas, May 29: After three years and eight months, I have resigned from the work with the Central church in Amarillo. The Lord blessed us with a fruitful labor, the visible results being 665 additions. Of this number 203 were baptized, 147 restored, and 215 transfers of membership. I have accepted the work with the Highland church in San Antonio, Texas. I am to begin there on July 5th. I am looking forward to a very pleasant labor with this church. After July 1, my address will be 1403 Hicks, San Antonio, Texas. My correspondents will please take notice.

Rufus R. Clifford, Box 282, Lawrenceburg, Tennessee, May 25: Our work here is progressing nicely. One was baptized into Christ. I will preach from May 31-June 7 in a meeting with the church in Hohenwald, Tennessee. Alvad Dunkleberger and N. B. Hardeman will preach here.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, May 23: During the month of April thirty-six were added here at Skillman Avenue church. There were thirteen baptisms, one restoration, sixteen identified, and six restored who also were identified. Eight have been added thus far in May of whom two were baptized, two restored and identified, and four identified. I assisted Lamar Avenue church in Paris, Texas, in a meeting May 3-10. Ten were added with four baptisms, four restorations, and two identified. Perry B. Cotham has for over six years faithfully preached there and Lamar Avenue is one of our best Texas congregations. Jack Nadeau, whom we support in Munich, Germany, preached here the two Sundays I was in Paris.

Robert P. Cooper, 2201 Gordon Street, Hopewell, Virginia, May 22: I was with the church at Elton, West Virginia, May 10-17. Interest and attendance were fine. Cooperation on the part of surrounding congregations was very good. Many who were not members of the church visited the services. Two married women were restored. The Lord willing, I will be with them again next year. Charles G. Lemons of Louisville, Kentucky, will be with us at Hopewell June 7-14. We anticipate a good meeting. After three years with the church here I am moving to Parkersburg, West Virginia, the first of August to begin work with the Marttown Road congregation. I will follow Lawrence Gardner in that work. We are looking forward to a pleasant and profitable work.

Arthur W. Francis, Jr., P. O. Box 924, Sioux City, Iowa, May 21: Bill Hearn began his labors as co-worker in this city with an eight day meeting that closed May 17. Interest and attendance was fine throughout and one lady with a family was restored to the fellowship of the congregation. We are happy to welcome Brother Hearn and his family. They come to us with the support of the good church at Nocona, Texas. Pray for us that we may have an effective ministry together at this mission point. We are looking forward to the special effort in July when Roy H. Lanier and John McCoy plan to be with us for two weeks. We were glad also to have the help of Brother Frank Clark of Lipan, Texas, who led the singing for the meeting with Brother Hearn. He did his part well.

C. W. Scott, 301 N. W. 52nd Street, Miami, Florida, May 28: Three restorations, one confession of public sins, two placing membership and six baptized during the past month at 7th Avenue. W. Ray Duncan is nightly meeting D. L. Welch of Pentecostal Church this week with approximately 400 in attendance each night. Brother Duncan is doing a great work in setting forth New Testament truth. I leave today for services in west Tennessee and Alabama and to begin a meeting with the Brownsville church and Lewis Casey in Pensacola, Florida, June 7. I return to Miami June 28th to begin my fourth year with this good congregation. Peace and harmony prevails and we anticipate still greater things in our labors here. It is a great experience to enjoy the confidence and support of the elders and whole church evident at this time.

Paul S. Gray, P. O. Box 573, Bowie, Texas, May 30: The meetings at Beckley, West Virginia, Columbus and Beallsville, Ohio, were all well attended with many non-members included. The total results were two baptized and two restored. The associations were very pleasant and we trust much good will result therefrom. We are now entering into the second year with the church here. Some encouraging signs have manifested themselves; nevertheless the overall results are not at all satisfactory. During the year thirty-six responded to the invitation as follows: four baptisms, five restorations and twenty-seven transfers of membership. Attendance and contributions have increased some; the basement was remodeled and repainted and some new equipment added. We hope the accomplishments will be much greater in the year ahead.

Raymond L. Copening, Duke, Oklahoma, May 26: Due to the Public School System here I am almost forced to make a move. (we have three school age children). This is my second work with the Duke congregation. It is very pleasant, no unrest on the part of any one that I know of. The elders have said that I could remain here therefore it is with most reluctance that we make this announcement. Those congregations that need an experienced local preacher will please let me hear from them. I will gladly exchange references with any congregation. You may contact the elders here in Duke. They have known me for eight or nine years, and during this time we have lived here two times. I have held one spring meeting for them while I was living elsewhere, so they will be able to tell you my weaknesses and if I have any ability. I am in position to move most any time. In the daytime, you might call 31; at night you might call 57, or write me at the above address.

Joseph C. Malone, 1930 Forest Park Blvd., May 30: Under the able leadership of its elders, the church of our Lord at West Berry in Fort Worth has assumed the full support of three more native preachers in Mexico. They are Brethren Agustin Sanchez of Torreon, J. C. Saucedo of Rio Grande, Zacatecas, and Epigenio Zuniga of Las Esperanzas, Zacatecas. Thus the church at West Berry is now supporting seven preachers on a full time basis and is assisting in the support of another. In addition to those named above are its local preacher, and Brethren Walter L. Bostick at Glenwood Springs, Colorado, Pablo Villa in Matamoros, Mexico, Juan Villa in Brownsville, Texas, and it is contributing to the support of Hulen Masters in Springfield, Vermont. Last year the West Berry church built a \$13,000.00 meeting house in Matamoros, Mexico, and at this time it is erecting a church building in Glenwood Springs, Colorado, that will cost about \$20,000. It has purchased four lots in southwest Fort Worth on which to erect another building later.

Johnny Ramsey, Box 109, Neenah, Wisconsin, May 27: I have just finished preaching in a gospel meeting in Rolla, Missouri. While there we had the opportunity and privilege to preach at Fort Leonard Wood on Sunday afternoon, May 24. Through the tireless efforts of some of the Christian boys in the service there, arrangements have been made to conduct services each Lord's day afternoon at 3 o'clock. Brother and Sister Lyric Beck have been very instrumental in acquiring this permission. Forrest Magness, preacher at St. James, Missouri, is a tireless worker with the boys. It is very touch-

ing to realize the joy of these servicemen as they have the opportunity to worship God as he has prescribed in his blessed word. If any who read this know of boys at Fort Leonard Wood who need to be contacted, please write to Pfc. Edward L. Beck, 237 Richland, Post Trailer Park, Fort Leonard Wood, Missouri. The services are conducted in Chapel No. 5 every Sunday at 3 p.m. Pray for these brethren. The challenge is great. May God be with us all as we strive to do his will.

S. C. Kinningham, 314—30th Avenue S.W., May 21: Sidney G. Roper arrived in Alberta May 9th from Water Valley, Mississippi, to begin his efforts in trying to establish a congregation in the city of Edmonton. He lost no time at all after his arrival in getting right into the work. He succeeded in finding a place to live the second day and began immediately trying to locate as many members as possible who may have moved there from other places. Some were found and they had their first meeting Sunday in the YMCA where they will continue to meet until a more suitable place can be obtained. The South Parkway church in Memphis, Tennessee, has assumed the direction of his work and various churches are contributing regularly to his support. But there will likely be need of other funds yet for a while for operating expenses until they can be taken care of locally. Even the moral support of brethren where the church is already established will be worth a great deal. The Ropers' address is 10723 107th Street, Edmonton, Alberta.

W. E. (Bud) Irvine, Baytown, Texas, May 30: After almost four years of most pleasant work with the Pruett and Lobit Streets church, formerly Murrill and Ashbel, in Baytown, Texas, we leave tomorrow night for Long Beach, California, where we shall work with the Central congregation. Our work with the brethren here has been most enjoyable and we trust pleasing to the Lord. During our stay a preacher's home was erected as well as a new church building. Brother A. Hugh Clark of San Antonio is to begin work here July 1st. We wish him every success and I know the cause of Christ will prosper at this place. Last year I was in meetings at Bellflower, Wasco and Ontario, California, and Big Spring, Texas. This year I have been in meetings at Salem and Roseburg, Oregon, and South Park in Beaumont, Texas. I go back to South Park next year as well as Roseburg. I have meetings in Shafter, Wasco and Delano, California yet this year. Please pray for us in our new work. Our new address: 501 Atlantic Avenue, Long Beach, California.

Basil C. Doran, P. O. Box 186, Ferris, Texas, May 25: We are happy to report that yesterday was truly a day of rejoicing here, when two were baptized and three placed their membership with us. We are expecting many more soon. At last this congregation is as free from gossip and backbiting as any congregation to be found anywhere. For that everyone is rejoicing. The town is now looking with favor upon the church. It was my good pleasure to deliver the Baccalaureate Sermon at the local high school last night. The school officials told me the audience was the largest ever to assemble for this particular service. Our radio broadcast, "The Gospel in Song", may be heard each Sunday morning over station KGKO, 1480 on your dial, from 8:00 until 8:15. My next meeting will be with the Northside church in Mayfield, Kentucky, beginning June 29. If you chance to pass this way, pay us a visit.

The Church of Christ at Ogden, Utah, is seeking the services of an evangelist. Anyone interested should address their correspondence to Church of Christ, Box 1364, Ogden, Utah, in care of Robert Halfacre.

Carl D. Wills, 106 W. 9th St., Scott City, Kansas, May 22: I am resigning from the work with the church in Scott City, after four years of labor in western Kansas. If you are interested in a young man with a family, considerable experience in preaching the gospel, and a willing worker to share the Lord's work with you, please contact me at the above address.

Jimmy Campbell, 101 N. Lelia, Guymon, Oklahoma, May 22: There have been five responses to the invitation since my last report. Three have been baptized, one restored, and one to place membership. We are happy over the continued growth. Three families have been going to the small congregation of Goodwell, Oklahoma, in an attempt to help them for the past month or more. All things considered, the work is exceedingly better now than it was a year ago. A meeting was concluded last week at Wickett, Texas. David Dart is the faithful evangelist there. There were no responses but the elders stated that it was the best attended meeting in the history of the congregation. I have time for two or three more meetings this year. Write me if I can serve you.

Dean Bullock, 312 N. Waldrup St., Grand Saline, Texas, May 29: For the past two years I have served the congregation here. During this period of time we have enjoyed a very pleasant and fruitful work. In addition to the regular program of teaching and preaching, we have erected an adequate church building. I have accepted the invitation to begin with the church in Durant, Oklahoma, June 28. The opportunities for evangelism there are great. I shall be the speaker over radio station KSEO on "The Religious Question Hour", heard each Sunday morning at 8:15 o'clock, 750 on your radio dial. This program has a large listening audience in Oklahoma, Texas, Arkansas, and other states. I shall also teach the Bible to students of Southeastern State College. Brother J. F. Doggett of Tyler, Texas, has been selected to succeed me here. I anticipate for him an enjoyable ministry. I am scheduled to be with the church at Mineola, Texas, for a meeting June 8-17. I begin a similar effort in Crockett, Texas, July 15.

L. C. Chaplin, 2707 Pebble Drive, Friona, Texas, May 12: The small congregation (25 to 30 members) of the church of Christ in this very, very needy gospel field is definitely going forward, even if much slower than we wish it would. Brother J. Hollis Roberson of Opp, Alabama, is to do the preaching in a meeting for us beginning June 29 and closing July 7. Though it is not certain, we may have a vacation Bible school in conjunction with the meeting. We considered our effort at our first vacation Bible school last year a real success. Our crowds and contributions, too, are much improved over a few months ago. Yet, we are still meeting in an unfinished basement. We hope to grow more substantially when we get into our superstructure. We are receiving regular assistance on our building fund from two churches and occasional assistance from several individuals. We are in real need of further help, though, to erect walls, roof, and glaze, thus enclosing our superstructure by cold weather this fall.

W. J. Price, 2458 Grape St., Abilene, Texas, May 8: My last work was with the North Side congregation in Farmington, New Mexico. I came to Abilene to further my study at Abilene Christian College. I have attended two years at Freed-Hardeman College, Henderson, Tennessee. I have been a proclaimer of the gospel eight and one-half years in mission fields and with local congregations. It is my desire now to work full time with some congregation. If any church would like to learn of my faithfulness and ability to preach the gospel, write to the elders of the North Side congregation, Farmington, New Mexico, or I shall be glad to supply you with names of preachers with whom we were mutually acquainted who are known throughout the brotherhood to be sound in the faith.

Walter E. Bankes, 2 South Tasmania, Pontiac, Michigan, May 28: My meeting at Alliance, Ohio, resulted in two baptisms and one restoration. Richard Brewer, the local preacher, was most cooperative. This is as it should be. I have wondered why preachers do not want the local preacher at home to assist in the meeting and know best how to follow the meeting. Some attended from other churches who had never heard the pure gospel or a church of Christ preacher. The work in Pontiac moves with impetus. Several have been baptized since last report. Ten city lots, in good location, have been paid for a few days ago, and we plan to build soon. Our congregation is one of the best, but we must build soon or impair the Lord's work. People have walked away who could not enter the building for lack of seating space.

B. G. Yount, 1132 East 38th Street, Tulsa, Oklahoma, May 21: The church at Lee and Walnut Streets in Sapulpa, Oklahoma, conducted a gospel meeting in which I did the preaching from May 11 through May 20. There were four baptisms. Brother V. L. Johnston is the local minister and he ably directed the songs during the meeting. The Brookside church here in Tulsa has just completed a new addition to our building, the second unit in a three unit structural plan. There have been nine baptisms and sixteen added by restoration and by identification in recent months. Four additional deacons and two other elders were appointed three weeks ago. The congregation is growing in all phases of the work. Our vacation Bible school is scheduled for June 1-12. I am to do the preaching in a gospel meeting at Kosciusko, Mississippi, June 21-30.

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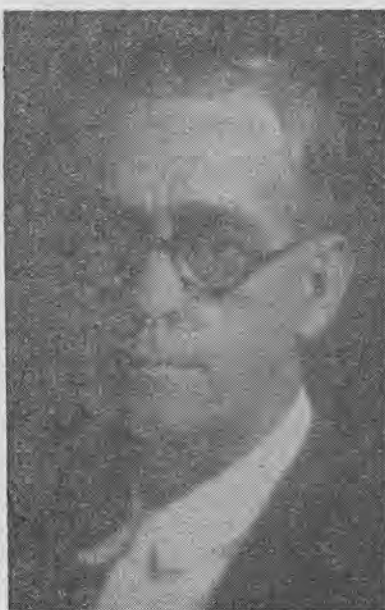
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See last week's Firm Foundation for obituary.

Rollie B. Rankin, Box 465, Alamogordo, New Mexico, May 21: We have just closed a good meeting at 9th and Texas Avenue, with Forrest Moyer of Tucumcari, New Mexico, doing the preaching. A lot of interest was shown throughout this meeting, and the results were that often our seating facilities were taxed to take care of the crowd. Four were baptized and three confessed wrongs, and we feel that besides these visible results, the church was strengthened in many ways. We look forward now to greater achievements. There is much work to be done here, and we earnestly solicit your prayers for this congregation. When passing our way, stop and worship with us.

O. C. Lambert, 1309—9th Avenue, S. E., Decatur, Alabama, May 29: A. H. Maner recently conducted a fine meeting for us. We are beginning a new building and our congregation will hereafter be called the Somerville Road Church. I am to begin a meeting at Port Arthur (Groves), Texas, June 21. I lecture on Catholicism at Lometa, Texas, July 4 and 5, and at Spur, Texas, July 6. I begin a meeting at Long Beach, California, July 12. Beginning August 9 I will deliver a series of 16 lectures on Catholicism for the church at Santa Rosa, California. Beginning Monday night, August 31, I begin a series of lectures on Catholicism which will continue through the next Lord's day with the church in Haynesville, Louisiana.

Luther G. Roberts, 2110 W. Second Avenue, Corsicana, Texas, May 30: Recently five have been baptized and one restored at West Side Church. We plan a Vacation Bible School for June 8-12. June 1-6, we are to teach in a school conducted by the church at Stephenville, and I am to preach daily on the radio station there during the time. Ralph Starling, who is the regular preacher for the Stephenville church, will be with the West Side church in Corsicana to teach singing and direct the singing in the Vacation Bible School. We are to engage in a gospel meeting August 9-16 with Jack Hardcastle of Lubbock, Texas, to do the preaching. My next meeting is to be with the Pursley church, July 26 to August 2.

Conard Hays, 2701 Reagan Street, Dallas, Texas, May 28: Brother A. C. Huff preached for us Sunday night and Wednesday night of this week. He is in his 69th year of preaching the word. His thinking is still clear and his lessons forceful. It was a real inspiration to hear a man preach who has been proclaiming the gospel nearly seventy years. He is anxious to keep busy in the Lord's vineyard. You may contact him for work at 905 W. 7th St., Plainview, Texas. One baptized and one placed membership here at Oak Lawn so far this month.

A. Chester Grimes, 1548 Heights Blvd., Houston, Texas, May 25: Two were baptized at Heights yesterday, a Lutheran lady and her daughter. The work at Heights has been most encouraging all of this year. Several new Bible school attendance records and contribution records have been established. Our fourth annual Vacation Bible School is to be held June 8-13. We are expecting to enroll 500 this year. Brother C. Ray Wood of Muskogee, Oklahoma, is assisting us in the singing this year. I will be in a meeting in Rochester, New York, the last half of June, during which time I will assist them in conducting a Vacation Bible School there.

Harrell H. Dame, Panama Church of Christ, Route 1, Box 96A, Poteau, Oklahoma: The work of the Lord is progressing in a most pleasant way in the church at Panama. We have had record attendance at all services the past few months. One was baptized during April and two so far in May. I am also preaching each second Sunday in the afternoon at the Rosedale school house, where a small group of Christians meet regularly. So far we have had good attendance at these services and there is good interest among the denominational people there. Pray for us in this work that we may teach the word in such a manner as to lead men and women to obey the commandments of him who died for all of us.

Sam Medford, Route 1, Box 456, Creswell, Oregon: Two baptisms and one confessed wrongs recently at the London Church of Christ. Grover W. Hollon of Ft. Cobb, Oklahoma, is scheduled to be a full time minister here beginning about June 18th. L. D. Webb, minister of the Central Church of Christ in Portland and President of the Columbia Bible School did the preaching at a very successful gospel meeting at Springfield Church of Christ, Twelfth and C Streets, with twenty additions, sixteen baptisms, which makes thirty-eight baptisms at the Springfield church since the first of the year. Virgil L. Leach is the regular minister of the Springfield church. Bob Guild was the song leader in this meeting and he did fine work.

F. A. Livingston, 2128 Amanda Street, Ft. Worth 5, Texas, May 26: I closed a fine meeting a few weeks ago in northwest Fort Worth (Worth Hill) with two baptisms. One was a Baptist preacher. One member was restored. This meeting was encouraged in a fine way by the members of the churches of Christ, and especially by Brother S. T. W. Gibbs, the minister for the New York and Leuda Street church, and other ministers. I am now in a fine meeting in Electra, Texas. If the Lord wills, I will go next to Haskell, Texas, to begin a meeting. I am grateful to God for the fine way in which the white churches of Christ are helping and encouraging the work among the colored brethren. This will be my third successive meeting with the church at Haskell with visible results in every meeting.

HENDERSON-KETCHERSIDE DEBATE

Obert Henderson, evangelist of the Walnut Ridge, Arkansas, church is scheduled to meet L. E. Ketcherside, of Peoria, Illinois, in a four night discussion, June 30 through July 3. The discussion will be held in the building of the Jefferson Street church, 1915 North Jefferson, Peoria, Illinois. Four propositions will be discussed. They are The College Question, The Local Preacher Question, The Evangelistic Oversight and Authority Question, and the question as to Women's Place in the Public Worship.


REUNION AT THORP SPRING

A. R. Holton

Young men and young women from over the southwest have been coming to Thorp Spring, Texas, since 1873. Thorp Spring has been a youth center every year since that opening day and this year will be no exception. Camp Klebit will be the gathering ground for young people this summer. The camp meeting of the church of Christ at Thorp Spring will be held July 19-31. The ex-student's reunion will be held on Sunday, July 26. Rich Garrett, president of the Ex-Student's Association, has announced that invitations will be sent to ex-students of Add-Ran College and of Thorp Spring Christian College. Both of these schools use the old campus that is now being used by the Encampment and Training Association of Thorp Spring, Texas.

R. C. Holton, president of Thorp Spring Christian College in 1911, will be the main speaker. A. R. Holton of Central Church of Christ, Nashville, Tennessee, is president of the Encampment and Training Association. If you know of an ex-student of Thorp Spring or a former resident of Thorp Spring, please invite them to this homecoming. Remember the dates, the ex-student's reunion on Sunday, July 26, and the camp meeting July 19-31.

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COMMENDATION

The congregation at Corona, California, has just closed a fifteen-day meeting with Eliwood A. Page preaching. Brother Page is a Christian Hebrew who came to the truth from the Baptist church a few years ago. We have found him thoroughly sound in the faith, energetic in his work, and most forceful in the pulpit. Five were baptized in the meeting (one a former Catholic), and one confessed wrongs. The congregation was greatly strengthened in zeal and Christian living. On the Lord's day before the meeting started, one who had been contemplating joining Catholicism, was baptized, and a naval officer was restored.

(Signed)

GEO. KNAPP
ROY C. CHEANEY
G. M. MORREL
Elders
L. DUANE CANBY
Minister

FREED-HARDEMAN COLLEGE

W. A. Bradfield

The sixty-seventh session at Freed-Hardeman College, Henderson, Tennessee, came to a close on May 27. The commencement address was delivered by Alonzo Welch, Educator and Evangelist of Memphis, Tennessee.

Dean C. P. Boland presented diplomas to the seventy-three graduates. Other awards were presented by President H. A. Dixon.

William Woodson of Jasper, Alabama, was awarded the Nannin Dungan Wallace Memorial Scholarship for next year. James Burns of Detroit, Michigan, received the E. G. Prosser Memorial Scholarship. The Faculty-

Scholarship Medal went to Foy Lisenby of Jackson, Tennessee.

At the semi-annual alumni meeting Tuesday night in the college cafeteria, A. C. Dreaden of Columbus, Mississippi, was elected Alumni President for next year. William H. Hull of Memphis, was elected Vice-President and Mrs. James Williams of Henderson, was elected Secretary. For a three year term on the Board of Directors were Charles Williams of Trenton, Hugo Allmond of Corinth, Mississippi, and Frank Van Dyke of Henderson.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California, May 25: I closed a week's meeting last evening with Brother B. U. Baldwin and the church at Lodi, California. One young man was baptized. Members seemed to be encouraged to greater usefulness. The work here in Del Paso Heights seems to be moving along favorably. Work on our new building has begun last week. The spirit of fellowship is good, and with adequate auditorium and class rooms we feel sure the church in this community will grow in numbers and in zeal. There are great possibilities here. Churches in California are making progress, and could use many more preachers who have a mind to work and a vision of accomplishments. We have plans for a meeting the last week of June.

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ANOTHER PREACHER CHANGES VIEWS ON THE CLASS QUESTION: LET'S GIVE HIM A CHANCE

L. W. Hayhurst

The following letter from Brother Solon Bailey who worked with the anti-class brethren for about thirteen years trying to work an unworkable theory, speaks for itself. I hope that some congregation will

give him a chance to go to work. It should be remembered that many of their preachers have changed in the last few years, and are now doing well with churches that have Bible classes. They are good people, but have been misguided on this question. They imagine that we have a big super-organization that dictates to us the lessons that we are to have each Lord's day. We have no such thing. They imagine that 1 Cor.

14 requires the church to do all of its teaching by one male member speaking at a time; that is, according to rule of the prophets: "when" and "if" the whole church be assembled. Of course, they don't think that the Lord will get offended if their congregations have radio programs, and use a different plan or picture. But here is the letter:

11654 Harry Hines Blvd.
Dallas, Texas
May 11, 1953

Dear Brother Hayhurst:

After much study and deliberation I have reached the conclusion that it is both scriptural and desirable to teach the Bible by the class method using women to do some of the teaching. If this is not in complete harmony with the teaching of the Bible, then I am at loss as to what it does teach. I wonder now why it required so much time for me to see this. One reason is I never did give the question a serious consideration until some two and a half years ago.

At the present time I am living in Dallas and working for Sears Roebuck and Co. However, my desire is to preach the gospel. I hope to have the opportunity to work with a group that is using a plan that will work. I spent some thirteen years endeavoring to promote an unworkable plan. Now I would like to spend the remainder of my life promoting one that will work.

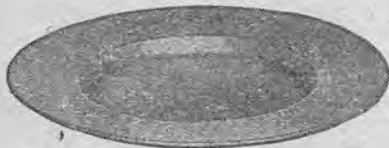
I was preaching for the congregation in Farmers Branch when I decided that Bible classes would be a valuable asset. I made my announcement to them, and wife and I came to the Letot congregation in Dallas and there publicly made our stand known; also placed our membership with this congregation.

Some of the brethren here in Dallas are making arrangements to announce my change through the papers. If you would like to make some statement it would be highly appreciated by me. Also if you should know of some congregation that wants a preacher I would be glad if you put me in contact with them. Hope to see you one of these days.

Yours in the preaching of the gospel

(Signed) SOLON BAILEY

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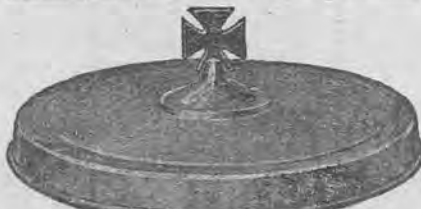
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Book Review

P. D. Wilmeth

"Jesus and Jonah." By J. W. McGarvey. DeHoff Publications. Murfreesboro, Tenn. 1952. pp. 72. \$1.50.

J. W. McGarvey was a copious writer—a defender of the Word. He believed in its inspiration, its integrity, and that it was an all-sufficient guide from earth to heaven. This little Volume presents McGarvey at his best in defense. It is "tops" on the subject. It has been out of circulation for a long time. Brother DeHoff has rendered the brotherhood a distinct contribution in bringing it out in print once more. We commend it to every Bible student's library.

"Outlines of Sermons" and Inspirational Talks. M. C. Kurfrees. Edited by James R. Cope and Wm. G. Thompson, Lufkin, Texas. 1953.

These outlines and addresses were prepared by Brother Kurfrees while preaching for the Campbell (Haldeman Avenue) church in Louisville, Kentucky. They were delivered at the old Campbell Street church, with the exception of the talks which were delivered at the old Nashville Bible School.

In the introduction, the editors tell us that the notes are taken from his original long-hand, verbatim, and sent forth with the sincere desire that they will receive wide usage.

The writer of these lines holds with deep reverence the name of M. C. Kurfrees, and has read this little volume of 62 pages with profit. There are things in this volume that will add to a preacher's library—it is a preacher's book. The outlines are brief, and will demand a careful reading.

"Units in Personal Health and Human Relations." By Blester, Griffiths, and Pearce. The University of Minnesota Press. Minneapolis 14, Minn. pp. 266. \$3.50.

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This is a volume of resource units in sex education. It supplies a compelling need which has been felt for some time. It includes both teaching materials and methods in these units which have been tested in a number of schools.

Your editor came across the volume the first time while auditing a class of juniors and seniors in a city high school. It seemed then, and more so now, that it ought to be in the library of teacher, preacher and others interested in this age group. One of the singular things about the book is that no special training is needed for the teacher who presents the material. Very detailed yet flexible directions are given, along with suggestions on how to best work out the materials in any sort of curriculum.

Paul Popenoe of the American Institute of Family Relations, says of this book: "The book is a landmark, and I only wish that it could provide part of the compulsory education of every child in the country."

The units deal with personal health and human relations for the kindergarten. For grades 6, 7, and 8 there is a unit on How Living Things Reproduce. The units progress on through courtship, marriage, and family life.

"Sermons by Pickup." By Harry Pickup, Sr., Phillips Publications, Clearwater, Fla., P. O. Box 535. pp. 214. 1953. \$2.75.

This is a volume of sermons delivered by Harry Pickup, Sr., in the church building at Clearwater, Florida, from February 25-March 6, 1952. They were recorded and transcribed and now appear in this written form. The book is neatly bound, and the mechanical make-up is excellent.

Brother Pickup has presented some excellent materials in this volume which will profit a larger reading public as they secure and read this volume of sermons. He has some wonderful sermons with his characteristic approach. Some of the sermon topics are:

- The Battle-ground of Those Who Build The Spirit of Christ
- What the Church Needs
- Seeing the Difference
- Spiritual Heart Trouble
- Old Fashion Religion and others.

"Sermon Outlines." By T. Q. Martin. Compiled by Morris M. Womack. Religious Book Service, 34 N. Layman Ave., Indianapolis 19, Indiana. 1953. 143 pages.

Those who knew and loved Brother T. Q. Martin will be pleased to know that some of his best sermon outlines have been preserved and are herewith published. We are

indebted to Brother Morris Womack, preacher for the Brightwood church of Christ in Indianapolis, who collected and prepared the material for publication. We also are indebted to Brother Earl West for writing the biographical sketch and printing the material.

The author suggests two reasons in the preface for sending this volume forth. "First, it is the hope of the compiler that it will serve as a living monument to a truly great preacher. Second, it is the fulfillment of a promise made by me to Brother Martin some few weeks prior to his death." These are two laudable reasons.

Cautious care was made to preserve the outlines as they were in the original copies. Some few deletions were made, and a few additions in words to complete the sense, etc. There are about a hundred twenty-five outlines, full enough to be useable, and pungent enough to be read. All young preachers will relish having this copy on their book shelf. Older preachers will find it most suggestive, and helpful in adding to sermonic materials already on hand.

"Homes That Last." By Arthur B. Rutledge, Broadman Press, Nashville, Tenn. 1952. pp. 134. \$1.00.

This is a book on the Home. It is designed for class work in Baptist Training Unions. There are eight chapters. Each is filled with excellent material. Those who may wish to preach on the home will find valuable suggestions in this little volume. The chapter headings are: The Need for Christian Homes; Foundations for Christian Home Life; Marriage and the Christian Home; Some Marks of a Happy Home; The Privilege of Parenthood; The Partnership of Home and the Church; Enemies of the Home; and The Abiding Strength of the Home. The book may be purchased in either the cloth or paper binding by writing the Firm Foundation Publishing House, Box 77, Austin, Texas.

J. Lee Hines, McFarland Hospital, Lebanon, Tennessee, May 21: I take this means of informing the many friends of my wife, that she is still in Room 22 of McFarland Hospital, Lebanon, Tennessee, where she has been for about six weeks. She is critically ill. She appreciates very much the flowers and letters which are being sent; and I take this means of expressing to you, for her, her sincere thanks. I am at her bedside, and shall remain. The church in Paden City, West Virginia, has been nice to us. Anyone wishing to contact me may address me: 124 Greenlawn Drive, Lebanon, Tennessee, or phone 789. While you linger, meditate and ponder, read Psalm 23.

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MAJESTIC HYMNAL -- Well Received

GREATLY PLEASED, but not surprised we are noting the reaction of those who have received copies of our first edition of "THE MAJESTIC HYMNAL." Sample copies called for have been sent, and examined, and already orders, large and small have reached our office. Some were so certain that the book would please them that they placed orders for their full requirements in advance, to be shipped as soon as the books were from the bindery and these orders have already been filled. We appreciate this confidence, and are glad of course, when we receive a message that "we are more than pleased" with the book.

You will note that "THE MAJESTIC HYMNAL" is different. It is not just like the common run of song books. You are entirely correct in this; and we are glad that you take notice of it. And we want to add that this is not at all unintentional on our part. For example you will find quite a number of songs that are designed and intended to be used for special occasions, a line of composition for which we have frequent calls, and which are very much in demand among our singers, specially among the younger groups in many of the larger congregations, and are of the very first importance in musical training and song drills, which are greatly needed to revive the proper interest in singing in most of the churches.

Boost the song service; practice singing frequently and also have a real Singing School at frequent intervals. Nothing will build up interest in the congregation more than really good, enthusiastic singing; and excellent singing will do more than any other one element in leading souls to obey the gospel. No matter what song book you are now using, you will make no mistake if you order a supply of "THE MAJESTIC HYMNAL" just for a real period of teaching, and drill, and developing an interest in new and old songs. We can use an old book too long; also it is a good thing sometimes to get a new book for some special drills and for use in the church even if we store the old ones for future use or for supplying weaker, smaller, or mission groups.

FIRM FOUNDATION PUBLISHING HOUSE

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

The Resurrection

Only a few people, who think in a narrow channel, try to deny the resurrection of the dead. With the majority of men it is accepted as a fact. This belief is imbedded in the hearts of men in all nations. It is the greatest hope of humanity. Nothing could fill the hearts of men with deeper despair, than to blot out the hope of the resurrection of the dead.

When light on the resurrection was dim, Job inquired, "If a man die, shall he live again?" (Job 14:14). In quiet resignation he said, "All the days of my appointed time will I wait till my change come." Job had a deep conviction of a resurrection, but in his time there had been no specific revelation concerning it, such as is provided in the New Testament.

In the New Testament there is abundant evidence of the resurrection of man from the grave. The most convincing testimony is that which pertains to the resurrection of Christ. The wisdom of man has tried in vain to repudiate this testimony. A few strong intellectuals have made a close study of Christ's resurrection in an effort to prove its apparent falsity, who were converted to its truth by their investigations. About six hundred people who knew Jesus before he was crucified said they saw him alive after he was crucified. More than this, they were ready to die, rather than deny what they had seen. This is not easy to overthrow or explain away.

In his vision on Patmos, John says he saw the earth and sea give up the dead: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20:13). An enormous population sleeps under the waves of the great deep. But graves in the sea are no problem with the Lord in the resurrection day. God will find the bodies that men have failed to rescue. So all the dead in earth and sea will be raised to stand in one great throng before the bar of judgment.

The New Jerusalem

In the twenty-first chapter of Revelations, we read of John's vision of the new Jerusalem. This scene followed his vision of the resurrection and judgment. Of this wonderful sight John writes, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there

shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away" (Rev. 21:2-4).

The resurrection and judgment are past; the earth sleeps in silence, having been dissolved with the fervent heat. And now the apostle sees the heavenly Jerusalem as if descending from God. This must have been a scene of surpassing splendor. At this time John was an old man—the sun of life was going down. Men naturally wonder what heaven is like. The description here given is no doubt figurative, but it shows that the grandeur of heaven far transcends the glories of earth. A state where there is no sin, no pain, no death, and where God wipes all tears away is desired by all men. In heaven no one weeps beside the open grave—all these things have passed away.

5842 Monticello, Dallas, Texas.

Rightly Dividing The Word Of Truth

F. O. Howell

This term "rightly dividing," must mean proper application. In matters of faith, there can be no alternative other than to accept the plain letter of the law, whether the thing spoken of is incorporated in the law, or excluded by the law. This is a principle, to which there can be no exception, and therefore no compromise. In matters of this sort, we are to submit to the Lord, and not one to another. In this field of thought and understanding, there is little, or no division among preachers, leaders and congregations of the Churches of Christ.

There is, however, the question of "expediency," that is ever present in carrying out matters of faith, that is not infrequently highly explosive; and furnishes the battleground for most, if not all of our church troubles. It is to this phase of the question, that the writer addresses himself at this time. The occasion for this article, was a question asked in an "open forum" meeting at a recent lecture course of one of our colleges; about a congregation buying a pig to barbecue for a special occasion, to which some of the members offered serious objection.

First, let it be observed that each congregation of the saints, is an autonomus body according to the scriptures. The Christ is the Lord, the King, the Law-giver, the High-Priest, the Ruler, the Governor; and it is up to each congregation of the saints to see to it that he is so honored and respected. Any sort of super-organization, that would destroy, or in any

sort of way abridge this right, prerogative, responsibility and obligation, is contrary to both the genius and letter of the scriptures, and should be strictly avoided. Advice and counsel may be offered or it may be sought, as opportunity arises or as the needs may appear to require; but this should always be on the basis of freely give and freely receive, and never with compulsion or restraint. While all saints are members of the church of our Lord by regeneration or the new birth, none of us have an authentic voice in the affairs of a local congregation, unless and until we have so identified ourselves. Neither is it the prerogative of a local congregation to assume dominion or watch-care, over members of the church who have not formally so identified themselves. All Christians are inter-related in many ways; but we also have our personal rights, prerogatives, responsibilities and obligations, and one of these is to identify ourselves with a loyal congregation, and then do our part to carry out its programme. That we should do just this, is a matter of faith; but with which congregation we should identify ourselves is a matter of expediency, that we have a perfect right to determine.

It is well to state in this connection, that in communities where there are numerous congregations in close proximity, it sometimes happens, that a member becomes peeved, and leaves the fellowship of his home congregation and places membership with another, without wrongs being redressed and grievances settled. It should be remembered that a separation and a severance of ties, never settles any thing, and unless we forgive, we shall not be forgiven. Let it be remembered, that sin against a brother stands as a barrier between the worshiper and his God; and that geographical removal, serves only as a means of adding insult to injury. Such practices are a serious impact of great magnitude against all parties that have responsibility in maintaining proper and righteous brotherly relations. A proper division of the word, in matters of this sort, will uncover startling errors that have wide repercussions in maintaining the faith "that was once for all delivered to the saints."

Now, back to the "open forum" and the "barbecuing of the pig." There were probably two hundred preachers, and as many elders present, when this question was raised, and the question of "expediency" from many angles was freely discussed, in which great numbers participated. The matter of class and church picnics, the serving of foods and refreshments, the providing of kitchens and other equipments for such purposes, church buildings, class rooms, classes, teachers and the like, provisions for the care of orphans, widows, the aged and the poor generally. The means of transportation in going to the ends of the earth, in the proclamation of the gospel; and numerous other things including methods of teaching, dispensing the communion, the receiving of offerings, etc.: and finally the widely used method among the stronger churches, of providing a "budget plan" for outlining the annual programme, estimating necessary expenditures for its execution, and then submitting it to the congregation for comment, revision and elimination, with a view of coming to a meeting of minds; so that all may feel that they have been considered and consulted, and that every member may be able to estimate his reasonable part in the over-all operation, and make his plans and purposes accordingly, as he may be prospered. All seemed to be approaching a meeting of minds to the effect that "expediency" must be given a place, in providing any sort of operations in the affairs of any congregation if it is to accomplish any sort of workable programme; but what about "pig"?

One of the older set of preachers arose, and in substance presented the following; to-wit, Paul stated, "All things are lawful for me, but all things are not expedient";—"All things are lawful, but not all things edify." It appears therefore, that for anything to be "expedient," it must not be out of

harmony with the Scriptures; and it must be accepted and approved, by the congregation that is concerned. Now, let us consider the Jerusalem church. In its early operations, it was directed and supervised by the inspired apostles, and therefore, it must have been right. No command was given to the effect that there must be a "common treasury," yet none of them said that aught that he possessed, was his own. They made all they had, available to the church treasury, and laid it at the apostles' feet. All were fed out of that abundance made available, and it certainly met the approval of the Lord, the apostles and the entire church as well. Such an act, was never condemned in the Scriptures, and their flocks and herds were not excluded from their offerings. There was so much business connected with this matter of expediency, for such it no doubt was, that seven of their very best men were selected to supervise and oversee the daily distribution of foods. It appears, that this arrangement was discontinued, after the case of Ananias and Sapphira, in Acts 5, but is never condemned in the Scriptures. Matters of expediency, can never be uniform. They must vary, with the needs of the local congregation. All matters of faith are the same, and must remain the same regardless of prosperity, adversity, or condition of servitude. So long as matters of expediency are kept within the bounds of the congregation that provides them and are carried on unto edification and without compulsion or restraint, it appears that there can be no reasonable or scriptural objection to them. We all alike, are subject to the Lord in matters of faith, and we have no other alternative. No doubt the apostle Peter was referring to this great field of expediency, when in 1 Peter 5:5, he exhorted, "Yea, all of you be subject one to another." Solomon, never uttered a more profound and significant truth, than when he

BLUE RIDGE CAMP MEETING, JULY 18-24

A. R. Holton

A good program has been arranged for the Blue Ridge Camp Meeting at Blue Ridge, North Carolina, July 18-24. The program is well balanced, consisting of class teaching and sermons together with rest and recreation for those in attendance. All guests will be housed in the buildings of the Blue Ridge Assembly. This is the southern headquarters of the Y.M.C.A. Guests will have access to all the classrooms and to the 1600 acres of woods and trails belonging to the assembly.

Last year, groups came from all sections of our country. The Great Smoky Mountains National Park is visited annually by thousands of visitors from all parts of the country. Those visiting will get first-hand information regarding the opportunities for mission work in North and South Carolina. The growth of the churches in these states has been remarkable within the past few years. It is hoped that something will be known at this meeting of the work of every congregation in the two states.

Young people will be interested to know that special provision has been made for them under the direction of L. E. Cranford, minister of the University Church of Christ, Nashville, Tennessee.

Reservations for the meeting should be made at once to J. W. Brents, Woodmont Boulevard, Nashville, Tennessee.

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said, quote, "Where there is no vision, the people perish." It must therefore appear to the discerning mind, that the Lord was making provision for the greatest possible exercise of human wisdom and ingenuity in promoting his kingdom, when he left out of his "Will and Testament" so many matters of detail, that could not establish uniformity, without serious handicaps, impairments and repercussions. Brother David Lipscomb taught us in his Bible classes, that all of the elements necessary to carry out a commandment, are included in the commandment whether or not they are set forth in detail. This, is a necessary implication, the force of which, it is impossible to resist. The wisdom and judgment of the elders of any congregation should be seriously considered in the light of the Scriptures, before the members begin to make objection to their recommendations and decisions. It appeared that the "pig" question was settled, and that the great assembly came to a meeting of minds. Brother Guy N. Woods, was the "open forum" director, and the incident was at the Freed-Hardeman College, Henderson, Tenn.

GARY SCOTT CALLED TO MINISTER IN RIVERSIDE



Gary Scott

in Australia. They are helping with the support of E. R. Davis, Jr., and Marvin Martin, in Maine; Dana Miner, in New York City, and Alex Humphries, in Rock Springs, Wyoming.

Brother Gary Scott is completing his B.A. degree work in Abilene Christian College this month and has accepted an invitation to minister with the church of Christ in Riverside, Fort Worth. He will be a co-laborer with Claude A. Guild. Brother Scott will give most of his time to educational and singing work. He comes well qualified and recommended in both fields. He has a major in Secondary Education. He will move to Fort Worth June 1st.

The Riverside congregation is overseeing the work of John Hardin in Port Elizabeth, Union of South Africa, and Allan Flaxman,

The Wise Person

Dick Powell

To the Christian there is no more beautiful promises in the Scriptures than those to soul winners. We are told in Prov. 11:30 that, "He that winneth souls is wise," and also that "they who are teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Happy indeed then is the Christian who has the vision and who diligently seeks to acquire the skill to win souls.

It is sad but true, that there are countless numbers of Christians who doubt their ability to do successful personal work for Christ. Many have the strange idea that some extraordinary gifts are required or else they feel that extraordinary attainments are necessary. Some even imagine that only the highly educated and the specially trained can ever be fitted for such work. If this were true we could almost be led to believe that Christ made a great mistake in his choice of the twelve disciples (Matt. 10:2-4). Of course, it

is certainly true that the greater the education and the more thorough the preparation, other things being equal, the better fitted one will become to do his work. However, any Christian with an ordinary education, an earnest heart, and a moderate degree of tact and judgment can acquire the needful skill.

Therefore, to any or all who aspire to become soul winners, I would like to submit the following helpful suggestions:

1. First of all, a genuine love for mankind is necessary. Soul winning without love is utterly impossible. Matt. 22:39 tells us, "... Thou shalt love thy neighbor as thyself." As recorded in 2 Cor. 5:14, the apostle Paul said concerning his own motive, "The love of Christ constraineth us." The book of Acts records that before Paul was converted he was a hater of Gentile nations (Acts 9:1, 2). After his conversion he became an apostle to the Gentiles (Acts 9:3-18; 22:3-16). Well did Paul realize that he had the greatest gift any man could hope for, and because of this he wanted to share it with others. In so doing he fulfilled the Golden Rule of Matt. 12:7, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Thus the whole of his life and career was devoted to winning those whom he had once hated. Truly could it be said that, "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). Surely it can be said that love for the souls of men is born of the love for Christ (2 Cor. 5:14).

2. Secondly, the soul winner must surrender his all to the task at hand. In the work of soul winning half-heartedness is fatal. It requires the whole weight of one's thoughts, interest and love to impress him whom you would seek to save.

To make clear the meaning of this second point turn to John 4. Here Jesus is pictured talking to the woman of Samaria at "Jacob's well" (Jno. 4:6). As we read the story we learn that he was completely absorbed in what he was doing. In fact some of his greatest personal work and teaching was now taking place. After a season of time Jesus' disciples returned from their errand. Upon returning, the disciples commented upon his devotion to his task and the earnestness of his manner. Thus when time had passed and they were alone "... his disciples prayed him, saying, Master, eat" (Jno. 4:31). "But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (Jno. 4:32-34). Every soul winner must realize that soul winning is an absorbing undertaking. By saying this I do not mean to imply that the soul winner must devote all his time to soul winning. No indeed! For a fact it is known that some of the most successful are those who can give only a part of their time to this momentous work. It is well to remember though that it must be whole-hearted work whenever and wherever it is done.

Certainly the fact should be realized that soul winning is like all other great and heroic forms of effort. We must become dead to other things in order to become efficient in this. We are to renounce the frivolous and superficial things in the interest of this great thing. Renunciation is a great Christian law. A glad and wholehearted surrender of the things which have no place in a Christian's effort is the first step toward attaining a higher level of usefulness and power.

3. Thirdly, a thorough knowledge of the Scriptures is essential to the soul winner. The greater the scope and the more comprehensive the better. It is expedient however that the soul winner have a ready recollection of those passages of scripture which pertain to this task. We must "... be ready always to give an answer to every man that asketh ... a reason of the hope that is in you with meekness and

fear" (1 Peter 3:15). If this can be done from memory, fine, but if not, we should be at least sufficiently familiar to turn to any pertinent passage at will. The truth which is God's word (Jno. 17:17), is the sword of the Holy Spirit (Eph. 6:17). As this sword is unsheathed and wielded by the Christian the Spirit can do its work, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). By having a thorough knowledge we can assure ourselves of teaching the pure and unadulterated gospel of Christ when saying, Roman 1:16: "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

4. Fourthly, the soul winner should be alert to discover possibilities for soul winning. Too many times we make the mistake of thinking that these opportunities come rarely. As a matter of fact, they are coming all the time in our intercourse with our fellow men. Concerning this thought it is well for us to remember the words spoken in Jno. 4:35; Matt. 9:37, 38: "Say not ye, There are four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." "... but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." May this prayer be our command.

5. Fifthly, the last helpful suggestion is to have and use skill in presenting the truth of Christ's gospel. "Perhaps the best qualification for presenting clearly the truth that one knows is to have a clear grasp of the truth itself." The greatest need of a soul winner is to state the saving truths of God's word in the clearest possible manner. Therefore the soul winner should master the elementary truths of the gospel of Christ. Each scripture should be fused into the Christian soul winner by the mediums of thought, meditation, and prayer. "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2). "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16b). When all of this has been accomplished then the effect of the soul winner's efforts on the life of others will be like the bursting forth of fountains of living water in the midst of parched desert.

Box 215, Glen Rose, Texas.

BILL HUMBLE TO KANSAS CITY

James R. Cope

Bill J. Humble, faithful gospel preacher, will serve as evangelist for the 39th and Flora church in Kansas City, Missouri, beginning June 7. For the past four years, Brother Humble has served on the faculty of Florida Christian College. At the same time he has labored with the 9th Avenue church in St. Petersburg.

Brother Humble has wrestled with the problem of giving up formal school work for the past two years. Since he began preaching ten years ago, he has either been in school or teaching in secular fields during the entire time. He leaves Florida Christian College with mutual goodwill between himself and the college.

I first knew Brother Humble as a student in Freed-Hardeman College almost ten years ago. His is a scholarly mind and a studious disposition. His recent work, *Alexander Campbell and Controversy*, which deals with Campbell's debates, gives a forthright indication of his ability. He has made contributions to the *Gospel Advocate*, *Christian Worker*, and the *Preceptor*. While we regret the loss of Brother Humble's talents, we believe that his usefulness in the kingdom, freed from many details incurred in school work, will redound to the honor of God and the profit of the brethren.

JACK NADEAU

"Lift up your eyes, and look on the fields, that they are white already unto harvest."

Through political and social upheavals caused by the last



Jack Nadeau

world war, Germany has become a fertile field for preaching the gospel. The Germans have been torn from the traditions of the past and are now very receptive to the preaching of the simple gospel.

There have been great strides made in the past five years in Germany by the churches of Christ of America, and we believe that even greater accomplishments will be effected in the future.

Under the direction of the elders of the Skillman Avenue church of Christ, Dallas, Texas, Jack Nadeau has been preaching in Munich, Germany, for the past four

years. On April 1, 1953, he and his family arrived back in Dallas for a few months' visit among the churches. They are living here and worshipping and working with the Skillman Avenue congregation. He wants to visit among the churches and report on the work in Germany telling of the successes in the past and the possibilities and needs of the future. He has some very fine colored slides to show which depict the German work and scenes of interest.

Brother Nadeau is sent out with the backing and endorsement of the Skillman Avenue elders. If you would like to have him visit your home congregation, please write or call him in care of the Skillman Avenue Church of Christ, Dallas. He will be here until September 1st and will be available for speaking engagements all during this time.—Signed: Elders, Skillman Avenue Church of Christ, Dallas.

The Work In Southeast Arkansas

Doyle Banta

Many think of Arkansas as a field where the church is quite strong and that is true in some sections. It is not strong in southeast Arkansas. We have many towns where there is no New Testament church. With the church in West Helena taking the lead and others cooperating, we are trying to put a congregation in each town. During the past two years four new congregations have been started. In August of 1951 we established the work in Elaine, Ark., 30 miles south of us. The first meeting there resulted in 16 baptized and a few restored. At present we have about 60 meeting in the Community Hall. They hope to erect a building this year. Brother Harvey Martin of Memphis, Tenn., preaches for them each Sunday. This past summer, with the help of others, a congregation was begun in Marvell, Ark., 17 miles west of us. That church now has about 60 meeting in the Legion Hut. They hope to build this summer. Last summer we baptized an elderly lady in Holly Grove, Ark. The church is now meeting in her home. She is Sister Kate Cannon. We hope to see this work enlarged soon. Brother Porter Hogan of West Memphis, Ark. has taken the lead in planting the church in Hughes, Ark. They now meet in the Legion Hall. We have about ten members there. We have also conducted two meetings among the colored to establish the work in West

Helena. Nine have been baptized so far. These all meet with the colored church in Helena.

Allen E. Vann to Marvell, Ark.

The coming of Brother Allen E. Vann of Casper, Wyo., to Marvell about the middle of April is great news for us in this section. Brother Vann is well qualified for the work. I have known him for several years and found him to be true to the Book, a good preacher and hard worker. Brother Vann will live in Marvell, then divide his time between Marvell, Cypert and Shiloh churches. Cypert is one of the oldest congregations in this section and located only four miles south of Marvell. Shiloh is located about 20 miles west of Marvell. He will have a heavy schedule preaching at Cypert at 10:00, Marvell at 11:10, Shiloh at 3:00 p.m., Cypert at 6:00 p.m. and Marvell at 7:30 p.m. He will do personal work in all three communities each week. He will also be with each congregation for prayer meeting.

Possibly some are wondering just why we are so glad to see Brother Vann come. Before he arrived, do you realize the nearest full time preacher to me is Memphis, Tenn., 76 miles away? The closest full time man to me since coming here has been 46 miles away. In fact in southeast Arkansas I can only think of about four full time men. This section of Arkansas is ripe. We just need the workers. We are encouraging the members to do more personal teaching, but we can use many more full time workers.

The church in West Helena has been established for several years. Glenn Parks, Carrol Trent, Joe Spaulding, L. C. Lawson and myself have served this congregation. During Brother Lawson's stay here a new building and preacher's home were erected in one of the best locations in the town. The church here numbers about 225 members. Our building is full, so we hope to establish another congregation soon.

We now have congregations in La Grange, Aubrey, Mariana, Forrest City, Hughes, Holly Grove, Shiloh, Marvell, Cypert, Coffee, South Helena, and Elaine. Brother J. W. Smith of

You Can Do Personal Work

Otis Gatewood



Brother Howard L. Schug of Frankfurt, Germany, speaks to a young law student from the University of Frankfurt.

This young lawyer is now a Christian and is attending the Bible training school in Frankfurt to train himself to preach the gospel. He was a leader of Communists in West Germany from 1946 to 1949, and spent two years in the East Zone of Germany. He was invited to Moscow by the Communists. He was converted to the Lord by personal work. Learn how to do personal work by reading: **YOU CAN DO PERSONAL WORK**, by Otis Gatewood. Price \$2.50. Order from the Firm Foundation Publishing House, Box 77, Austin 61, Texas.

West Helena, who holds a secular job, has aided much in this section. He established and preaches for the church in South Helena. Brother W. C. Lumpkin of the Coffee church farms, but has aided greatly in the work at Dyer and Marvell.

A big job is still ahead. Helena has 12,000 population and yet no congregation in Helena proper. We have many small towns such as Barton, Lexa, De Witt, Poplar Grove, Wabash, Mellwood, Moro, Clarendon, Rondo, Roe and many others. We have thousands among the colored who need the truth. As yet we only have a small congregation in Helena, Marvell, Blackston, and Forrest City. Brother Berry Minor who lives in Helena and serves as county agent has been a great help in the colored work. He is the only colored preacher in this section of Arkansas. The colored church meets at St. Francis and O'Connor Streets in Helena and has a block building.

The church in South Helena has been remodeled and so has the church at Aubrey and La Grange. The Coffee church is now completing a new building.

We know there are many other fields with fewer churches and workers but wanted to give you this information concerning our work. We are growing and we face the future with greater zeal and determination. We ask your prayers in our labors. West Helena Ark.

Growing Or Drifting?

Virgil Bentley

There has been some controversy in the church in recent years. It has taken on various forms and centered in specific issues, but largely the controversy sums itself up as to whether the church is growing or drifting.

Some declare the church is growing and making the most rapid progress it has made in centuries. Others warn that red danger signals are on every hand, and that the church is on the very verge of apostasy. Is it not possible that this is a most healthy condition? We shall have real cause for alarm when there is no longer talk of the church's growth. We shall also have an equally just cause for alarm when Christians cease warning of the dangers of apostasy.

Certainly the church is growing! It is inconceivable that anyone could doubt this. And certainly the church is faced with dangers. It always has been, and always will be. The church is a divine institution. It is also a powerhouse for human service. As servants in the kingdom of God we should walk circumspectly. We should see clearly our opportunities, and also the dangers which accompany them, and never go overboard in regard to optimism or pessimism. The church has room for the eager energies of youth, and it also has room for the seasoned wisdom of experience.

The apostle Paul exhorted Christians in this manner: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Our calling is a high one, and certainly it demands meekness, longsuffering, forbearance and love. Brethren will sometimes let personalities enter into the issues and feeling will run high, and this often is at the expense of the church in peace and unity. Let us not give in to error, but let us always give in to whims in order to spare the church.

It is hard indeed for us to remember that the ultimate criteria for conduct and work in the church is New Testament teaching, and not necessarily what the church did 40 years ago. If the church isn't growing it ought to be. If the church isn't aware of the ever-present danger of apostasy in this the twentieth century it ought to be. I am thankful for the cautious and constructive critics. May God help us when we are found without either!

Studies In Galatians (No. 16)

R. C. Bell

The sins in the church at Corinth included partyism, fornication, litigation, idolatry, and drunkenness. Apparently, the Galatians were guilty of like sins, but Paul saw another sin in them that disturbed him far more deeply. They were forsaking God's house, built on the rock, for one of their own building on sand. After having begun in the Spirit, they were turning back to the flesh; denying a full redemption in the Spirit, they were looking for a supplement in their own natural strength and ability to work out for themselves perfected righteousness. In effect, according to Paul, this made void the grace of God, the cross of Christ, the power of the Spirit, and destroyed the house the triune God built to its deepest foundation. Thus, their religion became all of the flesh.

Inasmuch as the Galatians did not know "the deep things of Satan" (Rev. 2:24), they did not see the doctrinal implications of their legalism. There is no better evidence of Satan's deep malice and demonic sagacity than his perverting the law, which God intended to convict men of sin, to humble them, and to lead them to Christ, into a powerful instrument to make men proud and self-righteous. He is deep and wicked enough to turn Christians into blind, Pharisaic hypocrites.

Doubtless, the Galatians continued to preach baptism "into the name of the Father and of the Son and of the Holy Spirit" for the remission of sins, observe the Lord's Supper, and meet other requirements, yet, all unknown to themselves, they were "fallen away from grace." Christians today should not think that, because they do not observe the carnal ordinances of Moses, they are immune to the legal principle. They should realize that, in infinite wisdom and goodness, God in Christianity, without any help from man except his absolute surrender, assumes all responsibility, no matter what Satan knows and does, for enabling and perfecting Christians who really trust him and cooperate with him. This kind of faith would have saved the Galatians from legalism with its truly terrible consequences, as it will save Christians today from legalism with its truly terrible consequences.

"Works of the Flesh"

A cursory examination of these "works" shows a catalogue of fifteen items (ASV), all related to the Mosaic Code. The first three items ("fornication, uncleanness, lasciviousness") remind us of, "Thou shalt not commit adultery." The next two ("idolatry, sorcery") of, "Thou shalt have no other gods before me." Then follow eight items ("enmities, strife, jealousies, wraths, factions, divisions, parties, envyings"), which violate, "Thou shalt love thy neighbor as thyself." "Where love is thin, faults are thick." The last two ("drunkenness, revellings") are beastly self-gratification, which are always beneath human dignity. With authoritative finality that admits no argument, Paul follows this list with: "I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." Let us read the list again; it was written for us too.

Sorcery, or witchcraft, which is superhuman knowledge and power acquired by compact with evil spirits and traffic with the dead, is a biblical subject. God gives warning against it in the Old Testament: "There shall not be found with thee any one that useth divination . . . or a sorcerer . . . or a consulter with a familiar spirit, or a wizard, or a necromancer (one who communicates with the dead) . . . For whosoever doeth these things is an abomination unto Jehovah" (Deut. 18:10, 12). Immediately following this scripture, God promises to send Christ in lieu of such leaders. In 1 Sam. 28, is found the story of King Saul and the

witch of Endor. Paul's epitaph reads: "So Saul died for his trespass . . . and also for that he asked counsel of one that had a familiar spirit" (1 Chron. 10:13).

In the New Testament, we meet sorcery often, always opposing Christianity. Simon the sorcerer (Acts 8); "Elymas the sorcerer" (Acts 13); and the maid with "a spirit of divination" (Acts 16) are well-known figures. Sorcery was very prevalent in Ephesus (Acts 19). Satan, "the god of this world," opposed Christianity, especially in new places with sorcery. In Gal. 5:20, written some twenty-five years after Pentecost, Paul brackets it with idolatry, with which it is allied and coeval. At a time yet to come, all sorcerers of all time shall have their part "in the lake that burneth with fire and brimstone" (Rev. 21:8).

The two leading features of sorcery, reading destiny and commerce with the dead, are prevalent today. Doubtless, there is much humbuggery, based as all idolatry is, on greed, superstition and religious ignorance, yet, according to the Bible, a core of reality exists. The road to Endor, for men like Saul, is still open. For Christians, however, as for the ancient Jews, it is a closed road of disobedience and ruin. They cannot honor Christ as Mediator in some dark room seeking guidance from a "medium." This and all such like is of the flesh.

"Fruit of the Spirit"

"The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." The Spirit in this verse is a tree bearing a cluster of ninefold heavenly fruit. Because of its relationship to the rest of the cluster, love comes first. Without love, none of the fruit is sound and wholesome. The joy, the longsuffering, the meekness and all the rest, if they have not love, are rotten at the core and worthless. Magic love is living, contagious, creative, and imparts these qualities to the entire cluster. "The greatest of these is love." Love, joy, peace! What more would you have? Long after the shallow wells of the flesh have run dry, from the perpetual fountain of the Spirit down deep within the human spirit continue to "flow rivers of living water" for "refreshing from the presence of the Lord." "A well of water springing up unto eternal life." "Where the Spirit of the Lord is, there is liberty" and fruit.

The Holy Spirit is the only tree that produces "the fruit of the Spirit." Since such fruit is not native to earth, the flesh does not, and cannot produce it. "The flesh lusteth against the Spirit." All Paul knows to do with the flesh is to crucify it "with the passions and lusts thereof." God does not expect men in the flesh to produce spiritual fruit and live his life until he gives them his Spirit, and they "become partakers of the divine nature." As without changing gravity a magnet counteracts it, so without changing the flesh, the Holy Spirit counterworks it, and keeps it in subjection so that it cannot "bite and devour" and destroy. It never becomes spiritual, any more than foolishness becomes wisdom. It is a tiger which only the Spirit can even chain.

Books That Should Be in Every Home

Commentary on First Thessalonians to Philemon by J. W. Shepherd	2.50
The Bible, Book by Book, by J. B. Tidwell, giving Analyses, Outlines and Notes on every book of the Bible.	2.50
The Expositor's Greek Testament, 5 volumes, complete Greek Text by seventeen noted scholars	25.00
Handfuls on Purpose, an immense fund of expository outlines, select Bible readings, short scripture studies, etc., 13 volumes	30.00

FIRM FOUNDATION PUBLISHING HOUSE
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Austin, Texas

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

How Approximately \$25,000 Worth of Books Were Burned!

Books are wonderful servants, marvelous tools. But the printed page can be used to carry the Word of God or to carry lies of Atheism, Communism, and all manner of error and immorality. In Ephesus the preaching of Christ resulted in the burning of about \$25,000 worth of books of magic or sorcery. These books were filled with incantations and charms which were supposed to guard the pagans from evil spirits. The "Ephesian Letters" were famous in ancient witchcraft. When Paul enlightened the people they repented of their practice of evil sorcery and proved their change of will by publicly burning these expensive books.

The lesson for us is that when we truly believe in the Lord Jesus Christ and repent of our sins "we must bring forth works" showing our change of attitude. The man who claims to have obeyed the gospel, to have confessed his faith in Christ, repented and to have been baptized into Christ and goes on living like he did as a worldian, has not truly been converted.

Genuine repentance is essential to salvation in Christ. Jesus said: "Except ye repent, ye shall all likewise perish . . ." (Luke 13:3). Repentance is a change of will, of attitude, of direction. The burning of these heathen books was a logical result of their change of loyalty from pagan gods to the living God.

There are two great forces which lead us to repentance. One is the fear of the Lord. We must all appear before the judgment bar of God to give account for the deeds we have done. Secondly, there is the goodness of God which leads us to repent (Romans 3:4). The prodigal son repented when he "came to himself" and decided to arise and go to his father.

God is calling you home today if you are serving the vain idols of this world, money, power, the lust of the flesh. He is calling you "to repent and be converted that your sins may be blotted out" (Acts 3:19). There is coming a time when it will be too late to repent. May I appeal to you to accept the love of God in Christ today!

God loves you. Christ died for you. No sin is too great to be forgiven if you will repent and obey the Lord. The longer you put off repenting, the harder it becomes. Do it today. Then show your change of will by your life!

New Policy In Children's Home-Part II

F. E. Hayes

"Home is the highest and finest product of civilization. Children should not be deprived of it except for urgent and compelling reasons."

Study that a moment. An expert said it, but every Christian knows it. Yet there are hundreds of children in Christian orphan homes that could be placed in private Christian homes if the need could be clearly seen and the heart truly stirred to pity.

The man who said the above, Leon Richman, is a child welfare expert in Cleveland, Ohio. He also said this: "A program of child welfare is more than merely giving food and shelter. It is social engineering, which lays the foundation for the future of our nation."

We have given food and shelter. It can be said to our credit. But we have left the "engineering" in the hands of those who themselves say that we are better equipped to handle it. We have neglected the opportunity which Christian orphan homes are reminding us of right now—the opportunity of opening our private homes to children we may want to adopt or give foster care.

Richman, in an article on "New Needs and New Approaches in Foster Care," says that 24-hour group life (such as we have in orphan homes) is not ideal for little children. Their physical and emotional needs require personal care which only a family can provide.

John Dula, Houston, Texas, child welfare expert, says: "Many babies beginning to toddle are handicapped in their progress when cared for in an institution or a group where their needs for individual attention are not met to the same measure as is possible in their own or a foster family."

These men recognize that not all children in orphan homes are eligible for adoption. But most of those who are not, because they have not been legally surrendered, are available for placement in foster homes. Says Dula: "It is unfortunate that so many of our children have had to live, for one reason or another, for many years in our institutions. It is

unfortunate that there are many institutions which encourage prolonged stays."

Brother Byron Fullerton, speaking for the Tipton Home, has taken the lead among Christian children's homes in reminding the brotherhood that boys and girls in the homes are available for foster care. His action is to be praised.

Now the problem is to convince Christian parents that an opportunity for real service exists. Many of those who want children can find them in orphan homes operated by Christians. It seems hardly necessary to argue the superiority of a private home. To mention one moment in the twenty-four hours of the day should be enough: think of the difference between going to sleep with "mother's" kiss warming the cheek and going to sleep to the call: "Lights out!"

Even more important is the task of convincing Christian parents that it is worthwhile to provide foster homes for children who have not been legally surrendered and hence cannot be adopted. Many who have had the experience say it is satisfying beyond expression. Boys and girls who had no hope of having a "dad" and a "mom" react in heartwarming ways when a Christian family wants them. They learn again to love and trust. They grow up to take their place among others who have known family life. There are sweet memories of meals and romps and goodnights.

Some Christian families have only one child or two. Many of them could support another child. Some of them have considered it, but dismissed the plan as too troublesome. It is the hope of this writer that he can remind Christian parents that it is always troublesome to start doing a great job, but always infinitely rewarding to see it finished.

There is no substitute for our own arms, brethren. Our Master cannot gather in the luckless little ones of the world unless he can unlock our arms to do it. We have a chance greater than any we have ever had before. Our Christian homes stand ready to help us. Proud little faces, fighting back their hopes for fear of another rebuff, are looking our way and wondering. Hungry little hearts beg silently for the love that only we can give in fullest measure. Lips that yearn for daddy's kiss are parted in hope.

Is it nothing to us?

EDITORIAL

G. H. P. SHOWALTER, Editor

THE VALUE OF THE NEW VERSION

The late Joe S. Warlick said to me at one time that in his opinion the best commentaries on the Bible are the various translations. This is pretty well in keeping with my own observation. The new version of the Bible that is now being widely advertised, should be of much help to Bible students. I do not think that it should, by any means, displace the King James Version or the American Standard Revised Version now in common use. Either of these, in my estimation, are preferable for public use and as to that, for devotional Bible study in the home or other communities. A careful reading of the new version should be made. There are many words and phrases that will be found to be helpful in Bible study. Read it in the old King James Version and if you are not familiar with some of the words or expressions, you will do well to turn to the new version, and, it is many times, helpful.

The greatest objection to the translation is that the great scholars, who did the work, are practically all modernists, but no scholar can translate from the reliable Greek texts and consistently make renderings that will modify seriously the meaning of the plain statements in regard to the duty of man. As to the work of these scholars, the RSV New Testament has been on the market since 1946 and has received less attention from Bible students than it should have received. It should have been more critically examined by many who have almost entirely ignored it. Not until the entire Bible was published in the fall of 1952, was much attention given to it. The seven years acceptance of the RSV New Testament, with little or no criticism, has doubtless contributed something to the popularity of the new version.

As for the scholars who did the work of translating, the late Dr. Moffatt and Dr. Goodspeed have had their translations of the New Testament out for a long number of years. Both of these scholars, as well as Dr. Williams, have brought out translations of the New Testament that are far more vulnerable than the New Testament in the RSV. All three of them give Matt. 1:23 as a "young woman" and this, with no supporting evidence; whereas the RSV translates the passage, "virgin." For my part, I have little expectation that the RSV will become what its producers want it to be. I still think that the King James Version and American Standard Revised Version will be used when the new version has passed its day of big advertising and excitement among the people. I do not think it will, or should, become a standard for use among the churches or in the homes of the people. It is of interest and value as a reference book in connection with the reading and studying of the Bible in the three great English translations: King James, 1611;

English Revised, 1881; and the American Standard Revised Version of 1901. At an early date, we hope to publish a rather detailed review of the RSV.

CHRIST OR MODERNISM

A New Book By W. W. Otey

The subjects treated in this book are certainly worthy of careful consideration by the reader. William Wesley Otey was born in Pulaski County, Virginia, 86 years ago. He was baptized by my father, J. T. Showalter, when he was 19 years of age. The same year, 1886, he began preaching at rural points in Floyd County, Virginia. Brother Otey married Minnie Showalter, a relative of mine.

I have known Brother Otey from the time he was quite young, particularly from the time he began preaching. He was a close Bible student and immediately, as a young man, became popular as a preacher of the gospel. With little opportunity in the field of educational attainments and advantages, he became a man of one Book, the Bible. Denominational teaching and teachers were met, studied, reviewed and refuted in a commendable way. My life was enriched by its contacts with him. I began preaching some six years later than he, and we were associated together in several evangelistic efforts in the Lord.

Brother Otey has offered for the public an examination of some things that to him seem in place and of importance at the present time.

It is a day of many books on many subjects. Some are good and some are worthless in the various fields of philosophy and religion. Brother Otey, in his book, is clearly constructive. His critical notes on the translators of the RSV show care and study. He is, of course, bitterly opposed to modernistic teaching as it relates to the Bible and as all, or practically all, of the translators of the RSV are of certain schools of modernism, he gives some time to criticism of their attitude and of the tinge of modernism that they undoubtedly have shown in their translation of the Bible.

The merits of the RSV, if observed at all, are assumed without much comment on the part of the author. The errors assailed are handled in a way characteristic of the real conviction, faith and energy of Brother Otey. It is a pleasure for me to commend this book to a loyal brotherhood. The author of the book has lived for many years as a preacher, debater, and writer. In 1910 he conducted a debate with J. B. Briney on Instrumental Music and Missionary Societies that was published in book form and is a worthwhile publication.

Brother W. W. Otey, in a long life, has stood among the most highly esteemed exponents of the gospel of Christ and is justly loved and appreciated by the

faithful in Christ. His book should have a wide circulation and we commend it to all interested in publications relating to the faith, as a book well worth a studious examination. The price of this new book is \$2.50 and all orders should be sent to W. W. Otey, Belle Plaine, Kansas.

ACC LECTURES FOR 1953

The Firm Foundation Publishing House, for a number of years, has been publishing the principal addresses in the Abilene Christian College Lectureship during February of each year. These volumes from year to year are added to the principal libraries, public and private, and to individual's private libraries. They have become a feature and embody some of the finest literature that is now published by the loyal churches of Christ.

These compositions are of high order, prepared and delivered by outstanding men—preachers, lecturers, debaters, and educators—among the churches of Christ.

We are, this week, mailing out the volume for 1953 to all who have ordered it with confidence that it will be received, read, and studied with a full measure of appreciation by loyal and faithful disciples of our Lord. A large number who have, from time to time, been buying and filing in their library these volumes, have developed a confidence and an appreciation for them and are replete in their commendations and expressions of thankfulness that they have these great annuals for their library for many years.

It may be noted that the Firm Foundation Publishing House has in stock miscellaneous numbers of vol-

umes for several past years. If your library is short on some particular year, we are probably in position to supply it. Write us. We are sending these volumes forth with a full measure of confidence in its merit, and also with the persuasion that it will be highly appreciated. There is one address in the 1953 book that several have said is worth the price of the entire book. Such a remark might be made with regard to several of the addresses.

From the Old Paths Book Club comes a reproduction of "Christ's Second Coming: Will It Be Premillennial?" by David Brown, Professor of Divinity, Free Church College, Aberdeen. This highly valuable and interesting discussion, on a great subject, bears publication date of 1882. This book contains a total of 468 pages. It is carefully indexed in detail and also contains a special index of texts, either quoted or referred to. All of this makes it quite a remarkable book. Mr. Brown is committed with zeal against the whole idea of premillennialism. The discussions are of an order that all Bible students, specially preachers, would be interested in, and our suggestion would be that no one would make a mistake in sending the price of this book to Old Paths Book Club, Box 5, Rosemead, California. The price of the book is \$3.50.

In this connection, it is certainly in order to recognize the merit of the work that has been done by Brother John Allen Hudson in the Old Paths Book Club. He has succeeded in reproducing quite a large quantity of excellent literature that has been out of print for many years. Readers would do well to take up the matter of becoming subscribers to the Old Paths Book Club. For full information, write Old Paths Book Club as above.

G. S. Westbrook of the Pioneer Park church of Christ in Lubbock, preached in a meeting with the Brykerwood church in Austin, May 4-13. Mac Bartee is minister of the Bryker-

wood church. Brother Westbrook has been preaching for the Pioneer Park church for over two and one-half years, going there from the College Street church in Waxahachie. He has preached in many meetings in South Texas, but this was his first time to preach the gospel in our capital city. Brother Westbrook helped Brother Bartee to "get started" preaching about 1944, while living in Victoria, where they worked together on a radio dialogue, arousing considerable interest. The two then worked together in preaching and singing in a very fine meeting at Llano a year ago last fall.



G. S. Westbrook

BURTON COFFMAN NAMED EXECUTIVE ASSISTANT TO THE PRESIDENT AT HARDING COLLEGE

Thirteen hundred people attended the graduation exercises at Harding College, Thursday, June 4. One hundred and twenty-six people received degrees. W. O. Beeman, member of the Executive Committee of the Board of Harding College, announced that the Board had confirmed the appointment of Burton Coffman, Minister, 16th and Decatur Church of Christ, Washington, D.C., to the important post of Executive Assistant to the President, in charge of Public Relations.

Burton Coffman has served as minister for the church of Christ in Houston, Wichita Falls, Lawton, and Sherman. He is now serving as editor of the Christian Leader.

Coffman has already resigned as minister in Washington. A. R. Holton has been engaged to serve the Washington church. Coffman's resignation is effective as of August 1.

Following his resignation in Washington, Coffman will spend some three months in the Far East where he has been invited by the Air Force to preach at the various Air Force bases in Japan and Korea.

Coffman will take up his duties at Harding College immediately upon his return from the Far East. He and his wife, the former Thelma Bradford, will make Searcy their permanent home.

FROM THE HARVEST FIELD

Walter W. Leamons, Junction, Texas, June 3: Preached the commencement sermon for the senior class at London, Texas, and assisted with other school closing programs here in Kimble county.

Elmer H. Irby, Hankamer, Texas, May 29: Brother Jim Dobbs of Jefferson Street church in San Antonio preached the baccalaureate sermon here in Anahuac this year. The church here in Hankamer profited by this.

Durward Boggs, 7825 Hillard Drive, Dallas, Texas: The Pleasant Grove church baptized one and had two to place membership during May. One came confessing negligence of duty. However, we lost nine members by moving out of town. We press on in the Lord's name trying to win souls for him. When in Dallas, worship with us.

Ben West, Lampasas, Texas, June 6: Last Lord's day night, Brother Carl Mitchell spoke to us on the Italian missionary-evangelistic work and its progress. Nearly 500 at the morning service, 350 at night, 215 at prayer Wednesday night, \$557.00 regular offering. Perry Wilmeth will speak in our gospel meeting, June 15-23, daily 7 a.m. and 8 p.m.

Tom Harris, 1802 Caroline Street, South Bend, Indiana, June 1: The work continues to increase here at Caroline and Calvert Streets. Seven were added during May with new records at all services. Sunday morning services averaged over 350. Over 200 for one of the evening services and a high of 185 for the mid-week study.

C. S. Doggett, 1201 Vine Avenue, Martinez, California, June 1: Two were baptized here yesterday and one last Lord's day. We plan on having a two-week daily vacation Bible school the last two weeks in June. Our ground floor is now nearly completed for which we are very thankful. Worship at Palm and Almond in Martinez, when passing this way.

Leslie Diestelkamp, 3421 Aldrich Avenue South, Minneapolis, Minnesota: During the months of March and April, I preached in meetings at St. James, Missouri, Bismarck, North Dakota, and Hibbing, Minnesota. During May, Gordon Pennock preached in a meeting here. Beginning July 12, I am to preach in meetings at Vienna, Alden Springs and Smyrna (all in Missouri).

J. T. Marlin, Box 917, Sweetwater, Texas: We baptized a lady from New York, Sunday, who had never heard of the church until ten days ago. Her husband professes to be an atheist. He was present when she was baptized after hearing her second gospel sermon. The Lord willing, I leave, conducting a tour through the Bible lands and Europe June 8th and return July 17th.

Bill Thompson, Lufkin, Texas, June 1: I just concluded a meeting with West Huntsville church, Huntsville, Alabama, May 24; three restored and one baptized. F. F. Conley, Beaumont, and Harold Trimble, San Antonio, preached at Fourth and Groesbeck in my absence. Another all time attendance record in Sunday school, May 24, with 408 present. Bible school attendance averaged 226 per Sunday in May, 1952, and 362 in May, 1953.

John W. Pigg, Gunter, Texas, May 25: Marcie Ann Watkins was baptized in Madrid, Oklahoma, last night.

Elmer H. Irby, Hankamer, Texas, June 8: Yesterday was a good day here. We had four to place membership. We take courage and press on.

James W. Reynolds, Pueblo, Colorado, June 2: In May, there were five baptisms, two restorations, and two identified. Our vacation Bible school begins June 15th. Brother Glenn E. Green of Colorado Springs and Frank Graves will help in the school. Worship with us when you are in Colorado.

Tom Walker, 1135 Hollywood, Dallas, Texas, May 4: I have received my copy of the MAJESTIC HYMNAL. My wife and I have examined every song and we think it is the masterpiece of all your work. I say to the congregations throughout the brotherhood where I have conducted meetings the past fifty years, BUY IT.

Robert C. Copeland, Jr., Box 863, Clarendon, Texas, June 1: Two adults were baptized here last night. The church of Christ is on the march. Personal evangelism is the way to expand God's kingdom. Brother Tilt S. Teddlie will be here for our summer meeting in August. He did an excellent job last year, and we are hoping for another good meeting.

Chester A. Hunnicutt, P. O. Box 982, Apopka, Florida: We closed a meeting here May 24th with two baptized and one restored. Jasper F. Acuff did the preaching. He presented the truth in such a way that all could understand. His love for the truth, and enthusiasm in preaching causes sinners to obey. There were two other baptisms before the meeting.

Max T. Neel, Waco, Texas, June 8: Two were baptized yesterday, one restored and placed membership, and another restored in our services yesterday. Carl Spain is to conduct a meeting with us June 14 to 21. On the 22nd, I am to begin a meeting with the Houston and Pease Streets church in Vernon, with Brother George T. Jones. We cordially invite those in that area to be with us at every service!

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, June 7: Brother Burt Perry preached for the church here today and will be here next Lord's day. G. W. Allison is away in a meeting. Brother Perry has a good lesson always, as he is one of our very best young preachers. He is the minister at Prairie Hill church. Brother Allison is in a meeting there. Sister Perry is a great help in the Lord's work. They have three fine children.

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, May 24: We have had five responses since last report: three baptized, one membership, and one confession of wrongs. The Lord indeed is very good to us in our labors in the church. We had the house filled for both services today with many non-members present. We attribute this to the personal work being done by so many of the faithful members of the Linda Vista congregation. Thanks be to God!

A. R. Holton, Nashville, Tennessee: Homecoming at Thorp Spring, Texas, will be Sunday, July 26. R. C. Bell will be the speaker. Former students and former residents of Thorp Spring will attend.

J. W. Pine, Grants, New Mexico, May 24: I am now working with this small congregation and we are making a renewed effort to more firmly establish the cause of Christ at this place. Anyone knowing of members or interested persons will please contact us.

Albert A. Gonce, Jr., 1010 South Pugh Street, State College, Pennsylvania, June 5: One was baptized May 19, and one came from the Christian church May 24. He confessed his own faults by reading and commenting on 2 Tim. 2:24-26 and James 5:14-20. This was perhaps the most moving meeting I have ever witnessed.

Thomas L. Campbell, Anson, Texas, May 29: Three have been baptized here recently, and we are now in the midst of an interesting vacation Bible school. Next Sunday will end my work with the Anson brethren, and I begin June 7 with the Rosemont congregation in Fort Worth. Our address then will be 528 Boyce.

Texas H. Stevens, Dallas, Texas, June 4: The highlights of the work here last month was a gospel meeting in which Brother Wilson Coon did the preaching. We feel that the church was edified and the seed sown. Construction has begun on our new building, and completion is scheduled for January 1, 1954. God is good to us all. When in Dallas, visit with us.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, June 4: Brother G. W. Allison is in a good meeting at the Prairie Hill Church of Christ. Brother Bert Perry is the minister there. I'm taking a number of Firm Foundations to give out in the meeting that I have been saving for this purpose. All members of the church should read the Firm Foundation.

Robert W. Lawrence, 1806 West Lawn Avenue, Madison 5, Wisconsin, May 22: We rejoice over two baptisms last Sunday. One of these was under adverse circumstances; the young man's father and mother both objected to his stand for the truth. He came from Methodism. The church here, with God's help, continues to advance in faith and in number. A. J. Kerr of Lincoln Park, Michigan, spoke at both services May 17.

Claude Robertson, Haskell, Oklahoma, June 1: Brother M. T. Bishop, Tulsa, Oklahoma, will be with us in a singing school beginning June 15th. I will be with the Valley View church, Greenwood, Arkansas, in a meeting from June 22 through July 1. During May, three were baptized, one restored, and one by membership here. Brother Herbert Broadus will be with us in a meeting beginning July 13. We installed new pews last week.

Leonard C. Waggoner, Olney, Texas, May 27: Just concluded a good meeting with the church in Fordyce, Arkansas. Good crowds in spite of heavy rains and unfavorable weather conditions. Four were baptized and one was restored. Brother Orville Morris of Pine Bluff has done a wonderful work with the Fordyce congregation. He is resigning, however, so that Fordyce can get a man to do full time work. A man is badly needed "on the grounds" there. May God continue to bless you in your work.

L. D. Hall, 717 Southwest 24th Street, Oklahoma City, Oklahoma: Since my last report, I have been filling in at different places. I will be at El Reno, Oklahoma, June 14, filling in for Brother Joe Crumley. I am ready and anxious to have some meetings and evangelistic work for the summer and fall. Don't be embarrassed over the pay. My style is to live and let live. So let's try to help our neighbor to be saved.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, May 30: So far in May we at Willow Street have surpassed our record Sunday Bible school attendance on two occasions. The record now stands at 196. Last Wednesday evening we set a new attendance record of 129. Brother Robert Oz of Ypsilanti, Michigan, will preach in our summer meeting, July 5-15. The Lord willing, Marshall Keeble will be in Cookeville for a meeting in the fall.

J. W. Brents, 4001 Woodmont Blvd., Nashville, Tennessee, May 26: Many of the readers of the Firm Foundation, no doubt, are planning a vacation back east. The Blue Ridge, North Carolina, encampment will provide just what you want. It is in the heart of the mountains of North Carolina. This meeting will be held July 19-24. Accommodations are the best. This meeting will be held at the National headquarters of the YMCA. Write me for full information.

Robert P. Stevens, P. O. Box 459, Grass Valley, California, May 21: Praise be to the Lord. Our hearts are made to rejoice in the baptism of another dear soul. She and her entire family (six in all) will increase our number. Our hearts were also made sorry the same day when a faithful Christian woman went on to be with the Lord. The congregation here would like for us to engage in a few exchange meetings. If you are interested let us hear from you at an early date.

George T. Jones, 2401 Pease Street, Vernon, Texas, June 1: Eight were baptized, one restored, and two identified at the Houston and Pease Streets church during May. Five were baptized during April. I assisted the church at West Plains, Missouri, in a meeting the first part of May; three were baptized. Walter Billingsley is the preacher for this good church. Our vacation Bible school begins today. Max T. Neel will preach in our summer meeting, June 22-30.

Edward J. Craddock, 1714 Cass Street, Nashville, Tennessee, June 3: The meeting in Cullman, Alabama, with Emerson Flannery closed with seven baptisms and one restoration. The Smyrna, Tennessee, meeting with Richard Weaver closed with three baptisms and two restorations. The meeting in McGehee, Arkansas, with William Ward, local evangelist, is off to a good start with two services a day. I begin with the Trussville, Alabama, church, Birmingham area, June 14, after that I go to Fountain Run, Kentucky.

Floyd Tudor, 310 W. Cummins Street, Gainesville, Texas, June 2: Brother Ernest McCoy of Borger, Texas, will begin regular work with the Commerce Street congregation here on June 8. Brother W. T. Hamilton, who has been here and did a most excellent work for almost three years, is going to Lamesa. I preach each first and third Sundays at Gordonville, Texas, near Lake Texhoma, if you are coming this way, please stop and worship with us. The church building is on your right as you enter the city.

R. V. Wood, Box 482, Mission, Texas, June 1: Yesterday was our second Lord's day with the church here, and we were happy to note a general trend upward in all phases of the work. One new class was begun with the young married folks and the high school ages. We anticipate a pleasant and profitable work here and there is much work to be done. We will have our vacation Bible school beginning June 22. When coming to the valley, worship with us, and if you know members that live here that are not attending our services, please give me their names.

C. Ray Miller, 203 South Witte, Poteau, Oklahoma, June 1: Since last report there have been two baptized, two memberships, and four restored. Brother B. E. Lemmons of Sherman, Texas, was to have begun our meeting June 8 to 17, however, due to a minor accident he was unable to be with us. I will substitute for him. June 20th, I will begin a meeting and vacation Bible school at Moten, Arkansas, a congregation located five miles south of Mammoth Spring. The brethren here report we are having the highest contribution and Bible study attendance in years.

Vernon L. Simpson, 409 South Fourth Street, Kenedy, Texas, May 27: Last Lord's day I began work with the congregation in Kenedy, Texas, after nearly two years' labor with the Washington Heights church in Fort Worth. My last Sunday at Washington Heights was encouraging; eleven fine people came forward: five to be restored and six to be baptized. I am looking forward to a very pleasant work here in Kenedy. The church is few in number, but the town is growing and the church should grow even faster. May all the glory be given to the Lord.

M. Cecil Perryman, 714 Terrace Avenue, Montgomery, Alabama, June 1: Brother Horace W. Busby closed a good meeting with the Cloverdale congregation May 25, during which three were baptized, eight restored, and three identified with the congregation. The meeting ran one day longer than had been announced, and the last service was the biggest one of the series—even though it was on Monday night. Yesterday, one was restored to duty and two identified with the congregation. Our work continues in a good way and our future is bright. Visitors usually find a warm welcome here, so visit us when you come our way.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, June 5: The meeting at Nixon, Texas, closed May 24th with one baptism. Brother A. N. Patterson, colored, is now in a meeting in New Braunfels in an effort to get the work started here among the colored people. I spoke last night for the church at Stockdale, Texas. A good crowd was present, with several from Nixon being on hand. I will begin a meeting with the church at Gonzales and C. L. Maxwell on Sunday, July 5, to continue through the 19th. Our work here holds its own. We are feeling the toll of vacations in our attendance.

W. T. Garnett, Portales, New Mexico, June 2: The work at Eastside in Portales is going along nicely. Two fine young men and their wives were baptized into Christ the last two weeks. I want to commend Brother Porter Wilhite on his timely article in the June 2 issue of the Firm Foundation. The Fourth Street church of Christ here in Portales, is doing that very thing. Brother W. A. Kercheville is being supported by

the Fourth Street church. He is working in the interest of the Children's Home, we hope will soon be a reality. Brother R. L. Allen is also working with them. Brother Allen is also working as one of the elders at Fourth Street. We are happy for the fine spirit that is existing between the two congregations here. Brother Grover Ross is a fine preacher and we are enjoying the fine fellowship with him. He preaches for the Fourth Street church here. Beginning this week the two congregations will have a daily radio program at 8 a.m. over KENM radio station. If you would like to help build the "Children's Home" here in Portales, send a contribution to the Fourth Street Church of Christ, and it will help. When passing this way, visit with us.

M. A. Mansur, 1405 Richardson, Columbia, Missouri, May 31: The interest and attendance at the Paris Road Church of Christ is very fine. Another precious soul was baptized into the Lord this morning, for which we thank God and take courage. Three came to be restored last Sunday; thus we close the month of May with seven baptisms and four restorations in the last seven weeks, making a total of 24 responses to the gospel during the past nine months. We seek an interest in the prayers of the faithful to the end that the Lord's work may grow and prosper in Missouri. When in Missouri, come and worship with us.

Will W. Slater, Fort Worth, Texas, May 26: I recently taught a singing school in Cieso, Texas. Brother A. F. Waller is the minister there and is doing a good work. They have a nice new building and prospects for work are good. This leaves me in a meeting in Buffalo, Oklahoma. My nephew, Noah Sparks, Jr., is doing the preaching and I am conducting the song services. My work in Hydro, Oklahoma, will end June 15. My nephew will take the work in August. If I can assist you in a singing school or meeting, write me at my home address: Box 7178, Sylvania Station, Fort Worth.

J. Emmett Wainwright, 547 East Walnut Avenue, El Segundo, California, June 3: Two noble persons, heads of a fine family, were baptized the past Lord's day. Formerly Lutheran and Methodist; now Christians! Attendance at all services is well balanced, and mounting interest in group studies four times each week at 406 East Grand Avenue. Brother Glen Rabe will be speaking during June, and he will be assisted by Brethren Dick Rose, Roy Reid and Robert Matheny. I have been urged to assist the Santa Paula group through June and longer if possible. The church building is well located at 501 Ojai Road, and the city is in a prosperous section.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, June 2: We have been laboring with the Carrollton Avenue church for four months. During this time we have been encouraged no little with increased interest, attendance and monetary contributions. For the months of April and May, the contributions averaged some \$600 per week. Nine have confessed faults, six have been baptized and fourteen have placed membership. Good progress is being made in our efforts to air-condition our auditorium. From June 16-25, I will be engaged in gospel preaching services with the church in Okay, Oklahoma. The church in New Orleans meets on Carrollton Avenue mid-way between Canal and Tulane Streets. A pre-millennial group meets in another section of our city.

Hood Wilkins, 3210 Howard, Fort Worth, Texas, June 8: Our work here at Oaklawn continues to grow. Two fine young husbands were baptized yesterday, thus uniting two more families in the Lord. Tonight we begin a singing school with Brother Haun Kite, song director for the church in Polytechnic, assisting me with the teaching. Brother Joe Malone will preach for us in a gospel meeting July 6-15. A Vacation Bible School will be conducted at the same time. Remember us in your prayers.

George A. Bennett, Box 216, Lexington, Oklahoma, May 25: We set an all-time high in Bible classes yesterday of 124, bringing our average for May up to 102 over an average of 88 for April. One has been baptized since last report. Yesterday also marked the close of a series of lectures on the general theme, "The Christian's Need" which had lasted for eight days. Much good was accomplished from the very first sermon of the series. The speakers and the subjects were as follows: The Christian's Need of Contentment by myself, The Christian's Need of Sacrifice by Brother Thomas Dixon of Noble, Oklahoma; The Christian's Need of Zeal by Brother Mark McElhane of Dell

City, Oklahoma; The Christian Needs to Be An Example by Brother Allen Harper of Lawton, Oklahoma; The Christian's Need of Fellowship by Albert Sweet of Oklahoma City; The Christian's Need of Vision by Brother Mack Lyon of Ada, Oklahoma; The Christian's Need of Prayer by Brother Robert Hawkins of Chickasha, Oklahoma; The Christian's Need of Faith by Brother Harold Thurman of Lindsay, Oklahoma; The Christian Needs to be Generous by Brother David Howell of Wayne, Oklahoma; and The Christian's Need of Fear by Brother Dale Lemon of Purcell, Oklahoma. I can recommend these brethren highly.

Brooks Terry, 2314 Overton Road, Dallas, Texas, June 8: The church at Overton Road in Dallas continues to grow. This year thirty-five have answered the invitation; fourteen have been baptized, three restored, and fifteen have placed membership with us. A new record in Bible school attendance has been reached. Some of those who have been baptized were heads of families and came out of denominationalism. Leonard Mullens recently did the preaching in our gospel meeting in which six were baptized, two were restored, and three placed membership.

W. L. Fritts, 501 N. Main, Winnsboro, Texas, June 2: We began our work here May 24th, and everything seems to be in fine order. We hope there are great days in the future. We had a very fine service the first day we were here. Singing in the afternoon and all seemed to enjoy it very much. Our work in Texarkana, Texas, at the Rose Hill church came to a close on May 17th. Our last day was in a way the greatest. We had twenty-one to come forward: eleven at the morning service, and ten at the evening service. We spent five and one-half years with the church at Rose Hill and enjoyed the work very much.

Robert H. Bell, 672—19th Street, San Diego 2, California: From April 1st to 12th the East Mabel and Santa Rita Streets church in Tucson, Arizona, conducted a meeting in which I preached. The church had been prepared for the meeting and all seemed to think it was a success. Only two were baptized, but good otherwise was accomplished, I trust. The other faithful congregations in the city and their preachers were in attendance. Brother Clarence C. Gobbel is the preacher for this congregation and is doing a good work. I enjoyed the meeting very much. Brother John W. Wilson closed a meeting with us here at Central on May 27th; one was baptized, one restored and two identified. All of the

churches in the city and their preachers gave much encouragement with their prayers. The Lord willing, I will begin a meeting with the Friendship, Tennessee, church on July 5th. Brother David Davidson is the preacher for this congregation, and is an outstanding song director. He will conduct the singing during the meeting. From there I go to Glass, Tennessee, just west of Obion to begin July 19th. Then to Vaughn's Grove to begin August 9th. I am looking forward to worship with each of these congregations, and trust many souls will be saved. Brother Robert W. Lehmann, of this congregation, continues to do good work with the El Cajon church, but will devote his full time to the work here in my absence this summer.

M. R. Phillips, Victoria, Texas, June 8: I am in the midst of a fine meeting with the church in Angleton. Brother J. A. Bristow is their evangelist. We are having a fine meeting as far as visible results are concerned. I believe that we have had nine so far and the meeting began only last Friday evening. The church here is building a fine new building which is badly needed. They have had a fine growth the last few years. We begin a Vacation Bible School at home June 15. We are hoping and praying for the greatest we have ever had. Last year we had an average of about 350 in attendance. Pray for us and visit us in Victoria.

Rue Porter, Neosho, Missouri, June 2: It has been some time since I have reported my work to the Firm Foundation but I have been busy nevertheless. Eight meetings in California beginning January 4th, and one in Oregon which ended early in May. All were enjoyable, and I shall return for several in 1954. Have just closed a good meeting with the new congregation at 53rd and Blackwelder in Oklahoma City. Pat Abbananto is their efficient and faithful ministering servant. I am now at Dayton, Arkansas, the home of Brother H. H. Dunn. Few men have done or are doing finer work in the kingdom than Hurley Dunn. I go next to Stamping Ground, Kentucky. May the Lord bless all the faithful everywhere.

J. Cleo Scott, Box 898, Conroe, Texas, June 9: The church in Conroe is overflowing in Bible classes and worship services. We are beginning the construction of additional class rooms and annex to the auditorium immediately. We have had fifty-one responses since January 1. Thirty-two are additions to our working forces. We give glory to the Lord for the abundance of the blessings that have been ours.

WANTED

The Osborne Street Congregation of the church of Christ would like to contact an evangelist for full time work in the City of Winnipeg, Canada. For further particulars please write the secretary, A. H. Beamish, 1002 Banning Street, Winnipeg, Manitoba, Canada.

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John F. Pournier, 843 E. Florida, Beaumont, Texas, June 8: Our hearts were made to rejoice yesterday at Evadale. One of our young men returned from the army and confessed wrongs and his wife made that good confession and was baptized the same hour of the night. This makes four baptisms and three confessions of wrongs since last report. Remember us at Evadale in your prayers.

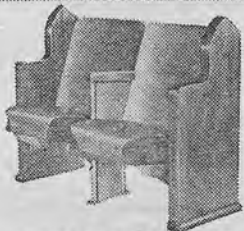
Tom E. Wallace, P. O. Box 7, Hobbs, New Mexico, June 4: Last Sunday completed two years' work for me with the congregation here in Hobbs. During this period there have been 157 additions, most of this number baptized, and the remainder were restorations. We have been exceptionally proud of our Wednesday evening attendance. For many months our Sunday morning Bible study attendance and our Wednesday evening Bible study attendance has run along hand in hand in the number attending. Often, for weeks at a time, our Wednesday evening attendance has exceeded our Sunday morning class attendance. Our record Wednesday attendance during this period was 393 persons; our record Sunday morning attendance was 391 persons. Our

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largest contribution was something over \$1,700. For several months now we have been engaged in building programs. We have added 5,100 feet of floor space to our own property here in Hobbs, and we paid for this addition in cash out of our weekly contributions as we built. At present, with the help of the Parkview congregation in Odessa and other sources, we are completing a building in Chihuahua, Mexico, where Brother Ben Cano preaches. The elders and deacons with the entire congregation have done a grand job in planning, carrying out, and supporting all of these good programs. We have had a part in the work among the colored people here, and we have helped out in other works as well.

Neal Marshall, Fort Worth, Texas, June 5: The meeting with the church in Albany, Texas, in which I did the preaching, resulted in three baptisms and one confession of fault. It is said to have been one of the best meetings in the history of the church. The church there is now meeting in their new building. They are full of zeal and should go forward. I was asked to return for another meeting. Brother Bill Teague is preaching for them and is loved by all. The work here at Diamond Hill is still going forward in a most outstanding way. The month of May was still another record month. Our Bible study attendance averaged over one hundred per cent of our

membership. The offering was the highest ever and 12 responded to the invitation. Four were baptized, including two Baptists and one Methodist, three were restored and five identified. Remember us in your prayers and visit with us when possible.

Earl R. Anthony, 4501 Richmond Avenue, Austin, Texas, May 17: April 17th, I started preaching for the Leander, Texas, congregation with great prospects for the future. May 17th these began to mature with two baptisms. Much progress is in sight. When passing through Leander, worship with us.

Granville Jones, Box 364, Stinnett, Texas, June 5: Our meeting with Brother A. W. Chism preaching, and Brother O. F. Shewmaker directing the singing, closed May 28th. There were eight baptisms and the church strengthened by the fine lessons presented, both in sermon and in song. Both Brother Chism and Brother Shewmaker are fine co-workers. These baptisms brought to a total of nine baptisms for the month of May, two restorations, and five indicating their desire to work with this congregation. Truly God is to be praised for these results. This congregation is sending me to Mena, Arkansas, June 7th, to assist in a meeting. This is a small congregation, but a willing and working group. When coming through the high plains of Texas, worship with us.

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7:00 A.M.—Breakfast (All meals in cafeteria).
7:15 A.M.—Swimming (Boys one day and girls the next).
9:00-9:25 A.M.—Devotion and general assembly.
9:30-11:00 A.M.—Choice of Bible and music. Classes of all ages.
11:00-12:00—Planned on grounds recreation.
12:00 Noon—Lunch in cafeteria.
12:30-2:00 P.M.—Rest or Recreation.

2:30-4:30 P.M.—Four Sermons (20 min. each), by 4 different preachers and questions from the audience.

4:30-5:30 P.M.—E. R. HARPER teaches the preachers and others who desire the training. (A different subject each session).

5:45 P.M.—Dinner in cafeteria.

6:30-7:30 P.M.—Teacher training for all age groups—E. R. Harper will teach all elders, deacons and others who desire the training.

AT 8:15 P. M. EACH EVENING, BROTHER R. N. HOGAN, Colored Evangelist from Los Angeles, California, will preach in the huge camp auditorium.

R. V. Wood, Box 482, Mission, Texas, May 25: After more than two years with the fine group of saints at Crane, Texas, we began working with the church in Mission, Texas, last Lord's day. We left a good work at Crane. The attendance and contribution more than doubled in the two years we were there. We began there when the work was at a very low ebb, with less than a hundred in the Sunday morning Bible classes, and contribution less than one hundred dollars. When we left, the Bible class attendance averaged over two hundred with close to two hundred and fifty for the morning worship and contributions averaging around two hundred and fifty dollars per Sunday. We left the finest group of young folks there

of any place we have ever worked and we will miss them greatly. The work in Mission was a challenge to us. Just to think that in a city of almost 11,000 eternity-bound souls there were only about 60 in the Sunday morning Bible classes. Most of my preaching work has been in hard fields, and the Lord has blessed our labors. Thus, we came here to see if there was something we could do with helping the church here to go forward. Satan has gotten his nickel's worth in the valley which will take time to overcome. The church here has two excellent elders, men that love the church, and have the courage to stop false teaching. When in the valley, worship with us, and remember us in your petition to the throne

of God, that the work here may grow and prosper and souls be saved.

Billy Norris, Box 14, Sparta, Tennessee, June 8: On July 1 my family and I shall move to Searcy, Arkansas, where I shall work with the Harding College congregation as evangelist. There is almost an old-time spirit of revival here in Sparta, with numbers being baptized. There have been eleven baptisms the last two Lord's days.

Max T. Neel, Waco, Texas, June 8: After five of the most pleasant and profitable years of our lives, we have resigned our work here effective August 9 to work with the Lawndale congregation in Houston. This comparatively new congregation with about two hundred and fifty members and a new building the auditorium of which cost well over \$100,000, offers a great challenge. We solicit the prayers of friends and brethren that we may please the Lord in this endeavor. The man who moves to the Herring Avenue congregation will be fortunate indeed. Never have we seen a group of people more cooperative and desirous of doing the Lord's will. We predict for them a bright future as we look back over the years of labor together and note the progress that has been made, and anticipate what can be accomplished in the future. The congregation, though only five years' old, now numbers upward of 475 members, after helping to start a new congregation in the city, and have three acres bought for the location of another. So far as we know, there isn't a "ripple on the water," for which we humbly thank God! Pray for us!

Howard A. Blazer, Sr., P. O. Box 364, Crossville, Tennessee, June 2: Thirteen were baptized and eighteen restored in my work here last year. Since the first of the year four have placed membership and one has been baptized at Mayland, and four baptized at the new mission at Alloway schoolhouse. Three of these were Baptists and one a Catholic. Other work in the county is also encouraging. Brother Roy J. Hearn, who is the local minister for the Crossville congregation, engaged Mr. W. W. McMicken, a Seventh-Day Church of God preacher, in a debate here May 11-16. The first three nights Mr. McMicken affirmed that the sabbath is the day for Christian worship today. The last three nights, Brother Hearn affirmed that the first day of the week is the day for Christian worship and the Lord's Supper. While this was Brother Hearn's first debate on these issues he showed himself capable in a most gratifying way. Every argument was anticipated beforehand by Brother Hearn and charts prepared which were used with telling effect. Both speakers conducted themselves in a wholesome manner and the crowds were estimated to average about five hundred each night. I kept time for both speakers.

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Archie L. Waldrum, Box 288, Palestine, Texas, June 8: The church in Palestine, Texas, is to have early morning worship during the months of July and August. Beginning the first Sunday in July, the church will meet at 8 o'clock on Lord's day morning instead of the usual 11 o'clock hour. We hope those traveling through Palestine, and expecting to worship with us, will remember this change in meeting time on Lord's days. I preached in a meeting with the Colgate Avenue church in Lubbock, Texas, the first two weeks in May. There were seven additions. Brother John T. Smith is doing a wonderfully fine work with this good church. He is one of the best to work with in a gospel meeting.

L. E. Fooks, Anadarko, Oklahoma, June 2: Sunday, May 31, was a day of mixed emotions for all of us at Tuttle, Oklahoma. We had a very joyous service in the morning and a dinner afterwards and singing in the afternoon, all this summed up means wonderful Christian fellowship. We also had a good worship service that night. Norman Campbell preached in my place, and the lesson was a plain, good gospel sermon. After the sermon, I stood before the group of Christians and told them goodbye. It was hard for me to do. There were tears and much sadness. All in all it was a very memorable day. My family and I left the church in peace, though there are some problems that are known to the congregation, and they are working to remedy them. I have a great hope for the church at Tuttle in the years to come. We moved to Anadarko to work with the church in this city. This is a city of more than 6000 but the church is small and weak in compari-

son. Some have said that this is a hard place for the denominations are so strong and worldliness is rampaging. We are not blind to these facts. With the grace of God, love in our hearts, and a willingness to work, we shall accomplish the task set before us, so help us God.

Thomas F. Shropshire, Box 1225, Post, Texas, June 5: I am now living temporarily in Post, having terminated my work with the church in McLean, Texas, about a month ago. My work with the church there was pleasant in many respects and we regretted leaving many friends whom we learned to love during our nineteen months of association. I am now available for meeting work or a regular local arrangement or both. I have had fifteen years of experience in preaching the gospel and have a clean record throughout that time. Any congregation desiring my services in either way mentioned above, may reach me at the above address or by phoning 64W, Post, Texas.

C. T. McCormick, Italy, Texas, June 2: It has been several months since my last report to the papers of my work with the churches. I closed my part of the work with the brethren at Dawson, having served the Lord with them for twenty months, and began work here on the first Lord's day in May. I enjoyed being with the brethren at Dawson, having been with them in many a meeting as song leader, for such men as C. R. Nichol, R. D. Smith, Brother McFee, J. W. Brents, T. B. Thompson, J. L. Hines, Cled E. Wallace. Thirteen meetings with these brethren, and assisted the brethren as minister in one. God has faithful

children in Dawson. Some 25 years passed before I finally got back to Italy, but I made it in just the way I wanted to make it. My wife and I rented our home in Dallas and moved into the comfortable little home belonging to the church here to serve the Lord with the brethren to the best of our ability, and the strength that God will lend us, for without him we can do nothing. The Lord has blessed me with most excellent health; only one Lord's day have I failed to preach because of illness in fifteen years. In passing this way, if convenient, stop with us.

A. E. Botts, 231 West Main Street, Brawley, California: We met in our new building for the first time Sunday. There were 172 present for the morning service. This is one of the finest buildings in this section of the country and the brethren here are to be commended for the unselfish effort to make the progress that has been made. The seating capacity is approximately 280 without crowding. I have preached for the church here since shortly after coming here last fall to build the building. The brethren asked me to continue to preach for an indefinite time which I have accepted. Interest is high and good cooperation exists as is attested by our contributions for the past seven weeks which have averaged \$434.60, with an average for March of \$453.60. This is commendable since the membership here is only 84. Within the past two months we have had four baptisms and one restoration. It is our prayer that many will obey the gospel and that our new building may be a means of our rendering a greater service in the work of the Lord.

TO ALL CONGREGATIONS OF THE CHURCH:

This is to certify that Brother G. Vincent Gaskill, who has served this congregation as its minister for the past ten months, June 29, 1952, to April 26, 1953, submitted his resignation on the latter date, in a Christian spirit and with the respect of the congregation.

However, as the elders serving this congregation, we have seen fit to request Brother Gaskill to continue his services until July 1, 1953, in the interests of the welfare of the congregation and his own as well.

We further state that there are no doctrinal differences existing between us and Brother Gaskill. He is sound in the faith and scriptural in his teaching and preaching. He is a very capable Bible teacher and has done good work in personal visitation.

It is our desire as Christians to assist Brother Gaskill, through the medium of this letter, that he may continue to faithfully serve in the ministry of the Lord, in whatever field he chooses to locate.—Signed: Elders H. Glen Burton and Paul E. Fossler, Andrews Avenue Church of Christ, 1153 South Andrews Avenue, Fort Lauderdale, Florida.

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THINGS TO CONSIDER . . .

W. M. DAVIS

Gunnison, Colorado

If there are any loyal disciples living in Gunnison, Colorado, I would like to have their names and addresses. There are Texas people, who are members of the church, who spend part of the summer in that vicinity each year, and so far they have not been able to contact other members of the church of Christ.

Gunnison is a good size town, and there must be members of the church living there. It is very unfortunate that members of the church of Christ will identify themselves with the Christian church, when they find themselves in a town having no church of Christ. The proper thing to do is to try to find other disciples, and start a church in that place. There is a state teacher's college in Gunnison that has a good sized enrollment each summer. Surely there are several who are members of the church of Christ in this student body.

If this comes to the attention of any who are living in Gunnison, or any who are spending the summer there, I will appreciate hearing from you, giving your street address. Also this may come to the attention of some who know of members of the church of Christ living in Gunnison. Anyone who knows of disciples living in that place, please write to my address at the close of this article.

Sermons By The Devil

The devil is not sincerely religious, but he does not hesitate to join religious movements, when he can advance his own interests by doing so. He will encourage revivals if the truth is not preached. Modern union meetings are just to his hand—he knows the truth will not be preached in such meetings. The gospel of Christ does not fit into a union meeting. On this point we read in the book of Job, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). Of course the purpose of Satan in attending this service was not for any good that he might do. On such occasions he is present to corrupt the service if he can—to discourage, frustrate and preach false doctrine.

Probably the sons of Job did not know the devil when he came among them, but the Lord knew him. When Satan goes to church, he does not introduce himself as the devil. He identifies himself with some high-sounding name. In this meeting the devil's subject was "Doth Job fear God for naught?" He put him forward as a time-server and a hypocrite. The Lord knows a man's heart, but the devil does not. The devil represented Job as a hypocrite while the Lord knew he was sincerely devout.

The devil's sermon to Adam and Eve in the Garden of Eden is typical of his preaching. He is a blasphemer, and contradicts the word of God. The Lord told Adam and Eve that they would die if they ate the fruit of the tree of knowledge of good and evil. The serpent said they would not die, but be made wise by eating.

The devil's sermon to Christ recorded in the fourth chapter of Matthew had three points. First, turn these stones into bread. Second, cast yourself down from the pinnacle. Third, fall down and worship me. "If thou be the Son of God, command that these stones be made bread." "If thou be the Son of God, cast thyself down." We observe that the tempter was asking him to do what he came to do—work miracles and fulfil prophecy. He showed Jesus the short road to victory—fall down and worship me for the kingdoms of this world and their glory.

5842 Monticello, Dallas, Texas.

A Question On Dancing

Ross W. Dye

When a preacher stands in the pulpit and condemns popular sins, there are usually widely varying results. On the one hand, some will wish they had stayed home. They will be offended and brand the preacher an old "moss-back." On the other hand, some will be brought to repentance and saved from eternal condemnation. Many others who are striving to do right will be strengthened in the faith. God will be pleased when sin is rooted out and the Christ and his gospel are lifted up.

I am in receipt of a letter from a brother in Dearborn, Michigan, who had read one of my articles on dancing, but still asks, "Where has our Lord or his apostles so stated that dancing is sinful?" You will find a specific prohibition against dancing in the same passage where such a prohibition is found against playing the numbers racket, gambling, and many other things which God-fearing people hold to be sinful. If we had to find a specific statement prohibiting each thing that is wrong, I am afraid the world could not contain the books. The Bible sets forth principles which will cover every new way men can ever invent to do age-old sins. The New Testament does not say, "Thou shalt not use mechanical instruments of music," but does that mean it is right to use them in worship? Some sins can be committed in a number of ways. To be sure, the Bible does single out the sin, but it isn't necessary to mention all the ways of committing the sin. I want to demonstrate in this article

that dancing is one way of committing at least one of the works of the flesh which Paul mentioned in Gal. 5:19-21.

Testimony Of The Experts

First, let us hear from the Chicago vice commission. These men asked three hundred prostitutes, "What caused you to become what you are?" Eighty-five per cent said, "My first step wrong was caused by the modern dance." In the light of this testimony, can parents be so reckless as to permit their children to accept such odds?

A college president in Dallas, Texas, said, "The dance has contributed many disgraced girls to the world. Many boys have lost honor and character in the dance hall. Girls lost virtue and purity in dance halls, but never has one been made purer." A former owner of a Chicago dance hall said, "We are all men. We know the natural desires of youth. We know that sex is the strongest impulse planted in the human race. You can picture the effect on a boy or girl of eighteen or twenty, when this hunger is keenest, when knowledge and experience are lacking in the foundation of judgment, of one of the dances which calls for close abdominal contact and frequently brings the cheeks together and entwine the limbs. Yet we find thousands of boys and girls dancing this way every day and whose fool parents look on complacently." There is left, then, but one reason for its popularity. Sex appeal. Now, you fathers and mothers know that this man told the truth. How can we be indifferent toward such a thing?

A Chicago physician specializing in nervous diseases said, "As a medical man I flatly charge that dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely on sex appeal. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more nor less than damnable, diabolical, animal, physical dissipation. Do mother and father, husband and wife dance like that? Why is the long-married man soon wearied of dancing with his wife? I'll tell you the basic spell of the dance is the spell of illicit physical contact—we doctors know there are mysterious current affinities that seem almost chemical. I am no preg or prude, and so I frankly tell you that it is not safe to subject even the strongest to the subtle temptations of the dance. A trail of broken homes proves this. The stimulation of the dance, with its fingering of the lowest and most primitive emotions, drugs the intellect and spirit."

A man who studied dancing in high schools, said, "I visited 'Teentown' a few nights ago and took a brother with me. I asked him what he thought of it. He was amazed and called it a 'Young Honkietonk.' The men behind teentown and those who run it are unselfish men who seek to better the community, but they are deceived. In reality teentown is a training shop for dance halls and night clubs! When the children get out of their teens where are they going to dance?"

The matrons of Rescue Homes in Los Angeles said, "Sevenths of the girls received here have fallen through dancing and its influence." Ex-dancing teacher, Professor William H. Holmes said, "I found the ballrooms an avenue of destruction to multitudes." Ex-dancing teacher, Harry Stribes, said, "I will say that I do not believe that a woman can waltz virtuously and waltz well, for she must yield her person completely to her partner." Mr. Faulknew, a former dance master of Los Angeles said, "It is a startling fact, but a fact nevertheless, that two-thirds of the girls who are ruined fall through the influence of the dance." Dr. Frank Richardson, speaking before the Homeopathic Association of New Jersey said, "Dance halls are the modern nurseries of the divorce courts, training shops of prostitution and graduating schools of infamy and vice." An archbishop said, "Nine-teen of twenty women coming to the confessionals, attribute their fall to the dance."

Contention Of Dance Proponents

Some say, "Supervise the dance for the young people; they are going to dance anyway." In the first place, this is not fair to our young people. This infers that they are bent upon deliberately plunging headlong into sin. I am proud of the young people in the church. Of course, some of them are not what they ought to be, but is that nearly so much their fault as it is the fault of their parents? I know many young people who know the evil of the dance, and who would not think of attending such a carousal. Further, the idea that sin can be supervised, fenced in, and given a gloss of respectability is an insult to the intelligence. How long will it be before someone advances the idea that fornication is all right if it is supervised? If dancing is good, why the need for such close supervision?

Others say, "I know many not hurt by the dance." Not everyone who takes a drink becomes a drunkard. Shall we advise liquor in moderation? Certainly I would be the last to charge that all who dance are libertines and whoremongers, but the grim fact remains that the dance leads to that. That someone might not be hurt by it is not because of its spiritual uplift but despite its demoralizing influence.

The Bible And Dancing

The Bible condemns the fruit of the dance. Jesus said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:17, 18). It is hard to see how anyone can deny the fruit of the dance, yet some close their eyes and refuse to see. Some insist upon putting good for evil. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). The worldly-minded have never been able to see anything wrong with sin. "Those who by reason of use have their senses exercised to discern both good and evil" can readily see that something is dreadfully wrong with the dance. Who can read the following statement by Dr. Hall and deny the fruit of the dance? "A boy and girl were dancing at a masked square dance. In the emotional excitement attending the affair, they slipped away and violated the sacred moral principle that is as old as man. Then the young man pulled the mask from the face of the girl. She heard his shout of fiendish horror, My God, sister, is that you?" Dr. W. W. Hall says, "One went into eternity by way of the morphine bottle, the other by a gun." When they meet in the fiery furnace of eternal hell, will they still think there is no harm in the dance? "That is the reason I say," says Dr. Hall, "That every dance is as rotten as hell can make it."

There are many scriptures which condemn the dance. We are told to "love not the world" (1 John 2:15). "The friendship of the world is enmity with God" (Jas. 4:4). The dance is of the world. Do you expect to find gospel preachers or devout elders on the dance floor? No, you expect to find the divorcee, the beer drinkers, the irreligious. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your

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mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

In Gal. 5:19-21, Paul lists the works of the flesh. One of these is lasciviousness. Webster defines that as, "Wanton, lewd, lustful—tending to produce lewd emotions." Isn't it true that dancing produces lewd emotions? Therefore, dancing is lasciviousness. The Greek word which is here translated "lasciviousness" is "aselgeia." Thayer defines it as, "Wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females." If, according to Thayer, telling filthy jokes is lasciviousness (I presume all will agree that it is wrong to tell filthy jokes, and that all can see that lasciviousness includes that), why can we not see that dancing is lasciviousness for the same reason? Aselgeia, lasciviousness, is unchaste handling of males and females. Can you take a beautiful woman in your arms, place your hand on her bare back, entwine your limbs in hers, lay your cheek against her soft and delicately perfumed face and sway to the strains of sweet music, and not think evil and have your emotions aroused? If you say you can, you are either a liar or a dead man. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

My friends, the Holy Spirit declares that, "They which do such things shall not inherit the kingdom of God." It is high time that brethren everywhere realize that worldliness is just as repulsive in the eyes of God as denominationalism or any other evil. While we perhaps have restored the doctrine of the church, we are far from restoring the purity of heart and life that is taught in the New Testament. I firmly believe that the church is not in nearly so great a danger of doctrinal apostasy as it is of being overwhelmed with a tide of worldliness that will choke out the last vestige of spirituality and leave the body of Christ bruised and bleeding before a doubting world. We need to catch a vision of the Christ and look upon him as the model and mold our lives like unto his perfect example.

408 N. Marshall Drive, Oklahoma City 10, Okla.

Some Misleading Translations In The King James Version

James H. Childress

(Note: This is taken from a lecture delivered by the lamented Brother Childress at Abilene Christian College in 1924—Norvel Young).

When a presumptuous stranger on an ancient highway asked the Ethiopian eunuch, "Understandest thou what thou readest?" (Acts 8:30), he received an honest answer: "How can I, except some man should guide me?" Most of us need a host of Philips to aid us in our study today. Not only is the Bible the most widely circulated book in the world, it also has the rare distinction of being the least understood book in all the universe.

1. The Bible is to some extent misunderstood because of inaccurate or faulty translations.

Of course you and I know enough to realize that the Bible is a translated library. To that extent we have the advantage over the sister who went to her grave insisting that the apostle James wrote the Bible in the English tongue.

The expression, "be converted," as found in such passages as Matt. 13:15; 18:3; Acts 3:18, and so on, has been responsible for much religious delusion. Denominational preachers have argued at great length that "be converted" is passive—as it is in this faulty translation—and it follows that the alien sinner is acted upon by an outside influence in a mysterious way in order to bring about a "conversion." As a matter of truth the sinner is active in obeying the gospel.

"Be converted" is correctly translated "turn" or "turn again" in the American Revised Version.

The King James translators for obvious reasons merely anglicized the Greek word baptizo and its various forms. The popular practices of substituting sprinkling and pouring for immersion have hidden under this cloak for generations, and creed-bound preachers have rejoiced to have it so.

In the second chapter and fourth verse of 2 Peter we learn that God "spared not the angels that sinned, but cast them down to hell." In this citation "hell" is tartarus, a word that occurs nowhere else in the sacred writings. Perhaps one of the most inexcusable errors in translation is the unhappy use of one English word to express three entirely different Greek words: "hell" has been used as the equivalent of Gehenna, hades, and tartarus. Such inaccuracy more than doubles the trials of anyone sincerely endeavoring to teach the word of truth.

The King James wording of 2 Peter 2:9 follows: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." But a later and better rendering gives the passage thus: "The Lord knoweth how to deliver the godly out of temptation and to keep the unrighteous under punishment unto the day of judgment." According to the former, the punishment is entirely future.

And while we are discussing inaccurate translations, we may as well tell our friends that their humorous references to Jonah's "whale" are groundless. The rendering in Matt. 12:40 is wrong. The Greek word is properly translated "sea monster."

Our common version states that John baptized "with water" (See Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26; Acts 1:5; 11:16). A proper translation would have stopped the puerile arguments of the old-time Methodist debaters, who contended that this phrase proved that the water, and not

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Matron of Girls' Hall

MR. and MRS. W. L. FRICKS,
Teacher and Director of Recreation

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Teacher of Hymn Music

Several preachers will help with the
night preaching services.

Mailing Address

SABINAL BIBLE CAMP

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Sabinal, Texas

Write for literature

the subject, was handled by the administrator in the act of baptism. John baptized "in water"—not "with water."

In Gal. 3:24 we read that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." The Greek word here translated "schoolmaster" is "paidagogos"—meaning a "child-conductor," usually a slave who had charge of boys until they became of age. The Greek "paidagogos" differed so widely in character and function from our "schoolmaster" that we may conclude the current translation to be extremely inaccurate. Indeed, the beauty of God's striking figure is obscured until we learn something about the nature of the work of the ancient pedagogue.

When we, in studying the Authorized Version, read that "once in the end of the world hath he (Christ) appeared to put away sin by the sacrifice of himself" (Heb. 9:26) we are very likely to be confused because in our current speech the "end of the world" is yet future. If I understand the meaning of this language, Christ appeared at the end of the age—that is, the Jewish age or dispensation—to put away sin by atoning sacrifice. (Frequently, "world" ought to be rendered "age" or "ages").

2. The Bible is frequently misunderstood by modern readers because of antiquated translations.

Even a pious reader might be inclined to grow skeptical upon seeing these words of the psalmist: "I prevented the dawning of the morning" (Psalm 119:147). Such passages become clear when we are told that the word "prevent" here means to "come before" or "precede." The word is also used in this sense in 1 Thess. 4:16: "... we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." Our English language is undergoing a steady metamorphosis.

There is to our modern eyes and ears something extremely awkward in this phrasing: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia" (2 Cor. 8:1). It is clear enough when we modernize it to read as follows: "Moreover, brethren, we would have you understand . . ."

I once read of a banquet given by society leaders in a large city of the North. The profits were to be used to help the needy. Upon the wall these words appeared: "The greatest of these is charity." "Charity" to those revelers meant what it means to most of us today: giving money to the poor. It is possible for one to bestow all his goods to feed the poor and still lack charity. "Love" is the better term; the popular conception of the meaning of "charity" has changed since 1611.

Our favorite, 2 Tim. 2:15, does not mean what nine-tenths of us make it mean: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now, here is what we make it mean in our sermons: "Study and investigate the Bible for the purpose of making God approve you; the way to do this is by showing people the difference between the Old Testament and the New." What's wrong about that? Simply this: "study" as used by the translators here does not mean what "study" means in our everyday speech. It is here equivalent to the Latin *studeo*, "to be zealous," "to strive," etc. Let me try to give the meaning of 2 Tim. 2:15 in modern speech: "Make a strong effort to meet with God's approval . . . handling the truth accurately and correctly." (Incidentally, it is well to note that there are several other of our favorites that need to be reinterpreted).

To most Americans "meat" means flesh, and "corn" means maize. I remember a teacher who once told her class about Abraham's making cornbread. In the Bible (as in England) "meat" means food, and "corn" means grain.

The latter part of Rev. 2:10 is usually misinterpreted because we fail to give the word "unto" its right meaning. It reads as follows: "Be thou faithful unto death, and I

will give thee a crown of life." Note that the word is "unto"—it doesn't mean "until"! It does mean: "Be faithful even if it costs your life."

Ask the next ten persons you meet this question: "Does the Bible mention a 'straight and narrow way'?" At least nine will say, "Yes, everybody knows that." Turn with me to Matthew 7:14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The gate is "strait" and the way is "narrow" there is no such phrase as the "straight and narrow way" to be found between the lids of the Bible. It originated, of course, in the minds of people who confused "strait" with the more familiar "straight."

Brother Aniceto Sparagna May Be Deported June 30th

Ralph V. Graham

Brother Sparagna's application for a permanent visa in order to remain in this country has been turned down, rejected by the American Consul in Montreal. His extension permit, which under these circumstances cannot be renewed, expires June 30th. Unless something can be done before that time he will be deported from this country. This news comes as a severe shock to Brother Sparagna and his wife and to those of us who have worked and waited so long for a victorious outcome of his struggles to be free.

It has been more than two years since we initiated efforts in behalf of Brother Sparagna and in which thousands of brethren and friends took part. At the time of Brother Sparagna's conversion to the Trenton Church of Christ in October, 1950, we learned that he was a victim of ecclesiastical persecution. In fact, it was the action of a high ecclesiastic in Camden who placed charges of misrepresentation and fraud against Brother Sparagna in the Immigration Office at Philadelphia, that caused all his trouble. Due to this fact the North American Baptists, the Masons, the National Council of Churches, Protestants and Others for the Separation of Church and State, and thousands of the members of the churches of Christ intervened in his behalf. Many representatives and senators, after being personally contacted and after receiving thousands of letters, and many telegrams and telephone calls from all over the United States, assisted in the case. It was in 1951 that a conference with the assistant attorney-general was arranged and he dismissed the charges, clearing Brother Sparagna's character, and granted him the right to re-apply for pre-examination pursuant to his obtaining a permanent visa.

Brother Sparagna complied with the necessary regulations. A new hearing was granted in Philadelphia in the spring of 1952, and on August 8th the hearing officer granted Brother Sparagna permission to take the necessary steps in obtaining a permanent visa. All necessary documents were prepared. Brother Sparagna's affiliation with the church of Christ as minister thereof met the requirement by the government to be a minister of a religious group for two years in October, 1952. During this time the lawyers on the case revealed that they discovered evidence of pressure being exerted in certain areas by an ecclesiastical power against the interests of Brother Sparagna. After all papers were sent to the Consul in Montreal, we waited for some time. As it ordinarily requires only a short time for the American Consul to act in such a case, the lawyer made repeated inquiries concerning the progress of the case. The Consul replied that he was studying the case. Several senators wrote the Consul, asking him to give the matter favorable and speedy consideration. After some delay a request came from the Consul's office to the effect that since it might facilitate matters to apply for a visa on the ground of being married to an American citi-

zen, the necessary papers should be forwarded at once. This was interpreted to mean that less trouble would be involved if the visa could be obtained on other grounds than religious. These documents were prepared. A letter came from the Philadelphia Immigration Office of the United States Department of Justice stating that this visa petition was approved subject to the approval of the appropriate American Consul.

Then, a few days ago, the lawyer talked with the American Consul by long distance telephone and asked whether the application for pre-examination and re-entry would be granted. The Consul replied that Brother Sparagna was not eligible and hence the visa could not be granted. When asked why the documents had been requested showing that Brother Sparagna is married to an American citizen, the Consul replied that it was a mistake of a clerk in his office. The puzzling thing is that Brother Sparagna should be eligible either as a minister of two years or more in the church of Christ or as being married to an American citizen. His character has been cleared and he has had no affiliation with any political system abroad.

Two courses of action now lie open which must be pursued with great speed since his permission to be in this country terminates June 30th of this year. One way is to persuade some congressman to introduce a special bill in the legislature to prevent Brother Sparagna from being deported. The other is to ask senators and representatives to use their influence with the State Department to grant his permanent visa independent of the action of the American Consul. Either way may be very difficult. You can do your part by asking your senator and representative to support such a bill in the event it is introduced or to exercise their influence with the State Department to grant Brother Sparagna a permanent visa. But please act NOW. Arrangements have been made to meet with certain senators in Washington, D. C., to discuss these procedures.

Brother Sparagna has proved his value and consecration to the church by lecturing in behalf of the Lord's cause in more than forty states in this country, in writing sermons and tracts which have been distributed in many parts of the world, in preaching and conducting meetings where he has been called, in helping build up the church in the Northeast, especially at Collingswood, New Jersey, where a new church building is now being erected for a new congregation which was established March 2, 1952, in answering many letters of brethren and others who required information and help with various religious problems, in helping bring two other ex-priests into the church of Christ and having an important influence in the conversion of many other persons throughout the United States, and in talking with many religious persons seeking freedom and truth. Even now in the midst of his trials he is translating with Brother Mattucci and transcribing sermons to be used on the new Herald* of Truth program in Europe over a radio station in Monte Carlo, Monaco, France, which starts June 6th. Let us help Brother Sparagna and keep him in this country.

Mission Of The Church And Orphan Homes

Thomas L. Campbell

(NO. 1)

Unquestionably the mission of the church is to save souls. I know of no one in the brotherhood who questions that the primary purpose of the church is to preach the gospel and win souls. The only thing that brethren can possibly differ on is the method or methods to be employed.

The anti-class brethren agree that the church is to teach, but say that our method of teaching is wrong. Our classic reply has been, "What method should we use that will accomplish as great a result?" We have always insisted that

the program of classes is a matter of method by which the Lord expects us to use the greatest intelligence possible to "get the job done." None of the brethren who use classes claim for it that it is the perfect system of teaching. We know better with our poor teachers and poorer materials, but it far surpasses anything used by the non-class brethren. We are simply striving to carry out the Lord's command to teach. I, for one, appreciate the warnings of our non-class brethren concerning the dangers in the class system. There are dangers in anything worth accomplishing. Should I desist because of dangers in the way? Is it better to do nothing because of dangers in the way, or to go down striving to accomplish something for the Lord, which men may pervert to evil or worthless ends?

Now there have arisen in the brotherhood some who say we are prostituting the purpose of the church from its God-given task to preach the gospel unto the care of widows and orphans. I cannot understand this kind of talk. What church among us has quit preaching the gospel at home and abroad to feed "loaves and fishes" to the needy? Has not the gospel gone forth more at home and abroad in these days when new "institutions" for the needy have become numerous? Almost without exception the congregations which are supporting more preachers to declare the word are also the ones who are doing the most for the orphan homes; that is, they are the largest contributors to the homes. It seems to me that very little can be said about the "homes" choking out the preaching of the gospel or its influence. I dare say they are worth their weight and effort. They give evidence to the world that we are a benevolent people who are interested in both the spiritual and physical well-being of our fellows. You can preach Christ crucified on Calvary's cross until you are blue in the face, but until you show that your life coincides with the Great Physician's life, in his tenderness, sympathy, and care for the distressed of earth, you preach in vain. Benevolent works prove now as they did in the days of the apostles, the sincerity of the message and the messenger.

The purpose of the "homes" is to save souls in two ways: 1. They take the cast-off child, and strive to implant character and a love of truth within him. This leads him to the gospel and its obedience; 2. they are one of the means of letting our "light shine before men that they may see your good works and glorify your Father which is in heaven." Hence, they are advertisements of the church to the world that the church is unselfish and worthy of attention.

I agree wholeheartedly with the concept that the mission of the church is to seek and to save the lost and that everything else should be tributary and consequential. I insist that the erection of "homes" for orphans and aged is one of the methods to accomplish and contribute to the preaching of the gospel. If the "home" does not work to the accomplishment of saving souls, and does not cause men to see the "light of the gospel" then I, too, should oppose them in the church budget. Statistics will show that seldom does a child stay in one of the homes conducted by our brethren who does not become a Christian.

Sometimes one is asked if the work done by these "institutions" is the legitimate work of the church. 1 Tim. 3:3, 9 and James 1:27 indicates such. Acts 6:1-6 accepts such as the expected thing. No apostle argued that it was not the work of the church to perform these charities, they only state that they cannot "leave the word of God, and serve tables." They suggest simply that other men be appointed to this work. Only by the sleight of words would men question the right of the church to do this work. And it is the church and not individuals as is seen in Acts 6.

Another question that is asked is: Can the church delegate its responsibility to a human institution to do for it? This is a tricky way of wording a question. What is meant by "hu-

man institutions"? Under some definitions even the church is a "human institution," for it is an institution and it is composed of human beings. Does having separate buildings from the church building make it a "human institution"? Is it such because it must comply with the laws of the state and be granted a charter? Does that make it a "human institution"? Do you mean we farm out the orphans and aged to non-members who run such efforts separate and apart from the wishes of Christians? Now, I would most heartily be opposed to that. If you mean by "human institutions" the asking of some well-recognized and talented brother to superintend (oversee), with the buildings, superintendent, and employees answerable directly to the elders of a congregation, then I would say yes. This would be doing what the apostles did in Acts 6:1-6 except one man is superintendent instead of seven. That the Jerusalem situation was for a few months or a few years, would have little to do with the principle involved.

Actually the whole discussion is a matter of method. It is the same quarrel that we have with the non-class brethren. It is not over faith but over ways and methods. Methods must be approached with wisdom and good judgment. Brethren have a right to warn of any dangers in any work or policy. We should appreciate them. But we must remember that we are discussing the efficiency of a method and not a principle of faith. Well-meaning brethren can do a positive disservice to the cause by confusing whether these things are faith or judgment.

More next week.

Anson, Texas.

Studies In Galatians (No. 17)

R. C. Bell

The book of Galatians champions Christian liberty and nobility, and challenges legalistic bondage and bigotry; it is a comparative study of the religion of the Spirit and the religion of the flesh. The last two chapters, especially, warn against the perversions and abortions into which legalism sinks the church. To correct the strange misunderstanding that Christian liberty gives license to indulge the flesh, Paul discusses four points under the heading, "Use not your freedom for an occasion to the flesh": first, do not be lawless and consume one another; second, do not be unclean and wallow in the filth of the flesh; third, do not be proud and despotic; fourth, do not be avaricious and parsimonious. The legalistic Christian in falling "away from grace," inevitably falls into some or all of these fleshpots. The assertion that the addition of the legal principle would promote good morals and spirituality in the Galatian churches is not being fulfilled. Rather, the flesh is running riot to the peril of clean living and Christianity. Paul shows that the pride of the flesh causes much of their abuse of Christian liberty and troubles.

Gaining a Brother

"Even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted" (6:1). Even a Christian over whom the flesh does not reign, may be so pursued by the flesh, which ever stalks him, that he sins. This verse does not contemplate a reckless sinner who overtakes sin, or meets it head-on. This man, like Adam in Eden, is "afraid" and ashamed. He needs a kind, understanding brother to lift him out of the remorse that leads to despair up to the repentance that restores. In such cases, legalists, smug and secure in their false self-competency, thinking they cannot fall and that all should be just like them, are too stern, exacting and incapable of being gentle and tender with others. Paul wrote the church at Corinth about the restoration of penitent brothers who had fallen: "Forgive him and com-

fort him, lest by any means such a one should be swallowed up with overmuch sorrow" (2 Cor. 2:7-11).

In the event his recommendation concerning an offending brother should work, Christ says, "Thou hast gained thy brother" (Matt. 18:15). Gaining the brother is the first purpose of discipline. The self-righteous bigot, who cannot see his brother for whom Christ died with a brother's eye, and who thinks the way to restore him is to "talk down" to him with an air of, "I never would have even thought of doing such a thing," had better not attempt it. I have read of a prisoner who resented all "church workers" until a meek Christian man went to his cell, sat beside him with an arm about him, and said: "Was it not good in God to send his Son to die for poor sinners like you and me?" That thawed the ice at his heart. This man could understand the prisoner because he understood himself and the gospel of grace. He did not deceive himself by thinking he was "something" when he was "nothing." Not until a man realizes that he has no merit before God, and can never have, can he be really gentle with men. Without compromising truth or winking at sin, spiritual men can correct brethren without offending or humiliating them.

Bearing Burdens

"Bear ye one another's burdens, and so fulfil the law of Christ" (6:2). To sympathize with and help each other bear the common infirmities of mortal life should be as natural for Christians, who are parts of the same organism and who share the same nature, as for the various members of a human body to help each other. Christians may also share with one another the burdens arising from the troubles and sins of others, as, for instance, a mother brokenhearted over a sinful child. All such bearing of burdens fulfils the law of Christ, which reads: "A new commandment I give unto you that ye should love one another; even as I have loved you." Of course too, Christians are happy to follow and fulfil, up to their measure, the life of Christ, the great burden Bearer.

There is an undercurrent of thought here, which comes more to the surface in Rom. 15:15-21 and 2 Cor. 10:12-18. Throughout his missionary career, Paul, resolutely refusing to build on another's foundation, sought out new fields. After he had planted the church in Galatia, Judaizers came in to take over. They thought they were very superior to Paul, gave themselves airs, loaded men down with "burdens grievous to be borne," which they would not so much as touch with their little fingers, and lorded it over the church generally. That Christians should "mutual burdens bear" never once entered their minds. Are not these Galatian Judaizers much like some pre-Christian Pharisees and lawyers, whom Christ encountered in Jerusalem? Paul's having once been an unbending legalist himself gives him their number precisely. Legalism, because it makes man the center and measure, never has made, nor can it ever make, spiritual men. The religion of the flesh is destructively and fatally off center.

Paul is setting the Judaizers in their place and rescuing the church from their strangle hold. Let them cease being puffed up with fictitious self-importance, and, with envious scorn, setting better men aside; cease boosting the defunct power and glory of Judaism, and, bloated with ignorant pride, cease imposing an impossible legal yoke on the neck of God's free sons. Let them get out and "prove," not just think, they are something; let them do some real honest, independent Christian work, because after all, a Christian is known by his own work and character, not his neighbor's. The Greek word translated "burden" (v. 5) is not the word rendered "burdens" (v. 2). The practical lesson is that a Christian's own life is the basis of his standing and reward. Concerning this class of men in Corinth, Paul wrote: "For we

(Concluded on page 7)

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Business Interests Oppose Christianity

Truth and error are always in conflict. Righteousness and worldliness cannot dwell side by side in peace. Men who do not love God will always resent and oppose God-fearing men. So today the lines are being drawn between men of goodwill, men who are loyal to Christ and his kingdom, and those who serve Mammon or the gods of this world: self, lust, pride, power, etc. Jesus told us: "Ye cannot serve God and Mammon" (Matt. 6:24).

When Paul preached Christ crucified as the Son of God in Ephesus the pagan business interests stirred up opposition to him and his preaching. The silversmiths made money out of fashioning images of Diana, the pagan goddess of Ephe-

sus. They quickly realized that if Paul succeeded in converting the city to Christ their business would fail. Apparently they never considered whether Paul was telling the truth or not. They loved money more than the living God whom Paul preached. Appealing to the prejudice of the people, they stirred up a great mob, but the wisdom of a town-clerk saved the Christians from martyrdom that day.

The lesson for us is this: Let us examine the preaching and teaching we hear and decide whether it is true to the Bible or not. The great question for us is not what effect this teaching has upon our previous ideas, or our businesses, or our prejudices, but whether it is true or not!

If every person who reads this column would determine to study the Bible as if it were a new Book dropped in his hands from heaven, he would be amazed at the truths he would discover.

Important Meetings Scheduled For The Children's Home Of Lubbock, Texas

James C. Kerr

On Monday, June 22, brethren from all over this section of the country are invited to be our guests in an important meeting on the ground which has been donated for the new children's home of Lubbock. We plan to meet at 6 P.M. on the 200 acres which Sister Ida S. Collins donated for the site of the new home. It is located just one-half mile east of the Corral Drive-In Theater on Highways 62 and 82, east of the city. A sign on the highway designates the property.

Some of the brethren will furnish sandwiches for this meeting and everyone will be given a chance to look over the property. After this meeting, we will all meet in the auditorium of the Broadway Church of Christ at Broadway and T Streets, at 7:30 where several children from the Tennessee Orphan Home, Spring Hill, Tennessee, will present a program under the direction of Brother W. B. Richter. We believe this unusual program will interest and encourage all who can come.

We will have some plans and sketches of individual units to show, and a table-size model of how some of the cottages may look according to present suggestions. We hope to begin construction of the first unit shortly after this meeting. We especially urge everyone who is interested in providing a home for homeless children to be present. If you will let us know ahead of time, we will make arrangements for you to spend the night in one of our homes.

In our contacts with the Child's Welfare Bureau, we have learned that the need is great. There are thousands of children who need a home. The present homes are having to turn them down at the rate of several each month. One home that we visited recently turned down over 300 children in its first year of operation. There are many children who for one reason or another are not legally adoptable into some private home, but who can be cared for by the church through such a home as this. It is our plan for the home to begin with three cottages and to continue to build on the cottage plan. It will be operated under the direction of the elders of the Broadway church. A separate bank account has been established for the funds for this purpose. We are now looking for a suitable man to serve as supervisor of the home. We invite your prayers in the behalf of this work. We will gladly answer your letters of inquiry. Do plan to be present at this important meeting, Monday evening, June 22.

McMillan Resigns—Need New President

Otto Foster

E. W. McMillan, president of Southwestern Christian College, resigned some time ago, and is soon leaving to again resume his work as local minister of a church, this time at Whittier, California. We regret very much to lose him, and feel he has done a great and good work as a pioneer in this position. But, we are glad to see him go back to his first love—preaching the gospel and working for the salvation of souls in the church of the Lord.

We need a capable and qualified man to follow him as president of Southwestern Christian College, the only one of its kind in the world. Could that be you? Do you know of such an one? Write to us, if you do.

Our colored brethren need what a Christian college has to offer much more than do the whites. It is a great challenge to some man, one that is capable and qualified—one with a desire to do a great work for God and for humanity. Can you say, "Here am I, send me?"

While we are looking for a president, Dr. John G. Young, 4005 Andrews Drive, Dallas, Texas, President of the Board of Trustees, will act as president of the college. J. P. McGinty of Terrell, Texas, and Brother Farmer, preacher for the church in Terrell and a teacher in the college, will assist Grover Washington, our dean, in handling things on the campus. We are planning to open the college this fall as usual, and hope to have a larger and better student body than ever before.

Studies In Galatians (No. 17)

(Concluded from page 6)

are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves measuring themselves by themselves, and comparing themselves with themselves, are without understanding" (2 Cor. 10: 12). Men's comparing themselves with other men is idle and wholly of the unwholesome flesh. It is like a child's thinking he is nine feet high because a false yardstick which he made himself says he is. If they want a standard of comparison, let them use Christ, the proper standard and touchstone of life and work; if they must have law, let them fulfil his law of love.

EDITORIAL

G. H. P. SHOWALTER, Editor

SOUTH PORTLAND, MAINE, CHURCH
PURCHASES PROPERTY

The Lord has richly blessed this congregation since its beginning some 19 months ago. Those who have been here since the beginning have seen much growth in numbers, contribution, and in spirit. During the month of May the contribution record has been broken four consecutive Lord's days.

On May 9th the final arrangements were made and the deed transferred on the property which the Lord has seen fit to have used for his kingdom here in South Portland. Eight hundred dollars has been raised, and one of the Christians here who gave \$200, also mortgaged his home for the remaining \$1500 needed to complete the payment of the property, which has an area of 24,000 square feet. The congregation plans to have the note paid within the next two years, if God wills.

This property is ideally located in South Portland across the street from a new junior high school. It is on a thoroughfare in a new section of the city that is rapidly building up. There is not a building of any religious body within more than a mile in any direction. There are many children in this neighborhood and with a new school building we expect many more in the years to come.

Plans have been borrowed from the church in Augusta, Maine, which is now constructing a building of similar design. Besides the Christian who gave the \$200 on the lot and borrowed \$1500 to pay off the note, another has given a large barn to be torn down and used in construction. With his connections with building concerns, he has made arrangements to buy materials at a good reduction, and has offered to contract the job at no cost to the church. With opportunities as they are, we believe we can construct this \$15,000 building which will seat about 150 for \$8,000 to \$10,000 and less if much of the labor is donated as is now promised.

Recently we arrived at the rented "dance" hall in which we meet in South Portland in time for Bible classes Sunday morning only to find it locked and raining. We managed to get in through a window, and found the hall just as it had been left early that morning following the "regular Saturday night dance." Cigarette butts scattered all over the place, dirty ash trays in the windows, the "schedule of dances" hanging at the front of the hall, chairs lined up along each side, and the hall was uncomfortably cool and untidy. This was the scene we beheld. With one of the members was a lady to attend the services of the New Testament church for her first time. You can imagine the impression that was made.

This situation came about as a misunderstanding

with the custodian, but nevertheless, it gave us a "firsthand" view of what takes place only a few hours before the worship of God's people. Now we can understand better why the people of the community refuse to come and "search the Scriptures" with us. Now we can understand better why the people remark with a casual "oh" when they are invited to attend the services and are told where we meet. We are thankful that we have this place to meet, as there is no other available place at any price to our knowledge. But you can surely understand what the Lord's church is up against in this area without a respectable place of worship. The church is "new" to most people in this area, and they are skeptical of it because it is "new" to them. In the interest of New Testament Christianity, please "come over into the northeast and help us" construct a house of worship for God's people. We have the property, and will, with God's help, get it paid for, but the cost of a building is almost impossible in the immediate future from the present 16 members of the congregation. Assistance in any form will be greatly appreciated and promptly acknowledged. Send contributions marked for Building Fund to: South Portland Church of Christ, Box 1754, Portland, Maine.

If only some of you who read this could come to Maine and see for yourselves the opportunities and the needs. We extend to you a cordial invitation to come on your vacation and get a firsthand report of conditions. Of the 16 members in South Portland, eight are men, all of whom take an active part in the work, both privately and publicly. All lead public prayers, four lead singing, all assist in the communion service, four are Bible class teachers, and four ladies also teach. Currently four to six non-member visitors are present at each service. There are six adults now being taught, that we believe will obey the gospel before very long, some of whom would unite families in the Lord. Recently one Christian received a raise in salary and promised the entire raise to the Lord. Still another Christian with a large family changed jobs and received a larger salary and has promised a good portion of the raise to the Lord, which could be used to a good advantage in the family.

With God's help, with the prayers of Christians, and with the added financial assistance from the saints in stronger areas, the South Portland, Maine, congregation looks forward to great accomplishments for the Lord in the time to come.—CHARLES CHANDLER, HOWARD MITCHELL, Ministers.

Our "Special Edition—Churches At Work" of February 10, 1953, has been reprinted to supply the great demand of late orders. We now have an overflow of several thousand copies available. Be sure to write us at once how many copies you want, if any. Price, 35c in 10 copies or more.

Sweet Resigns At University Church, Austin

After serving as preacher for the University Avenue church in Austin for almost exactly seven years, R. B. Sweet has resigned and will be succeeded by Elbridge B. Linn of Denver, Colorado, the last Sunday in June.



R. B. Sweet

Brother Sweet has given up local work in order that he may devote his time to the publication of Bible school study material and evangelistic work. He will be available after July 1 for Sunday appointments and for meetings. He will continue to live in Austin, Texas, at 715 East 43rd Street.

During his seven years in Austin, there have been 1,038 responses to the invitation, not counting those who have come during protracted meetings. The membership is now 774.

During that time also the church erected one of the most beautiful church buildings in the city. The church plant has a value of about \$350,000 and is in a strategic location between the University campus and the State capitol building.

Linn To University Church In Austin, Texas

After a little more than six years in Denver, Colorado, Elbridge B. Linn has accepted work with the University Avenue Church of Christ in Austin, Texas. He will preach his first sermon there June 28. His family will move to Austin the last week in June. His wife is the former Zelda Moser, and they have two sons, Charles, who is eleven years old, and Michael, six.

He was born in Oenaville, Texas, August 4, 1911. He attended high school and grade school in California. He was graduated from Abilene Christian College with a B.A. degree in 1933. Graduate studies were pursued at the University of Southern California, and Pacific School of Religion.

Brother Linn has done work with a number of congregations in California and Texas. He has lived and preached in Ontario, Richmond and Pasadena, California. In Texas he has done local work with the Central, Eastside and Westside churches of Cleburne.

In 1937-38, he and his wife were in mission work in Tokyo, Japan. Brother Linn states that he believes good was



Elbridge B. Linn

accomplished, although results were not many due to the fact that the nation was at war with China at the time.

He has had extensive radio preaching in a number of states. In 1952 the church of Christ in the Park Hill section of Denver, where he has labored, underwrote and supervised a daily radio program over a local station. Other congregations and preachers in the area cooperated. During the time he has been in Denver, Brother Linn has delivered two hundred and fifty radio sermons from twelve to fifteen minutes in length.

During the past six years more than five hundred persons have been added to the Park Hill congregation by baptism, restoration, and transfer of membership.

The Linns moved to Denver for the health of their son, Charles. They hope and pray that he will not be troubled with asthma in Austin.

MARLIN CONDUCTS HOLY LAND TOUR

J. T. Marlin, minister of the Fourth and Elm Streets Church of Christ, Sweetwater, Texas, left Sweetwater by plane Sunday evening accompanied by two of the church members there for his second visit to the Bible lands. Others joined the party at Fort Worth and New York. They left New York at 3:00 P.M., Monday, June 8, for Paris, France. From there they will go to Egypt, Lebanon, Syria, Israel, Greece, Italy, Jordan, Switzerland, Germany, Belgium, Luxembourg, Holland and England. In 1951, George DeHoff and J. T. Marlin toured most of this country, making thousands of feet of movie film and hundreds of colored slides. This time Brother Marlin is taking along five thousand feet of 16MM movie film and several hundred shots of 35MM. Many in the tour he is conducting will also be taking along a large supply of film. They are traveling by air and plan to return July 17.

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FROM THE HARVEST FIELD

A. R. Holton writes: Former students of Thorp Spring, Texas, will be glad to hear former president R. C. Bell for homecoming on Sunday, July 26.

J. M. Gainer, 231 Raleigh Avenue, Knoxville, Tennessee, June 10: Two professed primary obedience and one was restored at Broadway church, Sunday, June 7.

James M. Benson, Box 373, Lepanto, Arkansas, June 9: Five have been baptized here in the last two weeks, including my daughter, Barbara Ann. There was also one restored.

George Tipps, 211 W. Grand, Jackson, Tennessee, June 10: A grandfather and his granddaughter were baptized this week at Highland. Our plans for a new building are moving along nicely. A record contribution was made thereto last Lord's day.

B. C. Hogan, Bogart, Georgia, June 12: The work here is moving on nicely. The meeting here will begin the third Lord's day in July. I am in my fourteenth year with the work here. Last Lord's day I preached to a full house in Burkesville, Kentucky.

A. R. Holton, Nashville, Tennessee, June 10: The Vacation Bible School and Encampment at Thorp Spring, Texas, July 20-31 is largely a boarding school, and enrollment is limited. Reservations should be sent at once to Miss Jewell Watson, Thorp Spring, Texas.

Richard Weaver, Box 372, Smyrna, Tennessee, June 8: Edward Craddock's meeting with us resulted in three baptisms and three restorations. His messages to the church strengthened us. I begin meetings with Sand Hill (colored) June 21 and Old Jefferson July 5.

Gene R. Fox, 507 Laclede, Wichita, Kansas: We are looking forward to a good meeting with Brother Frank Pack starting June 21. The church is on the march in Wichita. Southside is to establish a new congregation this summer in south Wichita. So on we go, working for the cause of the Master.

Silas Triplett, 812 Clark, Marlin, Texas, June 8: Yesterday was the beginning of our second year here. The past year saw an increase of 50 percent in attendance and contribution. About 40 responded to the invitation and about 20 for baptism. With new classrooms and our radio program we hope to accomplish much in another year.

A. R. Holton, Nashville, Tennessee, June 10: Former students of Thorp Spring, Texas, will be glad to hear R. C. Bell at the reunion, July 26. Group Camping at Thorp Spring, Texas, Encampment, July 20-31, is limited. For information and reservations, write Miss Jewell Watson, Thorp Spring, Texas.

J. D. Pinkerton, 7306 Marcell Street, Austin, Texas, June 10: The church that meets at 81 San Marcos Street of this city is moving on in its work in a very substantial manner. Since my last report through this paper fourteen have responded to the gospel invitation. One of this number was baptized, five made confessions of wrongs, and

the others were transfers of membership. At this time we are engaged in a very interesting Vacation Bible School. The Lord willing we shall begin a series of gospel meetings Sunday, June 21, to continue through the 28th, with the writer doing the preaching. When in Austin we invite you to worship with us.

Douglas Stahl, Box 112, Clinton, Arkansas, June 9: The Lord's work is moving along with a high interest here. We have just completed a gospel meeting with J. Loyd Rice of Sanatorium, Texas, doing the preaching. There were no additions to the church at that time, but we do feel that much good has been accomplished. We had splendid crowds, and enjoyed the Christian fellowship of all that came our way.

Everett Day, Sr., Houston, Mississippi, June 8: Last month was a record breaking month for the Houston church. We had the largest attendance, the largest collection, and the largest number of visitors to the regular services in the history of the church. One who had been a Baptist for several years was baptized. A family moved to Houston from Alabama. The father is a member of the church. Brother Lindsay Allen begins a meeting with us June 22.

Loyd R. Brents, 1520 Hickory Street, Texarkana, Arkansas, June 10: Two were baptized, one restored, and nine placed membership at Walnut Street last Lord's day. Our vacation Bible school, the first in the Texarkana area among churches of Christ, got under way Monday morning. Enrollment to date is 304, with almost that number in daily attendance. G. C. Brewer will be with us in a meeting June 14-24. When in Texarkana, worship with us.

Elmer H. Irby, Hankamer, Texas, June 11: The church here is supporting me in a meeting at Votaw, Texas. This is a very small group and they need encouragement. Brother Clarence Metcalf of Monroe City has been preaching there about a year and has done much to strengthen them. Brother Allan Sowders of Daisetta is leading the singing in a very commendable way. He is also conducting a class for the young people, that is creating a lot of interest and is adding much to the meeting.

Gordon L. Downing, Floydada, Texas, June 7: Since our last report, three people have confessed wrongs, one placed membership, and two young men were baptized. We have just finished a most profitable Bible school, the first school in a number of years, with an average attendance of 105. The attendance was fine considering the fact that four more schools were in progress in Floydada at that time. The work continues to be most encouraging and enjoyable because the members have a mind to work.

Jesse M. Kelley, Box 1381, Port Arthur, Texas: At the invitation of the elders of the DeQueen Boulevard church in Port Arthur, we accepted the work and began on June 1. Apparently it is an excellent work with great possibilities. The brethren seem willing and anxious to get started with a greater program of work than the church has ever had. We are thankful for this and are looking forward to a busy and profitable stay. In many ways we regretted to leave

the fine people at Jacksboro, for some of the most faithful we have known live and worship there. However, we believe a greater opportunity awaits us here and we solicit the prayers of the faithful as we enter into it. The church is located at 1601 DeQueen Boulevard. When in Port Arthur, worship with us.

O. M. Reynolds, Box 242, Leahey, Texas, June 12: June 7th Brother Louie M. White of San Marcos closed his fifth meeting (and a week's very fine vacation Bible school, the first here) with the church here, with very fine interest and attendance, the church greatly edified and six baptisms (two of whom had been members of the Holiness church here) and one restoration. One restoration came before the meeting. I taught a class, vocal music and lead the song services for the meeting. Brother White is a fine Christian gentleman, excellent preacher and is loved by this church.

A. G. Hobbs, Jr., 3156 Jane Lane, Fort Worth, Texas, June 9: During my recent meeting in Chattanooga, Tennessee, there were eleven responses, five baptized and six restored. From May 24-31, I did the preaching in a meeting with the Rosen Heights congregation of Ft. Worth; eight responded to the invitation, two for baptism. At the present, I am doing the preaching in a meeting in Dallas with the Owenwood congregation. My next meeting will be in Waco, June 22-July 1 under a tent in the Bellmead section of the city. All within driving distance are invited to attend. I am devoting my time to meeting work.

A. Chester Grimes, 1548 Heights Blvd., Houston, Texas: Our fourth annual Vacation Bible School closed today with an enrollment of 441 and an average daily attendance of 321. Children from almost every denomination were enrolled. More than 150 non-member homes were represented. Brother C. Ray Wood of Muskogee, Oklahoma, assisted in the singing. Our regular work is going along in a fine way. Four were baptized and three placed membership with us last Sunday and three baptisms the Sunday before. I am to preach in a meeting in Rochester, New York, June 17-23.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, June 12: During the month of May ten were added here at Skillman Avenue church. Of this number, three were baptized, two restored, and five identified. Our Bible School averaged 604 for the month and our contribution averaged \$2,547.19 per Sunday. Two were baptized and one was restored Sunday. Our vacation Bible school begins Monday. Jack Nadeau will teach the adult class. I am to assist William F. Walker and the National and High church in Springfield, Missouri, in a gospel meeting June 21-30.

Herb Swinney, Box 7, Coleman, Texas, June 10: Seven have responded to the invitation in the last two weeks. One of the young ladies baptized represented the Methodist church's only pianist. Her response was the result of one year of personal work. The Coleman church has purchased a bus to bring to services those who do not have a way. It is even used in ladies Bible class. Ninety-seven were present in this class last week. We are now on the air (KSTA) six days a week. Dan Fogarty starts our meeting today. We have fifteen hundred chairs on hand for this open-air meeting and expect to use all of them.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California, June 8: Yesterday was another good day with the church here. A middle-aged couple—man and wife—were baptized, and three adults confessed wrongs and negligence and were restored to the fellowship of the church. Members rejoiced greatly. The work on our proposed new auditorium is getting off to a good start and all are happy in the work. The work here has been hindered greatly because of a lack of room, both in auditorium and class work. This should all be out of the way within the next few months. We are considerably inspired.

F. L. Lemley, Box 42, Trinidad, Colorado, June 6: Last Sunday was a great day for the church in Trinidad. We moved into our new building and we believe into greater and better opportunities to do good for the Lord. For the past ten years we have met in a home which is not very conducive to church work and church growth. Our building is being built with donated labor, the preacher supervising and helping work. Very little outside help has been received. Financing the project has been extremely difficult for our small congregation. We plan to have a formal opening the first Sunday in August and take advantage of the publicity to benefit the meeting that will be in progress at that time. Brother Paul Southern of Abilene will be here at that time in a meeting and vacation Bible school.

James L. Crowder, 2602 West Craig Place, San Antonio, Texas: On Sunday, June 21, if the Lord is willing, I shall make my one hundredth trip to Tilden, Texas, to do the preaching for the church there. Tilden is located in McMullen County, 75 miles south of San Antonio. As a trip represents 150 miles, this is a total of 15,000 miles since November 1949 when I began the work for the Tilden congregation. During this time I also made nineteen trips to Bandera and five to Hondo, Texas, to assist the church in each of these cities—an additional 2,000 miles. The Grove Avenue Church of Christ in San Antonio has been sponsoring the work in Tilden since November 1949 when Brethren Louis Pursch and L. T. Shannon, leaders of the church in Tilden came to San Antonio and requested the Grove Avenue Church elders to furnish brethren to do the preaching for them. For a number of months, Brother Harry Melton, an elder of the Grove Avenue Church, and I did the preaching for the Tilden congregation—

each making a trip every other Sunday. In the summer of 1952 Brother Melton was called to do the preaching regularly for the Hondo, Texas, Church of Christ and he is still filling this noble assignment. Various members of the Grove Avenue Church, especially many of our soldier boys on duty in San Antonio have assisted in the Tilden work, but I have steadily maintained my every other Sunday appointment during the past three years, and lately have been going every Sunday. Immediately after the services on June 21, the members of the church will have a picnic in appreciation for the work which has been accomplished in Tilden. Many members from the Grove Avenue Church are planning to visit the Tilden congregation on this date.

J. B. Jordan, Dallas, Texas, June 8: On the night of April 15, 1953, Brother Solon Bailey, accompanied by his wife and mother-in-law, Mrs. G. W. Gooch, denounced their former position as Anti-Bible class advocates. Brother Bailey and family left the ranks of the "Anti" Group and placed their membership with us here at the Letot congregation in Dallas. Brother Bailey has, in past years, done local work at the following places: Mexia, Ft. Worth (N. W. 27th St.) Abilene (Locust) Robstown (5th St) and at Farmer's Branch. He has conducted meetings in Texas, Mississippi, New Mexico and Iowa. Brother Bailey wishes it to be universally known that after two and one-half years of careful study, he is thoroughly convinced that the teaching of the Bible in classes is both scriptural and desirable. May we, at Letot add that we believe Brother Bailey to be a sound gospel preacher with ability and good judgment. We highly recommend him to any congregation desiring a man for either local work or meetings. Brother Bailey can be contacted through Letot Church of Christ, 10524 Hines Blvd., Dallas, or through Peak and East Side church of Christ, Dallas.

Vaughn D. Shofner, 1524—24th Place, Lubbock, Texas, June 9: Plans to relieve the crowded condition of the Southside church began as early as October 1, 1950, while I was still preaching there, when two services were started on Sunday morning, and reached completeness in the new work which started in Vandellia Village March 8, 1953. Of the 450 members of the Southside church, 60 favorably responded to the "swarm" that day. With the help of the other churches in the city, 135 people signed membership cards at that initial service. Some "John Marks" have gone back "home" but some "Sillas" have united with us, and the membership now numbers 208, 7 of them having been baptized and 3 restored. Brother Thos. McDonald preached in the first meeting, May 31-June 7. Four were baptized and one restored in this meeting. The vacation Bible school conducted during the meeting averaged 240 students per day, with an enrollment of 300 and a peak attendance of 261. The New Testament churches in Lubbock often have 3,000 people in Sunday morning Bible study now, a number never reached before the beginning of this new work. No greater proof of the value of God's way, "swarming", is needed.

R. L. Colley, Box 207, West Memphis, Arkansas, June 12: Brother H. I. Taylor, of the North Austin church, Austin, Texas, conducted a ten days meeting for us here; I believe will do us much good. Brother Taylor is a fine gospel preacher, the church was strengthened and encouraged to do better things. One was baptized. I will be at West, Texas, in a meeting June 19-23.

Bill Hearn, Box 924, Sioux City, Iowa, June 10: The flash flood that struck Sioux City, Monday, June 8, has resulted in at least 11 deaths, 30 million dollars in property loss and untold suffering for over 3,000 people. One church family had over five feet of water in their home. Sister Perry reports her husband's television and radio testing and repair equipment was in the water. A dealer estimates this alone as a \$2,500 loss. The church here, though small in number has responded with food, clothing and \$55 in special contributions to help. We will be glad to use any money or clothing sent to help these people in the best way possible. We have already set up relief quarters in our church building.

James D. Groves, 8234 Normille, Detroit 4, Michigan, June 11: In January, 1949, we entered our new auditorium and this was outgrown more than a year ago. In October of last year we started an additional service at 8:30 a.m. Last Lord's day, W. A. Bradfield of Freed-Hardeman College spoke forcefully at 8:30; I spoke at 11; William at Luckett at 7:30 p.m. Three were immersed at 11 and one at 7:30. I have concluded sixteen years in the North; over seven years in Toledo and eight years and eight months at Vinewood. You will be welcomed warmly here at Vinewood should you have occasion to be in Detroit. There are now some 54 congregations in our metropolitan area, a considerable territory.

FROM SEARCY, ARKANSAS

Harding College conferred degrees on 126 students at Commencement exercises here June 4. At this 29th annual Commencement ten graduate students received the first Master of Arts degrees in Bible and religion to be granted by Harding College.

During the past year about 40 students were enrolled in the graduate department. Ten other students are scheduled to receive their degrees in August. This department was opened in June 1952.

The 1952-53 school year also saw the opening of the School of American Studies. This department is designed to train young men and women for leadership, careers in business, public life, and education. Much progress has been made this year in assembling a competent staff, in planning and constructing a modern, air-conditioned building, and in expanding the library and other facilities.

Among the highlights of the year were the Lectureship in November, the concert and entertainment series, student productions including four plays and an opera, and nationally known lecturers speaking on current problems.

The new auditorium and administration building were put to excellent use. The auditorium, seating about 1,350, was filled to capacity during the Lectureship. Students met here for chapel every school day.

An even greater year is anticipated for 1953-54. New faculty members will include James L. Atteberry, English; Jack Ward Bates, history; Bonnie Belle Beach, elementary education; Russell Carroll Cannon, Bible and religion; Nona Hanes Cannon, home economics; Kenneth Davis, music; Leonard Lewis, education; Jack Lewis, Bible; Wanda Luttrell, speech; and Richard Walker, speech.

The Harding Academy also had an outstanding year. Twenty-seven students received diplomas at their Commencement program June 3.

New teachers in the Academy next year will include Harvey Arnold, Cecil Beck, Lucetia Farrar, Alpha Lee Turman, Polly Williams, Ponder Wright.

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Ben West, Lampasas, Texas, June 10: Brother P. D. Wilmeth begins our gospel meeting June 15. We expect great results. Interest is good and the membership has been helpful in publicising the meeting and all the work. Bible school attendance averaged 251 in May. The Wednesday night attendance average 226, Lord's day worship attendance averaged around 400, at night near 300 and the regular offerings a little above \$500 each week. Many visitors are at this resort town and we welcome them all to the services.

Oliver C. Cunningham, 406 Chestnut St., Cookeville, Tennessee, June 6: In this, the first Vacation Bible School ever held at Willow Street Church of Christ, and the largest ever held in Cookeville by any religious group, 409 were enrolled and were presented with certificates on Friday evening, June 5th. For this final program of the school over 600 children, parents and friends were present in the auditorium of the Willow Street church. The Bible School was marked by more students having perfect attendance than in any school the writer has conducted in the last ten years. The highest attendance on any one day was Friday with 327, but 324 were present on Thursday, 323 on Wednesday, 315 on Tuesday and 289 on Monday. The cooperation of all the churches of this area was wonderful. Sycamore sent a bus load every day. I will conduct a similar school at the Green Hills church of Christ, Nashville, Tennessee, beginning June 15.

Gleann R. Sheumaker, Sr., Box 143, Hollywood, Florida: May 25-28 Brother W. Ray Duncan, from the Southwest church in Miami, met Mr. D. L. Welch of the United Pentecostal Church (Jesus Only) from Pensacola, Florida, in a religious discussion. Miracles and the Godhead were discussed. The debate was held in the Seventh Avenue church building. Large crowds were present and good order prevailed. Many preachers and visitors attended from distant cities. Brother Duncan read from the creed of the United Pentecostal church every night and pressed Mr. Welch to defend his creed. It was evident that Mr. Welch was deeply disturbed when Brother Duncan continued to press him concerning his creed. For more information about the debate, or, if you would like to order a creed book, write to Duncan-Welch Debate, Box 41, Miami, Florida. We believe that such discussions will do much good. The writer moderated for Brother Duncan and Mrs. George Duplissey moderated for Mr. Welch.

W. Curtis Porter, P. O. Box 195, Monetite, Arkansas, June 6: I am scheduled to meet A. J. Wall, Missionary Baptist, in a four-night debate at Broken Arrow, Oklahoma, beginning June 29. On August 4th I am to meet D. L. Welch, United Pentecostal church, in a four-night debate at Mobile, Alabama. I also have propositions signed for a debate with T. A. Drinkard, Premillennialist, at Morrilton, Arkansas. And I have also signed propositions with Julian O. Bunt, of the Christian church, for a debate in Lexington, Kentucky. These have no definite dates as yet. Propositions have been signed also for a debate with Mack D. Abbott, United Pentecostal church, for Farwell, Texas, or Texico, New Mexico. But we have been unable yet to get a date from them. Efforts are being made by his brethren to get Billy Sunday Myers to meet me in debate at West Frankfort, Illinois. So far he has not come through. Other debates are in prospect if my health permits.

A. R. Holton, Nashville, Tennessee: Rich Garrett, President of the Ex-student's Association of Thorp Spring Christian College announces that the reunion speaker for the ex-student's reunion at Thorp Spring, Texas, on Sunday, July 26, will be R. C. Bell. Brother Bell was the second president of Thorp Spring Christian College. This reunion of students at Thorp Spring, including students from 1873 to the present time, will be a feature of the encampment to be held at Thorp Spring July 20-31.

Curtis J. Torno, Devine, Texas, June 9: I began working with the church here March 20, 1953. I am a medical officer stationed at Lackland AFB, but I am working on a part time basis with the group of Christians that meet at Devine. The church is young in Devine, being less than ten months since they began to meet. They began with thirty-five members and now have fifty. Since I have been working there, the attendance and zeal have been excellent. Even the midweek Bible study attendance is between fifty and sixty and our Sunday night attendance is around eighty. June 8-19 the Vacation Bible School is in progress. There were well over 100 at the first session. Beginning June 21 and running through June 30, Brother H. R. Little from LaPorte will be with us in a series of meetings. It will be the second meeting this year for the church. In March Brother H. O. Roney from Green's Bayou, Texas, held a ten day meeting here with gratifying results.

F. P. Shepherd, 1732 Keeaumoku Street, Honolulu, T. H., Hawaii: Service personnel and tourists coming to Hawaii are urged to contact us upon arrival. The meeting house can be reached by the Punahou-University bus downtown and getting off corner of Wilder and Keeaumoku. Walk one and one-half blocks down Mauka. Our hours of worship are the same as on the mainland. We can be reached at one of three phone: 67952, 999099, 468102. Parents of servicemen please write us their names and addresses and we will do our best to locate them. Urge them to contact us since it is easier for them than for us. We have little facilities for finding men in the barracks, since they are in and out so much in their duties. We are still planning to begin replacement of this building within a few months. Our new structure will be erected in units as money permits. So much coming and going makes a work like this difficult to maintain at par. At present there is more going than coming on account of reduction in the armed forces.

Lloyd Connel, 1244 S. Evanston Street, Tulsa, Oklahoma, June 9: Since the first of the year at Tenth and Rockford we have had seventy responses to the gospel invitation. Of this number, 32 have been baptisms and 38 restorations and memberships. Brother Reuel Lemmons of Cleburne, Texas, did the preaching in our spring meeting. The members here tell me this was the best attended and most interesting meeting they have had. Brother Lemmons did his work well in presenting the truth in such a way that it could be understood. There were thirteen baptisms and eleven restorations and memberships during the meeting. Brother Paul Epps did a fine job in directing the song service. It was a joy and privilege to work with these two men in the work of the Lord. Interest continues to grow in the work here with visitors at every service. We are looking forward to a profitable and enjoyable work with this good church. The elders are respected by the church and are doing their work well.

Brother Raymond Kelcy, who preceded me here, left the work in a very good spiritual condition, and I appreciate him more each day for his work's sake. I am to do the preaching in the following meetings this year: Knott, Texas, in August, and Norwich, Kansas, and West Berry in Ft. Worth in October.

John O'Dowd, 1215 Cullen Boulevard, Houston 3, Texas, June 12: I have just closed a meeting with Brother Wilson Coon. We pray it honored God and exposed the devil. Brother Coon is a dependable soldier of the Lord. I will meet Cecil Abercrombie in their house in Birmingham, Alabama, June 23-26, 1953, in debate. We are daily broadcasting over KRCT, 650 kc, Baytown, each morning at 8:30 a.m. Tune in and let us hear from you.

Dick Powell, 212 Taylor St., Gainesville, Texas, June 11: Upon the conclusion of an enjoyable ministry in Glen Rose, Texas, I moved here to Gainesville to accept work with the Broadway congregation. My successor at Glen Rose has not been named at this writing. Brother Ernest Witt of Freeport, Texas, has just concluded a fine meeting here at Broadway. Although no one responded to the invitation, the elders feel that much good seed has been sown. Brother Witt is a capable evangelist, and any congregation would be edified by having him for a gospel meeting. My work and association with him during this meeting was enjoyed immensely. The work here is off to a good start, and we feel that in time much good can be accomplished within this community of some 13,000 souls. To substantiate this belief we receive a lot of mail in regard to our radio program which can be heard over station KGAF, 1580 on your dial, every Sunday morning from 8:30 to 8:45. To make the work even more pleasant than was anticipated, I am happy to announce that Brother Earnest McCoy has just accepted work with the Commerce Street church. I shall look forward to and count it a joy to work with him. When in Gainesville, everyone is cordially invited to attend services at the Broadway church located at Broadway and Taylor Streets. I would like for all of my correspondents to please notice my new address.

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W. E. (Bud) Irvine, Evangelist: The Pruett and Lobit Streets congregation of Baytown, Texas, formerly known as Murrill and Ashbell Streets, moved into its new building April 12, 1953. The brethren had been meeting at the old address for over 26 years and it was with great thanksgiving and rejoicing they moved into new facilities. The work of this congregation had been handicapped a great deal because of the crowded conditions. Now there is a bright future of work and service for the Lord and it is our prayer the brethren may take hold of the new opportunities now before them as they have in the past. The building was constructed at a cost of almost \$150,000 including furniture. It has a seating capacity on the ground floor of 688 with facilities in balcony to seat another 100. There are 20 class rooms, two offices, nursery and utility rooms. The building is also equipped with a refrigerated air conditioning unit, which is almost essential in this part of the country. Since moving into

NOTICE TO THE BROTHERHOOD

Brother Thomas Ford Shropshire and his family moved to Post, Texas, after spending about eighteen months working with the church here. Brother Shropshire preaches the truth and lives what he preaches.—Signed: Elders, Church of Christ, McLean, Texas.

EVENING VACATION BIBLE SCHOOL

J. T. Marlin

For years I have been thinking about the possibilities in conducting vacation Bible schools in the evening instead of the regular morning and afternoon sessions. So far as we know, this had never been tried in the church until this week. During the first four days here at Fourth and Elm, we have enrolled 320. Naturally there are some disadvantages, but the many added advantages far outweigh them. Our prediction is that the next few years will find many churches throughout the brotherhood conducting their vacation Bible schools in the evening. This affords a wonderful opportunity for Christian families to study together.

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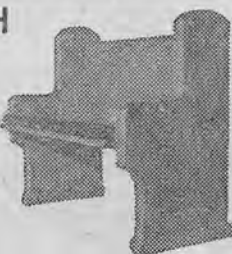
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our new quarters Sunday morning Bible school attendance has averaged over 335 per Sunday and contribution around \$650. However, the contribution has averaged near the \$600 mark for the past eighteen months. For morning preaching and worship service we are averaging between 500 and 600 in attendance. This congregation is the oldest in this part of the country, having its beginning about 28 years ago with the help of Brother W. R. Smith of Abilene, who was then superintendent of schools in this district. After meeting in the city hall and other public buildings for about three years they bought the Murrill and Ashbell Streets property. About eight years ago they bought the Pruett and Lobit Streets property, and erected a nice preacher's home there about three years ago. The church building and preacher's home are located side by side. Three congregations were established with the assistance of brethren from Pruett and Lobit which are 2600 Virginia Street, Baytown; South Main and Cleveland, Baytown; and the Highlands church, about ten miles from Baytown. Ministers serving this congregation were: W. R. Smith, Thomas Rose, Leonard Bankhead, Bela Watson, Osby Weaver and W. E. Irvine is the present preacher, having worked here almost four years. Brethren Landis Ford, Gordon Phillips and Roy H. Rowland serve as elders. In addition to the regular local church program, this congregation participates in a local daily radio program over station KREL, Baytown, Sunday through Friday, 9 a.m. Brother Buta of Messina, Sicily, is being supported full time by this congregation. In the future the brethren hope to have another man in the field preaching. The elders have outlined a very ambitious program for the next few years, and congregational enthusiasm is at its highest.

L. D. Webb, 623 Northeast Hassalo, Portland 12, Oregon: The tenth congregation within ten years was started in the Portland area Sunday, June 7th. The new location of this congregation is in the auditorium of the Columbia Bible School Building at 90th and NE Glisan Streets. The membership is composed of 90 members sent out by the Central Church of Christ. The first day's attendance was 113 in Bible School and 169 for worship services. Bob Guild of Springfield, Oregon, led the song service and I preached for the congregation the first Sunday. A basket lunch was spread at noon and a fellowship singing was conducted in the afternoon at 2:30. Brief, inspirational talks were made by visiting elders and preachers on the growth of the church in the Portland Area. The congregation started off in a fine way the first day with two baptisms and eighty-seven placing membership. The church is being started in a new district and a real challenge affords this congregation with great opportunities for the future. This congregation is in full fellowship with other congregations of the church of Christ in this area and is expected to be self-supporting from its beginning.

Jess Hall, P. O. Box 401, Paducah, Kentucky, June 11: The last two Sundays of July I will be at Blanco, Texas, for a meeting with Brother Raymond DeSpain and the good church there. My son, Jess Hall, Jr., will direct the singing for the Blanco meeting. I will begin at Brownwood, Texas, with the Early High congregation on Monday night, July 27, and continue for ten days. Monday, June 15, my family and I will go to Unity, Maine, for some work with Brother Shirley Morgan and the church

there. We are looking forward to this work in Maine. During the past six weeks three have been baptized and twelve have identified themselves with us here at Broadway. After three years of pleasant work with the brethren here at Broadway we will move to Fort Worth August 17 where we will be associated with the Birdville congregation. I was in a good meeting with the Birdville congregation in April this year. Five were baptized and three restored. Foy Hall of Fort Worth led the singing.

Robert Gordon Clement, 701 North Fourth Street, Marlow, Oklahoma, June 8: This new work continues pleasant and productive. One was restored yesterday morning making a total of three baptisms and six restorations in the past thirty days. Our vacation Bible school closed Friday night with a service in the auditorium where the students gave a demonstration of the things they learned during the week, the teachers demonstrating the various methods they used in their teaching. Monday we had 142; Tuesday, 143; Wednesday, 140; Thursday, 132; Friday, 139; an average of 139.2. The bishops of the congregation, J. W. Eatmon, R. W. Fowler, and Jack Matthews are to be commended for their unselfish service. Under their oversight the congregation is progressing steadily. We are located on Highway 81, the main highway from Fort Worth to Enid or Oklahoma City. Worship with us when in this vicinity.

John Patrick Fogarty, 1028 E. Locust St., Davenport, Iowa, June 11: Four more were baptized this week in the Mississippi River. Within the next few months we hope to have our new building finished and a more convenient place to baptize. We have been at work on our building for three months using only volunteer labor from our members. We soon will exhaust our funds on hand and begin to sell \$25,000.00 in bonds. These bonds are secured by a first mortgage on the building and will pay five per cent. Two well-known business men of Nashville, Brother J. C. Shacklett and Nile Yearwood, with Brother H. Clyde Hale, the preacher for the West End congregation serve as our trustees of this issue. Further information will be gladly furnished relative to this work.

Kenneth J. Arrington, Wichita Falls, Texas, June 11: We have closed our first Vacation Bible School at 23rd and Grace Streets with exceptionally good results. Our daily attendance was far above what we had expected and interest ran high throughout the entire school. Many contacts were made with those who are not members of the church and we look forward to results yet to come. We are to have a five night singing school and song drill beginning June 22 through 26 preparatory to our gospel meeting, July 5-15, with Brother Claude Guild doing the preaching. Brother Guild was with us in November, 1951, and we are looking forward to his return this year. When in Wichita Falls, visit with us.

James F. Fowler, 403 Church St., College Station, Texas, June 13: I am in a very fine meeting at Belton, Texas. The house is filled each night for preaching services and 165 are attending the Vacation Bible School each morning. Four have been baptized thus far. Brother T. J. Ruble is the local preacher and is contributing greatly to the steady growth of the Belton church. Their new auditorium is being well filled already and they are in the process of building a classroom wing to care for their growing Bible school.

ABOUT 500 ALUMNI and friends of Harding College visited on the campus June 3 and 4. It was truly inspiring to have these former students return for a visit to their Alma Mater. They all had words of appreciation for Harding College similar to the following:



"I have found that the training I received at Harding College equipped me to meet the competition of other college and university graduates in the business world. Not only did Harding give the necessary academic background, but also a spiritual foundation that most schools do not offer."

"Harding helped me to realize that man's greatest and gravest responsibility lies in seeking the salvation of the souls of all mankind."

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Write F. W. MATTOX
DIRECTOR OF ADMISSIONS

HARDING COLLEGE

SEARCY, ARKANSAS

PUERTO RICAN REPORT

Joe McKissick

The first Puerto Rican, Gregorio Rodriguez, was baptized into Christ in the La Platte River outside of San Juan on April 30. His baptism came as a result of much study of the Bible and a concentrated study through the correspondence course offered by the Dalhart Church of Christ. Clark Hanna, a Pan-American pilot, from New York, first saw the great need of the two and a half million people located on the tiny island. About forty-five enrolled in the course as a result of the advertisements placed in two Puerto Rican papers by him. The Saner Avenue church in Dallas and church at Dalhart sent Brother John Young and me to begin the work. Brother Winston Atkinson and Cecil Freeman, with their families, are now working full time on the island, concentrating most of their efforts in San Juan. Brother Atkinson is being supported by Saner Avenue in Dallas, but as yet Brother Freeman has no support. Anyone interested in helping the Freemans is urged to write the elders at 325 West Saner Avenue in Dallas, or Cecil Freeman, Box 10239, Santurce, Puerto Rico.

About eight members have been found at Ramey Air Field in Aguadilla, and there are five meeting with the church in San Juan, besides the preachers and their families.

Brother Rodriguez is an earnest student of the Bible and is ready to preach wherever and whenever he can. He has been ill lately because he has studied and labored so hard for the church. He has an amazing knowledge and love for the truth. He is 38 years of age and has a wife and two small children. If you care to write him or help him at any time, his address is Box 2965, San Juan, P. R. Puerto Rico is a wonderful country with a great future for the church of the Lord. The laborers need your prayers.

Box 1208, Dalhart, Texas.

THERE IS A RESTORATION IN
PUERTO RICO

John W. Young

The Lord is blessing the efforts of Christians in Puerto Rico in the restoring of New Testament Christianity. Brother Joe McKissick and I have just returned from baptizing the first native Puerto Rican and locating five members of the church and putting them to worshipping in the New Testament manner. I remained until Brother and Sister Winston Atkinson arrived to take up the work regularly. When Brother McKissick and I arrived the two newspapers

in San Juan, (a city about the size of Dallas) interviewed us and carried pictures and a story about the church that papers in this country would not dare carry. The reporter was taken away with the idea of restoring New Testament Christianity. We spent much of our time teaching Brother Rodriguez who was hungry for the truth. He began immediately after his baptism to teach his friends and neighbors. Brother Atkinson writes that he is now ready to do some public preaching. There is absolutely no prejudice against the church; I preached twice in a Christian Alliance Church and the people were amazed that anyone would use so much scripture. Right in front of their preacher some of them said, "Let's get him to preach for us all of the time." The preacher did the interpreting for me and he put as much or more feeling into it than I did. Out of that four people followed me and wanted to study further. I do believe that the entire denomination could be converted.

Puerto Rico is 85% Catholic, but few of them are devout. You can not get an argument out of a Catholic there for they are almost persuaded of the corruption of the Catholic Church. For the first time Puerto Rico has a governor who is not a Catholic. The editor of the San Juan paper, "El Mundo" is protestant. It is not difficult at all to get someone to study the Bible with you. They come asking for teaching.

Members Located

About ten members of the church have been located in Puerto Rico who are there in the service or in Civil Service. We have reason to believe that there are more and need help in locating them. If anyone knows of any member of the church there, please send their names and addresses to Winston Atkinson, Box 10239, Santurce, Puerto Rico.

The Saner Avenue church of Dallas is supporting the work there. The Trinity Heights congregation, and Preston Road congregation assisted in sending Brother Young to start the work. The Dalhart church sent Brother McKissick to aid in starting this work. The Welch Street church in Denton and the church in Lewisville, Texas, has fellowship in this good work. Brother and Sister Atkinson are being fully supported by Saner Avenue, but Brother and Sister Freeman have gone at their own expense out of nothing but a love for the preaching of the gospel to lost souls.

The immediate need of this infant church which is growing so rapidly is (1) A building. It is almost impossible to rent anything suitable for a place of worship. The cost of a lot would be about \$3,500 and a

modest 15 x 30 building could be built for about \$4,000 which would serve temporarily. (2) Support for Brother and Sister Freeman who have answered the Macedonian call having faith that the brethren will not allow them to go uncared for.

Any contribution may be mailed directly to the Church of Christ, Box 10239, Santurce, Puerto Rico, or sent to the Saner Avenue Church of Christ, 325 W. Saner Avenue, marked for Puerto Rico.

The elders at Saner Avenue are leaving me free to speak on Wednesday nights in the interest of the Puerto Rican work. If anyone desires my services for a Wednesday, write to the Elders, Saner Avenue Church of Christ, Dallas, Texas.

Let us answer this Macedonian call.

FROM FORT COLLINS, COLORADO

R. P. Smith

On June 1st we will have been with the church here in Fort Collins for one year. The Lord has blessed this church in many ways and we have grown in every respect, for which we give him the honor and glory.

During the past year there have been 23 responses to the gospel invitation: nine baptized, eight restored, and six memberships with the local congregation.

During this year we have also purchased a choice corner where we plan to build a new building in the not too distant future. This location is just three blocks from the Colorado A&M campus, one block east of the Loveland highway and one block south of the Denver cut-off. On this property is a seven-room house that is serving very efficiently as a home for the preacher.

During the past school year we have been blessed with some 14 very fine young Christians who are students at Colorado A&M. This is one of the many reasons why it is so vital that the church grow and prosper in this fine city. We pray that by next fall we will be in much better condition to serve these young people as we should.

We have just completed a gospel meeting with James W. Reynolds, of Pueblo, Colorado, doing the preaching, and are planning now for another meeting to begin July 8th with Max T. Neel of Waco, Texas, doing the preaching.

Fort Collins is sixty-five miles due north of Denver, and is the gateway to the Poudre Canyon and Cameron Pass. If you come our way this summer, visit and worship with us. We solicit the prayers of all the brethren in behalf of this work.

PREACHER NEEDED

We are seeking to locate a preacher in his forties or younger who will live in this small community and work with the congregation of some 60 members. We have just completed a modern home for his use. Contact: Floyd Bloodworth, Jacksboro, Texas, or Bruce Baker, Loving, Texas, or Frank Brown, Loving, Texas.—Signed: Elders, Loving, Texas.

PREACHER WANTED

Carl Muller

The church of Christ at Texhoma, Oklahoma, is in need of a regular preacher. We have a fair church building and a good preacher's home all clear of debt.

Anyone desiring further information, please give references, age, number in family, length of preaching experience, education, etc.

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CONGRATULATIONS HIGH SCHOOL GRADUATES

Now, on to Pepperdine College and the next important phase of your education. Here is some information about the College which you will find interesting.



Scene from the recent sixteenth annual commencement held at Pepperdine. Here President Tiner (left) presents Mr. R. E. Smith of Houston, Texas, an honorary degree while Paul G. Hoffman, Chairman of Studebaker Corporation and former Director of the Ford Foundation looks on. Mr. Hoffman was guest speaker.

It is a small, friendly college where students know each other and where the faculty takes a special interest in each student.

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It is a democratic place where there is no class or racial discrimination; rather, a cooperative spirit prevails.

It is a college where the Christian student can take part in all the activities because they are in harmony with the Christian way of life.

It is located in beautiful Southern California, one of the cultural and recreational centers of the world. Students meet distinguished world citizens, enjoy the finest operas and plays, ski in nearby mountain snows, or relax on a stretch of sandy beach by the Pacific Ocean.

The fall term begins September 10. Complete information will be sent on request.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Foolishness of Preaching

Here is a paragraph that men should memorize: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:21-25).

Men meditate upon the things that are firmly fixed in their minds. If men are worldly, it is because their minds are filled with worldliness; if they are godly, it is because their minds are filled with the word of God. Since it is so easy for us to forget our own weakness and God's strength, we ought to memorize this passage of scripture, and meditate upon it every day. Man's ignorance and God's wisdom are emphasized on nearly every page of the Bible. Even those who profess to have faith sometimes measure God by themselves. If they do not know a certain thing, they think God does not know it. Also they think God cannot do a thing, if men cannot do it.

Preaching Christ crucified as a means of salvation was foolishness to the Greeks. Paul was referring to this when he said, "It pleased God by the foolishness of preaching to save them that believe." Paul, of course, does not mean to convey the idea that preaching Christ crucified is actually foolishness. It was only the idea of some men who were inflated with worldly wisdom. They did not see how the gospel of Christ could be true if it did not stand the test of their own wisdom. Men lift up their own standards of truth, and what is out of harmony with their standards, they regard as being false. The gospel of Christ did not measure up to the Greek standards, so they said it was foolishness to preach it.

If the power of the gospel could be demonstrated by human standards, there would be no room for faith. Men would be saved upon the condition of knowledge instead of faith.

The Atomic Age

It is the wisdom of the world that designates the present time the atomic age. Personally I do not see anything in it to brag about. Up to the present time how much good has the split atom done? It has caused a lot of pain, sorrow, suffering and death; and has filled the world with fear. But on the other hand I do not see one good thing that it has done. I do not doubt that its potential power for good is wonder-

ful. But, like a great many other scientific contrivances, men use it in the wrong way.

About the time that W. J. Bryan was debating with Clarence Darrow on the subject of evolution and other things, I wrote a few articles contending that the wrong use of the sciences would ultimately destroy civilization. Now the scientists themselves say that there is great danger that civilization will be wiped out by the atomic bomb. While science contributes some pleasure to human life, it also contributes a lot of sorrow and pain. But the wisdom of the world marches on, and we know of no way to halt it. Withal let Christians walk by faith, not by sight. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 Jno. 3:17).

5842 Monticello, Dallas, Texas.

Which Is Safe—Skepticism Or Christian Belief?

Hoyt Bailey

The purpose of this lesson is to show what course to pursue to be infallibly safe. To what danger is the man exposed who believes the Bible with his whole heart, and honestly practices it, in any conceivable event? To say the least, the man who believes the Bible, and practices its teaching, is as good as the unbeliever. He is certainly as happy. Beyond all dispute, he does as much for his race as the unbeliever. So far as this world is concerned, he is certainly infallibly safe in any possible or conceivable event. Nor does any man doubt that he is infallibly safe so far as the world to come is concerned.

Conceive the idea, if you wish, that, in the final winding up of human affairs, it were possible for every one to turn out as the skeptic has argued; the Bible to be entirely of man, all religious conviction to be founded in ignorance; to what danger is the man who honestly believed and obeyed the Bible exposed? Conceive the possibility of everything turning out finally as the skeptics argue, and the Christian to have honestly believed the Bible with his whole heart and practiced it faithfully; to have preached it, published it, and advocated it with all his might, through his entire life, and to opposed infidelity, fought against and done everything in his power to put it down, to what danger will he stand exposed, living or dying, in this world or that which is to come? No danger of any sort.

No man living can show that he has lost anything that

can in any way contribute to greatness, goodness, or happiness in this life, and the skeptic himself will not claim that he has endangered himself in reference to the life to come. No man of any sort, no matter where he stands, nor what he holds, maintains that any great danger can befall a man on account of his believing and practicing the Bible; that he is, on this account, in any sense, not safe for this world and that which is to come, even if all the skeptic's claims could, by any conceivable event, prove true. If, in the end, he shall find that all he believed concerning God, Christ, the Holy Spirit, angels, and men—in one word, all he believed about the Bible—to be true, he will be an eternal gainer; he will have gained all things. But if you conceive the possibility of his being mistaken, and the skeptic right in every particular, he is then as safe as any skeptic on earth, living and dying, in time and eternity. You may confidently defy any skeptic to show that he is not infallibly safe by believing and obeying the teaching of the Bible.

Look at the other side of the question. Let the skeptic prove mistaken, and look to the consequences of his mistake. He finds himself, in the end, standing in opposition to his merciful Creator, who has, in kindness and compassion, put forth his hand to save him; opposed his gracious Redeemer, who died for him, and to the Bible, intended to guide him to happiness and eternal glory. He believed not the God who created him, and the Lord who gave himself for him.

The sentence is, "He who believes not shall be condemned." "He who believes not the Son shall not see life, but the wrath of God abides on him." He knows that his skepticism cannot possibly make him any better in this life, any more happy; that it cannot do the world any possible good; that it has nothing in it to elevate, ennoble, and adorn humanity; that it cannot possibly bring anything great and good to a single soul of the human race; that it cannot civilize, educate, or enlighten mankind, but its whole tendency is to pull down morals, education, and enlightenment. If the claims of the skeptic could prove true, every believer in the Bible would be as safe in all respects as the skeptic for time and eternity.

It is infallibly safe to believe the Bible with the whole heart and practice its teaching. This no man denies. This is indisputable. It would be exceedingly strange if that which is infallibly safe were not infallibly correct.

Why is it that such a large proportion of skeptics, when near the close of their lives, or are in the immediate expectation of death, renounce and repudiate their skepticism? Why does their foundation fail them at the very time when they need support more than at any former period? Why is it that, at the gate of death, so many of them renounce what has been upon their lips for years? Why is it that the most impudent scoffers, bold and ridiculing unbelievers, in such large proportions, when they approach the change of worlds, repudiate, frequently with their last words, the unbelief that has dwelt upon their lips for years?

Why does the meekest believer in the kingdom of God press his faith to his heart the more closely as he approaches death? Why is it that not a man who claimed to believe the Bible, while in life and health, ever denied it when he approached death? The answer is, that the divine testimony is sufficient for all confidence, worthy of all acceptance; and the human soul, at the hour of dissolution, when it needs support, leans on that which is infallibly safe, as also infallibly correct. Then, to believe and practice the teaching of the Bible is infallibly safe for this world and the world to come.

But what if a man does not believe the Bible and obeys not its teaching in this life? He is not safe, and no argument can make him safe. He stands on doubtful ground. He takes a risk, while he might have a certainty. He admits that all who believe and honestly obey the Bible are safe. This no one denies. All men can believe the Bible, and obey its teaching, and thus be infallibly safe.

Some may be confused over the questions of fore-ordination, pre-destination, or election. There is one safe way to settle all three of these questions. It is obvious that the apostles preached the gospel to all wherever they went. They approved those who believed and obeyed, and disapproved those who did not believe and obey. Unbelief is a ground of condemnation: "He who believes not shall be condemned." Disobedience is mentioned as a ground of condemnation: "The Lord will take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ."

The gospel of Christ is the only thing to be preached. It is to be preached to all nations for the obedience of faith. It is infallibly safe to preach the gospel to all men, for all men to believe and obey it. There is no one who believes that the Bible came from God, that does not admit that it is right to believe and obey its teaching. This is infallibly right, as all admit. That which is infallibly right, is, beyond all doubt, infallibly safe.

Why should anyone discuss the question of whether baptism is essential to salvation? Why discuss the question of whether anything the Lord has commanded is essential? All such questions have their foundation in disloyalty to the divine government. There is no need of starting the question of whether baptism is essential to salvation.

Do you inquire for the way of arriving at something that is safe, then ask: "Is baptism a commandment of God?" All parties of any note respond, "Certainly it is a commandment." About this there is no dispute of importance. It being admitted that baptism is a commandment of God, the next question: "Is it right to obey the commandment of God?" There is but one answer. All admit that it is right to obey God. Is there any man of any note who does not admit that? If one does not obey this commandment, he is not safe. If all agree, as all of any consequence do, that baptism is a commandment of God, it is infallibly right to be baptized, and it is infallibly safe to be baptized, because God commanded it.

How essential is baptism? It is so essential that one cannot get into the kingdom of God without it. Jesus said: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The Lord said: "He that believeth and is baptized shall be saved." The Holy Spirit said: "Repent, and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins . . ." (Acts 2:38). The scripture mentions being baptized into the name, into one body, into the kingdom of God, for remission of sins, to have sins washed away, or baptized to be saved. These expressions all, in amount, are the same. If a man is in the name, he is in Christ, in the body, has the remission of sins, is in the church, or in the kingdom. So, if a man is in the kingdom, he is in the body, in Christ, is in the name and is pardoned.

There is not an intimation of any man being in the church, in the time of the apostles, without baptism. Where is the ground for disputing about baptism being essential? There is no ground for this skeptical dispute. All admit that it is a commandment of God, and that it is right to obey the commandment. Let all do what they admit the Bible teaches to be right, be baptized as the Bible directs, and they will be safe so far as this one act is concerned.

Who denies that immersion is valid baptism? All admit

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that immersion was the original practice. The validity of immersion remains unquestioned by anything deserving the name of authority, and is sanctioned by the weight of all historians, critics, commentators, lexicographers, translators. There is no question about immersion. It has never been in dispute or doubt. It remains unquestioned and unquestionable, so far as men of learning and reputation are concerned. Those who receive immersion are at rest about the ordinance. Scripture says: "We are buried with Christ in baptism" (Col. 2:12; Rom. 6:3, 4). Thus, immersion comes into the mind in spite of all efforts to keep it out. What, then, is the safe course to pursue? Undoubtedly, to practice that which never was in doubt; that which never was in dispute among great, good and pious men. "Go," according to the scripture, "to a certain water," where there is "much water," to "down into the water," be "buried in baptism," come "up out of the water," and the controversy is ended so far as you are concerned.

Preaching theories about the influence of the Spirit, or the operation of the Spirit, may sound religious to those who do not understand the matter, but there is nothing in it to save a single human being. The thing for man to do is to listen to the word of the Lord, believe it with the whole heart, and do what the Lord commands. This is the best that man can do. It is all that he can do. If he believes all the Lord has said, and makes every effort in his power to do all the Lord requires, the Lord will do everything right on his part. The thing for man to do is to exercise faith in God and he will do his part, in all things, faithfully, whether man can understand how he will do it or not. All should come to God in full assurance of faith, all confidence that he is able and willing to do all things well—to do all for man that he needs—to save his soul. It is not theories about the influence of the Spirit that man needs, but faith and obedience to the commandments of God. There is no threat against any man because he does not understand any theory about the influence of the Spirit, but there are terrible threats against the unbelieving and disobedient.

The safe course is to believe the teaching of the Bible, to be immersed for the remission of sins, and to remain obedient and fruitful in every Christian virtue as long as life shall last.

Quanah, Texas.

Mission Of The Church And Orphan Homes

(NO. 2)

Thomas L. Campbell

In the previous article we attempted to point out that criticism of the erection and maintenance of orphan homes pertains to methods rather than to principles of faith. It is not hard to criticize any human being or his plans. Anything that calls for the expediency of method can be and should be examined and its false tendencies pointed out. The "homes" among God's people today are far from being above reproach; a fact which the elders and superintendents of those homes are first to admit. Yes, it is a fact that a large percentage of the orphans in most of our homes are from delinquent homes rather than where death has visited. Delinquent parents have ceased to care for innocent children. Shall the church say, "Sorry, little one, we know you are innocent, but your parents aren't dead, and therefore we can't help you." This child is undergoing an experience which in most instances is worse than death of his parents. It is worse to be rejected by living parents than to be a victim of circumstances with dead parents. The very fact that most of these children have living parents is all the more reason that a "home" separate and apart from individual homes is imperative. Frankly, I deem it extremely unwise to take two or three of these unfortunate ones into my home and let them mix with my boys. If I could get them when babies, I would be happy to do so. But after their impressions are set and habits are made, I agree with the consultant who advises against such a course. But does that relieve me of my responsibility? I don't think it does. Why could not similar-minded persons suggest to the church that they contribute to the support of such ones? It is no more my responsibility than it is my other brothers' in the church. The church is an institution desiring to save, and "zealous of good works." Let them pool their resources and care for these.

Critics of the orphan homes say they are sickened by the silly question, "What are you doing?" Yes, what do you have to offer that is better? We admit to our non-class brethren that the class system of teaching leaves much to be desired, but what have they to offer in the matter of methods that is better? We feel that we have scored when they hang

--- Turning First Spade Of Earth For New Church Building At Lufkin, Texas ---



From left to right:
J. D. Pearson
Roy Brown
Raymond Trimble

Darwin Kerr
Bill Thompson
Tom Penn
A. A. Beck

F. B. Thompson
Litimus Smith
R. L. Stanaland
M. S. Bills

Alton Thompson
J. O. Stubblefield
Roy Stubblefield
Grady Johnson

their heads in silence. The only alternative suggested on a better method is that Christians take them into their homes. To this we all agree. It is a better method and every superintendent of an orphan home in the brotherhood is the first to say "amen." Just when do we start doing this? We will never start, because down deep we know it is unworkable. An action of this kind would convert most of us to "institutionalism" in a hurry. I honestly wish my brethren would do this for one year, and then we could go on to ironing out some other problems. If the critics alone will take these into their homes—and keep them, there will not be an "institution" among us in five years. Its beauty and heroism will shame the rest of us, until we imitate the action and depopulate every home in the brotherhood. Sometimes some brilliant young man who has adopted a child or two from the maternity homes in the large cities cites himself as a great example of caring for the orphans. I think that is noble, and every childless couple ought to, if possible, follow the same procedure. I am quite willing myself to add two or three to my home from such places if I can get them while babies. This is a far cry from taking children ten, twelve, and older into your home—with delinquent parents continually molesting and disturbing them, so that no impressions for good can be made, nor proper discipline maintained. I know, brethren, for I have tried it! If you want to know some real unhappiness, I suggest that you try it. The state will not let you adopt from the orphan homes, and the state knows why! They know that the average child in an orphan home is not suitable to adjustment to just any home. They know that some otherwise good people could not make the proper adjustment to such children. To spare both you and the child great unhappiness, they forbid adoption.

It is true that a church is not a rehabilitation agency to mend and sustain all of the maladjustments in our society today, but it is expected to do what it can. God has never required for us to do above our ability in any line. He does expect us to do all we can to help mankind. Catholics seem to agree with the policy that no funds of the church should be expended on the rabble. In Italy we are told that the bishops and priests parade in luxury while the people starve. So we must cloak ourselves with self-righteousness, and refuse to spend a penny if it was given inside a church building to help anybody who is not a "saint." That must have been the reason that the priest and Levite passed by on the other side, while the Samaritan helped the beaten Jew. Paul gave a command to the churches of Galatia that knocks sky-high such hypocrisy. He said, "Do good unto all men, and especially unto them who are of the household of faith." The fact that he distinguishes those in the church from those out of the church seems to indicate the Holy Spirit knew this idea might creep into the minds of some. We can spend money to build church buildings for the convenience and comfort of the saints, but not one penny for food for a sinner! We can spend the principal part of the "budget" for the breaking of the bread of heavenly manna (gospel) to him, but don't you dare give him a crust of wheat bread, or raiment in the name of the church or with church funds!

There is not a record in the Scriptures for the spending of money out of the treasury of the church for church buildings. Yet we all understand that a building is needed in these times for the preaching of the gospel. In Montana there are brethren who positively forbid the purchase of church buildings, and refuse to meet in them because the apostles did not. It is still a matter of methods of carrying out what God wants us to do.

In my opinion we could improve the orphan home situation by having smaller homes and more homes. Why could not two or three congregations collaborate in their own back yards, hire a man and his wife to be father and mother to a dozen youngsters who have been cast out on the streets? No special building would have to be erected—just simply pur-

chase a large home. This will be raising children in the simplicity of a normal home, and another advantage is that it will be right in the midst of the members where it can be looked after and appreciated.

Our critics warn of centralization, and it is by far the most constructive criticism made. In collaboration there is always danger of centralization. Let us always be mindful of this danger. The orphan home or any other cooperative efforts must not be allowed to get so powerful as to be the tail that wags the dog. However, this is not an immediate danger at present as our "homes" are hardly able to keep out of the red. Smaller homes with family-sized units supported by a few congregations seems to be an answer to this danger of centralization.

So, again it is the matter of exercising the best judgment possible in avoiding as many of the dangers as possible, and at the same time accomplish both individually and collectively what the Lord wants us to do. May God bless us to this end.

Anson, Texas.

Central Christian College Completes Third Year

James O. Baird

At the close of three years of service to students, the college is happy to summarize some of its activities up to this point. The outstanding thing thus far is that God has blessed the school and is using it, in spite of all human imperfections and shortcomings. I believe that the board of trustees and Brother Wilson have done a remarkable job in achieving as much as they have. Largely through their efforts, the school is located on a one hundred and fifty-two acre campus with five buildings. Although there are many needs and much is yet to be done, the mortgage on the property has been burned. Interest in the school is increasing. Each year the student body has increased about 35 percent. To date, 338 students have taken work for credit here. Forty-six will have graduated on May 23rd. Thirty-eight young men who are preparing to preach are in attendance this year.

Academically, the school has become accredited by the Oklahoma Board of Regents and is a member of the American Association of Junior Colleges. Students who have transferred to other colleges maintain about the same grade averages they did with us, showing that the academic standards here are not out of line with the larger colleges. This is due largely to the quality of the faculty, their sacrifice and dedication to their tasks. A recent study published in a national journal shows that in faculty preparation Central Christian College ranks in the top seven percent of the nation's junior colleges. All of the faculty members are Christians. The student-faculty ratio is one to twelve making it possible for each student to receive individual attention. Next year three new faculty members and a full-time librarian will be added to the staff.

One of the most heartwarming things about such work is to talk with young people who have completed their work here and who return later for a visit. In conversation and in manner, they show that their lives are more Christ-centered and Bible-directed. This causes all the effort that has been put forth to make their education at a Christian college possible seem little in comparison with the result.

Frequently, the prayer in our daily chapel includes this petition, "Raise up friends for this school in order that it may do the most good." Contrary to some rumors, the college is not financially underwritten by the large oil companies of Bartlesville nor by wealthy people of the town. It is dependent upon the interest and contributions of Christian people. We need your prayers and support.

Studies In Galatians (No. 18)

R. C. Bell

Paul teaches that a perpetual struggle between the flesh and the spirit takes place within Christians. The stubborn flesh, though ideally crucified as a hopeless law-breaker, wages in practical life a lingering battle. It insists that Christian liberty grants it indulgences, incompatible with spiritual living. In our studies of Paul's rebuttal, we are now to hear his answer to the clamor of flesh that it has right to money that belongs to the Spirit. What Christians do with their money is pivotal. They must not be covetous and illiberal.

Sowing and Reaping

A passage to Galatia and one to Corinth, two of Paul's great Scriptures on a Christian's use of money, both teach the correspondence between sowing and reaping. Gal. 6:6-10 stresses the truth that the harvest must agree with the seed sown in kind; 2 Cor. 9:6-11 the supplementary truth that the harvest will be proportional to the seed sown in quantity. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully . . . And he that supplieth seed for the sower and bread for food (in nature), shall supply and multiply your seed for sowing (in religion), and increase the fruit of your righteousness: ye being enriched unto all liberality." This scripture teaches that God's work done in God's way, shall never lack God's supplies; that one who really desires to give shall never be denied the privilege and blessing of giving. What an opportunity! Why be stingy? Is it reasonable to trust the seed, the soil, and the sun, yet not trust the word of their faithful Maker and Governor?

As if to guard against a misunderstanding of "each man shall bear his own burden" that would lead to illiberality, Paul follows it with: "But let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for what a man soweth, that shall he also reap. For he that soweth unto his own flesh, shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Although this passage deals primarily with material support for teachers, it also has a much broader scope. In view of "the works of the flesh," which he has just enumerated, Paul means to tell the Galatians that "the flesh" is a dangerous enemy so resourceful and irreconcilable that it must not be pampered, but rather be turned over to the executioner for crucifixion; that to allow it to spend money on its own pleasure that should be used in spreading the gospel is to reap corruption; that only after it is curbed can they sow to the Spirit and reap life eternal; that eternal life is contingent upon continuance in well-doing, preferably to Christians, though others are not excluded.

Sowing and reaping is truly a solemn matter. In the field of destiny, nations and individuals reap as they sow. The condition of the world today shows that God is not mocked. The world has sown to the flesh, and is now reaping the inevitable destruction and desolation. As for men, the present determines eternity. According to God's wise and inviolable decree, flesh is flesh, and can never evolve into spirit. Grapes are not to be gathered from thorns. The flesh, anywhere, is a marvelously deceitful and diligent architect of misery and ruin. Now as ever, the flesh in the church is its weakness and frustration. The Galatians are not the last Christians to begin in the Spirit, only to be bewitched into finishing in the flesh. The flesh is unbelievably adept in simulating the Spirit. Many things that seem to many Christians to be of the Spirit are of the flesh, and must therefore reap corruption. "God is not mocked."

Concerning this subject, we need to be on our guard against

materialism and determinism. The superlative good news of all time is that the personal God of providence proposes to intervene between sowing and reaping that the harvest of flesh need not come to the full. God's offer of pardon and repair constitute Christianity. God, the Maker of the law of sowing and reaping, arrests its operation in this world, and promises more than completely to correct all injury man has suffered, by giving him a spiritual body at the resurrection. All this is but God lawfully exercising his sovereign liberty in grace. "He hath not dealt with us after our sins" (Psa. 103:10). Did Joseph's brothers reap all they sowed? Christ did not say to the thief dying at his side, "You have sown tares, now reap tares." Paul's "if" in "if we faint not" gives light. If the Galatians ceased sowing to the Spirit, the harvest would fail. Likewise, if men cease sowing to the flesh, corruption is arrested in time, and life wholly spiritual is reaped in eternity. But even sins forgiven leave scars that remain until death.

Double Crucifixion

In the close of his letter to the Galatians, Paul draws a sharp contrast between himself and the Judaizers. He offers as proof of his strong, unselfish, personal attachment the fact that he, apparently with exceptional procedure and discomfort, writes them in his own handwriting (v. 11). Contrariwise, the selfish, insincere Judaizers have no personal interest in them whatsoever. By having Gentile Christians circumcised, they cannot only escape the bitter, unrelenting persecution of orthodox Jews, but also build themselves up as able, skillful founders and leaders of a new Jewish sect. They have no intention of burdening their party with the whole, wearisome law; the crux, circumcision, will suffice. Paul's blunt, unreserved expose of these time-serving politicians and hypocrites with their mongrel religion, based, as are all religions except pure Christianity, on law, flesh, and human merit, surely is enough to cause leaders of the church today to probe their souls for the inspiration of their leadership and activities.

"They desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified to me, and I to the world." In this incisive language, Paul gives his interpretation of Christianity. The cross was to Paul, Christ's invitation, "Come, die with me." The glory of the crucified, risen Lord blinded Paul to the world physically three days, and spiritually forever. According to the flesh, it was the end of Paul; he attended his own funeral! To him it was a choice between the church and the world—one or the other, not both. "I suffered the loss of all things, and do count them but refuse, that I may gain Christ" (Phil. 3:8). The cross speaks of death and separation, without compromise. It divides mankind into the spiritual church and the fleshly world.

The Value Of Family Prayer

Claude B. Holcomb

One of the strongest segments that went into the making of the old family circle was the time of daily devotions, when all the family gathered to hear the head of the house read from the word of God and lead their minds in prayer. How much stronger would be the church, and how much better place to dwell this world would be, if this practice were more prevalent in the Christian homes of our land today! Too many worldly activities have robbed too many homes of the rich blessings to be derived from daily family devotions. Consider the consequences!

Every worthy parent feels a deep interest in the welfare of his children, and makes use of every right means to promote their happiness, and to secure their future well-being.

Parents recall many touching scenes of watchfulness, care, anxiety and toil, to provide for the needs of their children, to alleviate their suffering, and to train them for future success and happiness. We cherish the hope that our children will grow up to be a joy and a comfort to us; and our hope is kept constantly alive as we help them in their pursuits of noble ambitions. One of the surest ways of securing the realization of our hopes in regard to our children is to make deep and profound impressions upon them in early life through regular family prayer in the home.

The most important responsibility that rests upon parents with respect to their children is to help them in obtaining eternal life in the world to come. After having been so extremely solicitous of their temporal good, shall we put them under the necessity of perishing eternally because of our neglect in training them in the way they should go? Family prayer is one of the most direct and effective means of defending against the sinister influences to which our children will be exposed. It is not easy for any child to disrespect a father whom he has known often to approach the throne of grace, especially when the child knows that approach has been made in his own behalf. Nor is it easy for a child to disrespect the heavenly throne before which such intercessions have been made.

The value of family prayer is inestimable in its far-reaching influences over those who have been the subjects of those prayers. No man can understand the true relationship that should exist between God and man without that familiarity with God that comes from frequent, earnest prayer. Nor can a man instill the principles of this relationship into the minds of his children until they have heard with their own ears the proof of his acquaintance with God. If a man's own children have never heard him pray, they have no real evidence of his intimacy with God, and thus they are left without the constraint of a loving father's influence to keep them from yielding to evil propensities.

Our present generation has tragically felt the impact of worldly wantonness, greed, hatred, licentiousness, degradation, and all manner of sin, that results from the spiritual depravity of those who foster such things. Could this be the consequences of neglect on the part of those who profess to hold to higher and nobler principles? Would there not be a brighter hope for our world today if the spiritual values derived from the older traditions of the family circle—including daily family prayer—were reinstated in the Christian homes of our land?

Corsicana, Texas.

New Policy In Children's Home—Part III

F. E. Hayes

Christian parents who want to adopt children from our Christian orphan homes, or give them foster care, should be reminded that it is important to get expert counsel and that such counsel is easily available.

Considerable interest has been aroused by Brother Byron Fullerton's recent statement that Tipton Home stands ready to help Christian parents provide foster homes for children. It seems advisable now to give whatever guidance is possible to those parents who may want to accept the opportunity he reveals.

In order to protect the children and the foster or adoptive parents, careful investigations are made. The different children's homes know about these things and can advise any Christian parent who will take time to write.

Most child welfare experts say that children who can be cleared legally for adoption should be placed in carefully selected permanent homes. The number of children who can be adopted is relatively small, but completely deserving of our best efforts.

Miss Sibyl Foster, Adoption Consultant for the New Mexico Department of Public Welfare, says: "The goal of the adoption agency should be to find a home for every child who can benefit from family life. The earlier the adoptive placement can be made with safety, the better the chance for the child's achieving emotional security in the home. Every child who can use family life can be placed for adoption if sufficient time is put into the search for the family who can accept him with his history and capacities."

Christian parents in the Oklahoma area will be happy to know that Miss Laura Dester, Director of Child Welfare in Oklahoma, is aware of our problem and is anxious to help us. Her department has 40 qualified workers whose services are at our disposal. She assures us that they are morally bound, when requested, to place children in a private home of any specified religious faith. In our case, of course, Christian homes would always be specified.

In other words, they would place children from our Christian children's homes into suitable Christian private homes when allowed to do so. This means that we have expert counsel available to help us get children out of institutions into private homes.

Some may be surprised to read a comment made by Miss Dester when approached on this problem. She said: "I don't suppose we would ever get to the bottom of the list of applications we have from Church of Christ members for adoptive children."

She stresses the need for a thorough and painstaking investigation of the background of children being placed, but says her workers are qualified and ready to do the job. Careful investigation, she says, reveals information needed to help the child adjust himself.

It is equally necessary to investigate prospective homes to protect the interest of the children. The needy child is the first consideration, of course, and the childless home the second. During the period of investigation each child remains in the institution. That means that support to the Christian children's homes must be continued at all times.

The writer has tried to inform the brotherhood of three things: one, that children are available for foster care and that the orphan homes are anxious to help; two, that the private home is far, far superior to institutional care; and, three, that expert counsel is advisable and available.

What is left, then? If Christian parents by the hundreds are looking for children and Christian children's homes are trying to find individual care for their charges, why is there not a considerable movement of dependent children into private Christian homes?

The only reason this writer can find is that none of us have tried hard enough yet to bring these two groups together. It has been the purpose of these articles to attempt that. If foster homes prove available in adequate number and if foster parents make a good record with children, it surely isn't too much to hope that the orphan homes will then take a still more forward step and begin using efficient state welfare agencies for adopting children into good Church of Christ homes.

DESIRABLE BOOKS FOR EVERY HOME

Commentary on Romans by Lipscomb and Shepherd	2.50
Commentary on Revelation by John T. Hinds	3.00
Commentary on the Gospel of John by B. W. Johnson	3.00
Commentary on the Book of Acts by J. W. McGarvey	3.50
Commentary on Mark by C. E. W. Dorris	3.00
Commentary on Hebrews by Milligan	2.50
Commentary on First Corinthians	
by Lipscomb-Shepherd	3.00
Memoirs of Alexander Campbell	8.50

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Why Observe the Lord's Supper Every Sunday?

A visitor to the morning worship of the church has asked this question: "Why do churches of Christ observe the Lord's Supper every Sunday?" That is a reasonable question. Perhaps you have wondered about it too.

We are striving to restore the simple worship of the church in the days of the apostles. The church in those days observed the Lord's Supper the first day of every week. The approved example of this is found in Paul's experience at Troas. Paul "tarried seven days" in Troas. Evidently he was awaiting the opportunity of breaking bread with the church there. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them. . ." (Acts 20:7). This scripture shows that it was the custom of the early church to "break bread" or observe the Lord's Supper on the first day of the week, which day we call Sunday.

Secular history adds to this scriptural example and shows clearly that the early Christians did meet to observe the Lord's Supper or Communion on the first day of every week. (See International Standard Bible Encyclopedia, page 1925). Justin, who was martyred about 165 A.D., wrote that the Christians of his day met on the "day of the sun" because "it is the first day on which God, having transformed darkness, created the world; and on the same day Jesus Christ our Savior rose from the dead." Then he described how they read the Scriptures, and heard preaching, and then partook of the elements representing the Lord's blood and the Lord's body.

So, we who are trying to reproduce New Testament Christianity in our present age follow the approved example of the early Christians in remembering the Lord's death until he came on the first day of every week. This regular memorial is a source of much spiritual strength to Christians who partake in a worthy manner.

What's In A Name?

Cleon Lyles

Since we moved to our new location, our house of worship in Little Rock is designated as **The Church of Christ at Sixth and Izard**. For the sake of convenience, it is usually briefed as **The Church at Sixth and Izard**.

As minister of this church, I often conduct series of meetings away from home. Many of these meetings are held outside of Arkansas. When I am identified as minister of **The Church of Christ at Sixth and Izard**, the congregation almost invariably breaks out in smiles. Sometimes there is a ripple of laughter, even an occasional guffaw.

The Word "Izard" does it. It sounds funny to people who are not acquainted with the background and history of the word. It sounds funny, maybe, because it rhymes with such words as blizzard, lizard and gizzard.

There may be some excuse for hilarity when the name of a church makes one think of the terms that define a blustering-snowstorm, a lowly but harmless reptile, or the part of a chicken that most people detest.

But the name also rhymes with wizard which denotes cleverness and skill, whether it pertain to sage or sorcerer.

I do not in any way resent the mirthful attitude of people who are not familiar with the name of "Izard." Nor do any members of the congregation resent it. We simply take it in our stride. But I do believe an explanation is in order. And that is the purpose of this article.

The Little Rock church is located at the intersection of two streets. These two streets are Sixth and Izard. Therefore the statement embraces the complete address. This offers a convenience to strangers. Moreover it is according to Biblical custom. The New Testament churches of Christ are listed according to location—address. For example, the church of Ephesus, the church of Sardis, and so on.

Should we use such terms as the "Memorial" church, the "First" church, the "Second" church, or some other worldly designation, we would perhaps be greeted with something worse than laughter—and deservingly so.

Izard Street is no joke. It was named for George Izard, second territorial governor of Arkansas. Izard was born in South Carolina in 1776, a member of one of America's noble families. His father was one of the first U. S. senators elected from the native state. Young Izard graduated from the Uni-

versity of Pennsylvania at the age of 15. Shortly after his graduation he was sent to London, in care of Thomas Pickney, then minister to England, to attend the military schools of Europe. He first entered the Prince of Wales' Royal Military Academy. He later became a student in the military school at Marburg, Germany. His next school was the Ecole du Genie, an institution for teaching the art of military engineering, located at Metz. While here he received a commission as lieutenant in the United States artillery and engineers, and in 1797 returned to America. The Secretary of War placed him in charge of the construction of Castle Pickney, in Charleston Harbor, as engineer. Two years later he was promoted to captain and in 1802 was placed in command of the post at West Point.

Early in 1812, when war with England was imminent, George Izard was commissioned colonel and placed in command of the Second Regiment Artillery. The following year he was commissioned brigadier-general and in 1814 was promoted to major-general.

It was in March, 1825, that he was appointed by President Monroe as governor of Arkansas Territory. After completing his first three-year term, he was appointed to a second term by President Adams. He died shortly after beginning his second term.

The public and military life of George Izard is a tribute to both state and national history. I have briefed it to the foregoing paragraphs, sufficiently to establish respect for the name of Izard.

There is also a county in Arkansas named for the territorial governor. Coincidentally, Izard County, Arkansas, has possibly produced more outstanding ministers of the church of Christ than any other county in its population range in the United States. Among the Izard County natives are such profound defenders of the faith as: Will Schultz, Joe Warlick, Clarence Wilkerson, Franklin T. Puckett, Harrison Porterfield, and A. S. Croom, first president of what is now Harding College.

If you are interested in buying Bibles and Testaments that are suitable for use in your church building, remember we have them for immediate shipment: Bold type New Testaments ½x4¼x6½, 2-colored heavy tag covers. Prices: 50 copies, \$5.00; 100 copies, \$10.00. Please observe these prices and the quantities. As packed and handled the books are not offered at these prices on smaller quantities.

EDITORIAL

G. H. P. SHOWALTER, Editor

SMALL CHURCHES

Brother M. E. Waldrum kindly supplies us interesting data on another small congregation. It is ten years old and has a membership of 24. No group of faithful disciples should be despised because they do not boast of a large membership. The quality of the material is of far more significance. A small church of good men and women, faithful to their obligations in the home and in the church, is simply precious in the sight of God. A large church that has departed from the sound doctrine of Christ, or the conduct of whose members is not in keeping with the high standard of living detailed in the New Testament for their guidance is of far less value in heaven's sight than a small church of loyal and faithful members. Churches are to be appreciated for what they are and what they do. Their numbers are more often about the same from year to year, except as fluctuations in population in the communities may be responsible for increase or decrease in numbers. Let us appreciate and try to establish many small churches, so that all may have the opportunity to worship no matter where they live. Then our responsibility is to lead our children and all others whom we can persuade to obey the Lord and strengthen the church. The gospel of Christ has been and is being proclaimed by many faithful preachers and there is now a large number of small and not a few large churches in the lovely "Sunshine State" of New Mexico. If you are travelling through, you can find without difficulty, where the disciples come together to break bread, and where they will give you a cordial welcome.

REPORT ON THE CHURCH IN VAUGHAN, NEW MEXICO

In 1943 some of the larger congregations in the state helped support a preacher for one year. Since then the leadership has been the local brethren except for gospel meetings. There are 24 members, including five teen-agers and several who do not attend regularly. Brother Lewis Merritt encouraged this work from the beginning and has done much of the preaching. Brother J. M. Baker is principal of the public grade school and assists Brother Merritt. Church building is valued at \$10,000 and is paid for. Other works include: assistance to Las Vegas, New Mexico; contribute to three orphan homes; pay for articles in weekly paper; charity, etc. The average weekly contribution for the first three months in this year was \$61. I recently assisted them with a gospel meeting.—M. E. WALDRUM, Box 446, Santa Rosa, New Mexico.

TEACHERS WANTED—\$250,000 WORTH

Levittown, Pennsylvania, one of the best opportunities for the church in the entire Northeastern United States, needs public school teachers. This community

of 70,000 which has sprung up in two years time has had a painful school problem. All school systems in the area are crying for teachers of any level or kind. Teacher salary budgets have increased \$250,000 for this year. We have names of superintendents and principals available. The church needs teachers who will move to Levittown, take positions in the school system and help the church grow. So far, there is no more than a nucleus of Christians living there, but a full-time evangelist will arrive in July to begin work, and plans are under way to build a strong congregation there. If you are a Christian teacher and interested in such an opportunity, write us for further details. Salaries start at \$3,000. Full particulars are available. Write in care of: Church of Christ, Box 5486, Philadelphia 43, Pennsylvania.

THE CHURCH IN URBANA, ILLINOIS



In May, 1952, the church in Urbana, Illinois, began to meet for worship in the modern building pictured above. Located some three blocks from the campus of the University of Illinois, the building is of contemporary design and provides seating for 400 people. A classroom section at the rear of the building houses the church office and four classrooms. Balcony facilities and the auditorium provide space for five more Bible classes. One large classroom at the rear of the auditorium serves as a nursery and an overflow room for large audiences. The building is of brick and wood panel construction. The windows at the tops of the panels are firmly fixed, and the auditorium is ventilated by means of the louvers at the bottom of the panels. The interior of the auditorium is finished, for the most part, in natural birch paneling. Acoustics are excellent.

The industry and zeal of the South Lincoln Avenue congregation are manifest in that the entire building project was undertaken and is being carried out in addition to the regular program of local and mission work. Money needed for the building over and above the amount provided in a building fund was raised

through the sale of bonds, over two-thirds of which are owned by members of the congregation. One of the members of the church served as general supervisor of the building program, thus effecting a number of savings.

Under the oversight of its capable elders, Victor W. Kelley and Frank R. Day, the congregation has taken the initiative and has assisted materially in the establishment of three new congregations in Illinois, strategically located in Springfield, the capital of the state, Decatur, and Bloomington. One of these congregations is now self-supporting and is carrying out an ambitious program of local and mission work of its own, and the other two are continuing to build steadily on solid foundations. Recently the South Lincoln Avenue congregation has made application to university officials for permission to establish a Bible

chair offering religious instruction for university credit.

The church in Urbana had its beginning on September 23, 1928. Four days before this date, 23 members of the church had met and decided to establish a congregation in Urbana. The group began to meet for worship in an upstairs hall in the city. This hall and one other served as meeting places for five years. In the fall of 1933, the congregation purchased a dwelling at 408 West Main Street, remodeled it at that time and again seven years later to take care of the growing congregation. The membership at present numbers approximately 145, and the average attendance is around 180. Preachers who have served the congregation regularly are: Elmer Smith, George S. Benson, Hugo McCord, T. T. Carney, Robert Turner Victor H. Sellers, Ira L. North, Farrell D. Walters, Jack Duncan, Charles Chumley, and Pat Hardeman.

"Birds Of Prey"

Genesis 15:8-11

Claude A. Guild

Introduction:

The aged Patriarch, Abraham, was not content to allow the vultures or birds of prey to devour the sacrifices he had made to God. (1) Describe his very common altar of earth and stone and make parallel application to our very common, yet unique and apostolic order of worship (Acts 2:42). We do not have robes and rituals and all the other fineries to ruin our New Testament worship.

I. Opposing birds of prey today:

1. **Misbehaving men in the church** (1 Tim. 3:15): Elders and deacons who do not exercise themselves in their offices scripturally become birds of prey. (a) Elders that do not teach, care for their families and bring them up in the church or get an ill reputation in the community, are in the minds of brethren, birds of prey. (b) Deacons who fail to take care of their work become birds of prey.

2. **Distracting thoughts:** (a) Dressmakers can see a neckline, blouse, or a suggested fashion and begin to dream designs during a quiet hour of worship that she has never thought of before. The next thing she knows the worship hour is gone. (b) Mechanics, beauticians, merchants or any other profession can allow distracting thoughts to rob them of the hour of worship.

3. **Attitude of demeanor:** (a) Our behavior during the worship hour means much. Misbehavior becomes birds of prey. There is the vacant stare, wondering eyes, whispering lips, dissipated countenances, knives, chewing gum, etc. These become birds of prey. (b) The place where you sit may become a bird of prey to you. Some cannot worship acceptably in the balcony, nursery, back seats, or out of their regular habitat.

4. **Appointments too close to the hour of worship:** (a) We arrange dinner dates at the "Swanky Shack," 12 noon. When you see the preacher is prolonged in his discourse or if there is to be a baptismal service you become disturbed, thinking you will not make your appointment on time. (b) We delay our preparation for worship; the newspaper, sleeping late, late shaving, checking the car, meeting the bus schedule and just carelessness brings us to the worship service in no frame of mind to worship. These become birds of prey.

5. **Late-comers:** (a) The habitual late-comer disturbs the ushers (they should worship, too) and members of the church as far down in the auditorium as they need to go for seats (in some places the late-comer has to take front seats because members have occupied all the back seats). It takes the preacher some time then to renew his connections in thought with the audience after they have been disturbed by late-comers.

6. **Unworthy and unclean:** (a) There are heretics, fornicators without compunction or drunkards who through someone's carelessness are permitted to wait on the Lord's table or serve the congregation. The worship is disrupted, brethren are thinking "why will they allow him to participate in public services?"

7. **Sleeping in Church:** (a) You have been under the impression that sleepers wouldn't disturb anybody, you need to preach awhile. I have seen wives embarrassed, nudging their husbands. I have seen them reach in and turn his flesh over to try to wake him up. I have heard children say, "I am not going back to church with you any more, daddy, unless you stay awake." It leaves the impression with the minister that you are disinterested in his sermon.

8. **Children:** (a) We need mothers, preachers, and babies, but we must learn to manage so the worship will not be disturbed. They are cute, and mothers sometimes want others to see how sweet they really are. Grandparents play with them in church and so do brethren. Children should be taught that this is the sanctuary of the Lord. The nursery should be a part of the worship too. Mothers should not be discussing the first tooth, the first step, etc., in the nursery.

9. **Absentees:** (a) Your absence becomes a bird of prey. It tells Christ you are not interested in being his guest. You tell the preacher, "I am not interested in your sermons." It informs the eldership "your program is not a concern of mine."

Conclusion:

May I make a plea for you to study your particular case. Find out wherein you had failed to worship, stand guard as the ancient prophet, over your sacrifices in worship and never be content to allow birds of prey to rob you of your worship.

If you have not secured your copy of the new edition of the Revised Standard Version of the Bible, we are now in position to fill all orders. —Buckram binding, \$6.00; Leather binding, \$10.00.

FROM THE HARVEST FIELD

A. L. Harbin, 109—14th Street, Vallejo, California, May 31: During the past two weeks this congregation has had six additions: two baptized, four identified.

Brother H. I. Taylor baptized five in the meeting at Llano, Texas, last week. Brother Taylor is now in a meeting with Ross Meredith and the church at Elgin, Texas.

Urie T. Polsall, 443 Robin Lane, Mesa, Arizona, June 18: I closed a good Vacation Bible School June 12. Five baptisms the last two weeks.

Albert S. Gower, Evangelist, 2217 Hancock Drive, Austin, Texas, June 19: I am available for local work as regular minister. Contact me at above address or call me on long distance. Phone 53-0652.

Silas Triplett, 812 Clark, Marlin, Texas, June 15: There have been two baptized here since last report. Marlin is a good town in which to live. I will be glad to send you literature about it.

A. R. Holton, Central Church of Christ, Nashville, Tennessee, June 17: Rich Garrett of Abilene, Texas, will be glad to see all ex-students of Thorp Spring at the reunion on Sunday, July 26.

L. F. Mills, 156 E. Baker Street, Batesville, Arkansas, June 16: I baptized two at recent services at Central Avenue. I am in a meeting with the congregation in Hardy, Arkansas, at the present time, and will begin next at Ash Flat, Arkansas.

Rufus R. Clifford, Box 282, Lawrenceburg, Tennessee, June 17: Five were baptized during the meeting with the church in Hohenwald, Tennessee, from May 31-June 9. W. C. Neal is the preacher there. Attendance and interest were very good.

James M. Benson, Box 373, Lepanto, Arkansas, June 20: Five more were baptized and one restored here this week. One young lady was baptized with a broken arm in a cast, it being covered by a rubber sleeve for the immersion.

Wiley W. Johnson, (colored), Lubbock, Texas, June 15: The work in Slaton, Texas, is moving on. We will begin our meeting July 8 and continue through the 17th. William R. Starnes of Plainview, Texas, will do the preaching.

A. E. Wickham, Mannington, West Virginia, June 16: Last Lord's day I spoke to two splendid audiences at the East Main Street Church of Christ in Coshocton, Ohio. We hope to be able to enlarge the church building before very long.

A. R. Holton, Nashville, Tennessee, June 16: Two baptisms at Central, Nashville, Tennessee, on Sunday, June 14: Blue Ridge Camp Meeting has great prospects. Write for information to J. W. Brents, 4001 Woodmont Blvd., Nashville, Tennessee.

Fred M. Engle, 210 W. Walnut, Roswell, New Mexico, June 17: I am now in a meeting at Quemado, New Mexico. The attendance and interest is fine. I will begin a meeting of one week's duration at Grants, New Mexico, June 21, and on June 28 will start a meeting in Olathe, Colorado.

William Henry Hale, 1601 E. 19th Street, Cheyenne, Wyoming, June 17: Guy W. Sims of Hamlet, Nebraska, just closed a good meeting with the church in Cheyenne with one restoration.

A. R. Holton, Central Church of Christ, Nashville, Tennessee, June 15: J. M. Powell, minister Franklin, Tennessee, has a message for all who hear him at Blue Ridge, (near Asheville, North Carolina), at the Camp Meeting, July 18-24.

Earl K. Anthony, 4501 Richmond Avenue, Austin, Texas, June 14: Our meeting in Leander with Brother Elmer H. Irby of Hankamer, Texas, will begin June 19 and will last through the 28th. All congregations are invited to attend.

D. C. Lawrence, Lefors, Texas, June 22: Brother Jesse Wiseman of Salem, Illinois, did the preaching in our meeting June 5-14. Brother Bob Fish of Alanreed, Texas, our regular song leader, directed the singing. One man was baptized, and crowds and interest were good.

Oram J. Swinney, Greggton, Texas, June 8: The Lord's work here is experiencing some summer "slump" but many fine visitors come our way to encourage the services. One fine young married woman was baptized yesterday. This makes ten recently, two of which were immersions.

Judson Woodbridge, Mulvane, Kansas, June 21: Within the past month two have been baptized, four restored, and two by transfer of membership. Our new building is to begin any day. We are waiting on the contractor. I am to be in a meeting with the Central church in Bakersfield, California, July 16-26.

W. A. Bradfield, Henderson, Tennessee, June 22: Yesterday four were baptized and one was restored at Oak Grove, near Fulton, Kentucky, where I have been preaching for nearly four years. One of those baptized was a mother who had been a Methodist for many years. Charles Houser will preach in the meeting there beginning July 12.

Raymond L. Copening, Duke, Oklahoma, June 16: I am available for local work. I would appreciate interested congregations contacting me. I am forty years old and have been preaching about fifteen years, having had nearly ten years experience doing local work. I am now in my second work with the Duke congregation.

C. B. Glasgow, Box 906, San Felipe, Texas, June 15: I preached at Grub Hill, near Blanton, Sunday to a fine crowd with George Johnson directing the songs, which he did for you and me years ago. Some of the old members at church Sunday heard you and me preach in our first meetings. There was rejoicing.

H. R. Little, La Porte, Texas, June 20: In the last few weeks we have had eleven responses to the invitation: four baptized and seven restored. The contribution and attendance have grown considerably since the time that we occupied our new building. We continue our work with a weekly radio program over a local station. We have had record crowds since we have been in our new building.

Charles T. Boyce, Jr., Box 237, Cherokee, Texas: I desire to make a change in my preaching work. I have a B. S. degree from Abilene Christian College. I have been located at Cherokee ten months. I have a wife and a small baby. I am interested in the progress and growth of the church. My age is 27.

A. J. Veteto, Spartanburg, South Carolina, June 18: On June 15, I began a singing school here which is to run through the 26th. Fine interest is being shown in the school. The Vacation Bible School is running also from 9 to 11 a.m. Its attendance has doubled since it began on Monday, the 15th.

Frank L. Cox, Box 104, Mineola, Texas, June 22: On the evening of June 24, Dean Bullock and Edwin Rasco closed a good meeting with the West Broad Street church. Both the preacher and the song leader did very fine work. One young man was baptized into the body and the church was greatly strengthened.

W. Earl Mansur, 241 E. Arlight, Monterey Park, California, June 22: I am preaching to good audiences in a meeting with the church in Comanche, Oklahoma. Two baptisms so far. The church in Montebello started meeting in the new building June 7th and attendance is increasing. Our location is now 536 N. Poplar.

Leroy Brownlow, Fort Worth, Texas, June 17: The Polytechnic congregation has recently concluded a gospel meeting. Brother Reuel Lemons did the preaching. There were sixty-three responses, twenty of whom were baptized. Our Sunday morning Bible school attendance for the month of May averaged 751 per Sunday.

J. O. Jones, 1014 Beech Street, Little Rock, Arkansas: June 14th brought to a close a very fine gospel meeting here with Brother Raymond C. Kelcy doing the preaching. His preaching was of the best to be heard anywhere; six were baptized. I am to begin a gospel meeting at Rock City, near Winfield, Alabama, the 11th of July. If in this section be sure to visit us.

Jimmy Campbell, 101 N. Lelia, Guymon, Oklahoma, June 16: Three baptized and one restored in the last two weeks. This makes our average for the first five and one-half months one and one-half responses per Sunday. The work grows here in spite of tremendous moving in the gas fields. When traveling this way, stop and worship with us.

Pfc. Zane Kerr, US54059558, USAREUR CMRA, APO 227, care of Postmaster, New York, New York, June 11: Since my last report to you, some progress has been made here in Kaiserslautern, Germany. Last month the average attendance at the English-speaking service was 29, and at the German-speaking assembly the average was 14. Two German ladies have been converted since the work began in October.

J. B. Tomlinson, Box 157, Lipan, Texas, June 20: I have begun regular work with the Lipan church and look forward to a pleasant association with these fine saints. We are praying that these efforts will bear fruit to the glory of Christ. Bill Hearn, who preceded me here in the ministry has gone to the mission field in the north. Our summer meeting here is July 17-26, inclusive. Brooks Terry of the Overton Road church in Dallas will do the preaching.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, June 16: 199 at Willow Street Sunday Bible School June 7th set new all-time attendance record.

W. T. Hines, El Dorado Springs, Missouri, June 22: It has been several months since my last report to the paper. But I have been working all the time, and the year's work has shown some growth. Yesterday four placed membership with us. And there are others we think will follow them in the near future. Because of the increase in our family, we will consider another location. Any one interested may address me at 900 So. Grand, El Dorado Springs, Missouri.

Roy Burgess, Maysville, Alabama, June 22: One restored here yesterday. Our goal of 200 in Bible study was almost reached. September 7th terminates my work here and I will be glad to correspond with another congregation needing a preacher. Recently I traded my wire recorder, and five spools of wire (new) and will be glad to let some one have them very reasonably. Write me before July 5. There are two debates on the wire, one of them Totty-Welch, and the other the Porter-Abecrombie debate.

T. Reginald Boley, 2825 Avenue E, Fort Worth 5, Texas, June 22: For a few weeks I have been going to Rio Vista on Sundays. My visits there have been very enjoyable to me. They now seem to be in a fine working condition. There are many good workers in the church, both men and women. Their summer revival will begin July 10 and continue for two Sundays. They anticipate a good meeting. The congregation is an old church, dating to near the beginning of the century or perhaps before. My work there is only temporary. They know how to cause a man to be at ease.

G. A. Dunn, 692 N. Van Buren Avenue, Dallas 8, Texas, June 22: On June 19 we closed a meeting in a large tent in Russellville, Alabama, with tent full and many outside in automobiles. There were eleven baptisms. Brother Chester Stout directed the singing in a fine way. Brother Hershell E. Patton labors with the church and is liked. Vicksburg and Oak Ridge, Mississippi, planned a meeting for Oak Ridge where I baptized more than a hundred over fifty years ago. We began yesterday with two sermons at Oak Ridge and dinner on the ground, and one sermon in Vicksburg at night. J. W. Evans works in Vicksburg.

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C. B. Thomas, Corpus Christi, Texas, June 17: It was my pleasure recently to assist the Garden Oaks congregation in Houston, Texas, in a series of gospel meetings. Two were baptized, one restored, and five identified by transfer of membership. Brother W. Wallace Layton preaches regularly for this church. Two of our elders and our educational director preached here in my absence.

Robert W. Lawrence, 709 W. Dayton St., Madison 5, Wisconsin: Last Saturday night an elderly lady was immersed for the remission of sins in her home. She had been a Baptist. Two placed membership Sunday and one made confession the week before. James D. Willeford spoke here June 14, thus terminating six years of prosperous work in this city. A. J. Kerr of Lincoln Park, Michigan, will move to Madison the first of August, devoting full time to his work and again giving us a team here.

J. Luther Dabney, 674 Ceylon, Eagle Pass, Texas, June 11: We have enjoyed a pleasant year with the church here, and regret that it has become necessary for us to leave. But since we first came, family after family has moved away until we feel that the burden is falling too heavily upon the shoulders of a few. The church here needs help. There are a number of openings in the school for new teachers and the church would profit by Christian teachers coming here to teach. We have made no arrangements and will be glad to receive word from a church desiring our services.

Ira Y. Rice, Sr., 1107 W. Eufala Street, Norman, Oklahoma, June 7: I closed my part of a vacation Bible school with the Northwest congregation in Lawton, Oklahoma, last Friday, June 12. I also conducted a song drill for the church in connection with the Bible School. Brother Loyd L. Smith is the efficient and faithful minister for the church there. He is doing a great work with and for those good people. I enjoyed my work with them very much. I am to begin a song drill for the church in Lindsay, Oklahoma, next Monday night, June 22. Success to the Firm Foundation staff.

Dennis Kellog, Box 363, Holliday, Texas: The church here recently sent me to Monument, New Mexico, to hold a mission meeting. Three souls were baptized, a lady and her daughter, and a fine young man who had been a Catholic altar boy. His folks turned against him and he gave them up to be a New Testament Christian. Our vacation Bible school here was a great success. We almost doubled the Baptists who ran one concurrently with ours. Brother Paul Southern preaches in a meeting here July 3-12. We extend, any who may be passing this way, a cordial invitation to stop with us.

H. E. Seidmeyer, Box 140, Seymour, Texas, June 16: The last Sunday in May brought to a close three very happy and eventful years in the ministry as we closed our work with the Broadway congregation in Gainesville, Texas. Along with an entirely new physical plant including a new auditorium and educational building, the congregation has slightly more than tripled. The brethren were fortunate to engage Brother Dick Powell of Glenrose as evangelist to succeed me in the work. We pray for them and their continued success. We are looking forward to a good work with the church in Seymour, Texas. All correspondents please note my change of address.

Raymond C. Keley, Tenth and Francis Streets, Oklahoma City, Oklahoma, June 20: I closed a meeting last Lord's day at Pulaske Heights in Little Rock. There were six baptisms. The singing was ably led by R. J. Richardson. J. O. Jones, who did a great work with the Normal church in Memphis, Tennessee, has moved to Little Rock to work with this fine congregation.

Joe Cooke Van Dyke, North Broad Street, Lexington, Tennessee, June 18: Frank Van Dyke did the preaching in a series of meetings for the Lexington church from May 31 to June 9. Garfield Lewis and Parnell Roak directed the singing. The preaching and the singing were good—two were baptized. A number had been baptized shortly before the meeting began. It was a pleasure to be associated with Brother Frank Van Dyke, also a brother in the flesh.

Elbert R. Garretson, 110 East Santa Fe, Fullerton, California, June 17: Very recently I conducted a meeting with the church in Stockton. Brothers Arvil Lee and Russel Burnley serve efficiently as elders and Brother Guss Eoff as local preacher. They are doing a good work. Four were baptized, two restored, and two identified. Our work in Fullerton shows real progress, through love and understanding, Bible study, and financially. I conducted a meeting in Waterford where Robert Padgett preaches the truth. Three were baptized; two of them were Catholics.

Lawrence Hazelp, 1509 William Street, Valdosta, Georgia, June 19: Nine were baptized in a good tent meeting at Bemis, six miles north of Valdosta. Three others have been baptized at Central since last report. Twenty-eight have been baptized in the last six weeks. We enrolled 365 in our vacation Bible school. Average attendance was 261 for the ten-day period. Paul Cantrell will preach at Central this summer. The church here is now supporting four preachers full time. We have about 300 members. I begin in Albany, Georgia, the 21st, where Forrest Chapman labors.

Stoy Pate, Memphis, Tennessee, June 15: The last of May, Brother Melvin J. Wise conducted a very successful meeting here. Thirteen were baptized, ten restored, and thirteen placed membership. Since the meeting, five have been baptized, two restored, and one placed membership. This makes 114 that have responded in the last seven months. The first week of June we had the first half of our vacation Bible school and 380 were enrolled in the five days. The last half will be the last week of August and we hope to enroll over 500 in the ten days. Brother J. B. Cox led the singing during the vacation Bible school and Brother Will Swinney led the singing for the meeting. Both did fine work.

James F. Fowler, 403 Church Street, College Station, Texas, June 22: Yesterday was a good day at the A&M Church of Christ. Two were baptized, one was restored and four placed membership. One was restored and placed membership the Sunday before while I was in a meeting in Belton, Texas. Four different members of the church did the preaching while I was away. Four other men of the local congregation will preach while I am away in July for a meeting in San Marcos. Our local non-student membership is small, but most of the men can fill in for the preacher when he is gone. We also have several students who do a good job of preaching. We are enjoying our new building.

Logan Buchanan, Dallas, Texas, June 16: We are pleased to recommend to you Brother Solon Bailey, who for thirteen years preached for the non-class brethren, doing local work at several places with them. He has preached locally at Locust and Seventh in Abilene, four and a half years in Robs-

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town, at Mexia, at 27th Street at Fort Worth, and at the fine church in Farmers Branch, near Dallas. Since he changed his position, he has preached at Central in Cleburne, Glen Rose, Plano, Letot church, and has spoken in our building in Dallas. We recommend Brother Bailey to you for gospel meetings or for local work. He has been supporting his family with secular work since he made the change, but needs to be back in the church work where his heart lies. He can be reached in Dallas at 11654 Harry Hines Boulevard, Phone NI-7-7364. Brother Bailey gives the Brownfield debate much credit for his change of views, but his own personal study and deep sincerity have forced him to do what no debate would have caused. These many brethren who are changing over on this question need to be used. They have great talent and abilities, and nearly every one of them is now doing very excellent work with our congregations.

J. B. Barnett, Box 397, Chillicothe, Texas, June 15: It has been some time since I have sent in a report, however, I have been busy in the Lord's vineyard. We moved here from Munday in December. One was baptized here last evening, formerly a Baptist. This makes sixteen responses to the Lord's invitation since we moved here. We just concluded a very successful vacation Bible school. This was their first to try here. Brother W. E. Burkham of Burkburnett will hold our summer meeting, beginning July 27. The brethren here are sending me to Riverton, Wyoming to help them in a meeting beginning June 24th. Brother Stanley Shipp has done and is doing an outstanding work with that congregation that had its beginning last summer. I enjoy reading the Firm Foundation and noting the progress the church is making. May we all realize our responsibility and work even harder in the future.

Haskell T. England, 211 East B Street, Waurika, Oklahoma: Tom Brown directed the singing and I did the preaching in a meeting at the Gregory Chapel church of Christ near Alma, Arkansas, May 25th through June 3rd. Bill Guymon did the preaching and I directed the singing in our meeting here in Waurika June 5-13. Two were baptized and one was restored. We also had a very fine Vacation Bible School in conjunction with the meeting. The foundation digging has been completed and we are ready to begin pouring the foundation for our new building. Peace and harmony prevail, interest is high, and we are looking forward to some very busy and profitable months in the Lord's work. Remember us in your prayers and visit us when passing this way.

Thitt S. Teddlie, Ennis, Texas, June 22: A young mother, formerly a Baptist, was baptized Sunday. Her husband placed membership with the local congregation. The Normal Music school at McLean, Texas, opened June 22 with 138. The enrollment will likely reach 200 this year. I begin a meeting at Buffalo, Texas, July 5.

Murrey W. Wilson, Mountain View, Oklahoma, June 22: I have resigned my work here to accept the work in Bentonville, Arkansas, and will begin there about the middle of August. The church here is in good condition. It has a good church building and two bedroom home for the minister. Any minister of the gospel interested in this work should write the elders in care of A. S. Lack. Harmony and love prevail in this good congregation.

Preston Cotham, 2000 Oakland Boulevard, Fort Worth, Texas, June 15: Brother Hulen Jackson of Dallas closed a very fine meeting with us last evening with six baptized and two memberships. A vacation Bible school was held each day during the meeting in which we had a daily average attendance of 240. Last month was a fine month for the Meadowbrook congregation with 15 additions. Our budget for the rest of the year calls for \$835 a week so as to retire all indebtedness on our building and get ready to build our main auditorium. We now have 400 members and are less than two years old.

Joe H. Morris, 2707 Kentucky Avenue, Paducah, Kentucky, June 8: Yesterday marked the first anniversary of the completion of our new building at Clements Street. It was a great day in the life of this great congregation. Lord's day Bible school has been consistently over three hundred the past three weeks, and mid-week Bible study over 200 each week. Last Lord's day we had 304; last Wednesday evening we had 219. Contribution last Sunday was \$532.41. The past two and one-half years' growth has been phenomenal, the future has even brighter prospects. Two have been baptized and one restored recently. Brother Roy Cogdill holds our meeting beginning September 3.

Tice Elkins, 4428 Gresham Street, San Diego 2, California, June 16: When you read this in the paper, the writer will be in El Paso, Texas, in Southwest General Hospital. Low altitude corrected all heart ailments, but the damp, cold, and foggy mornings are proving too much for an old lung trouble, so I must get back to the care of my old stand-by, Dr. R. H. Homan, for treatment of that, and the dry, warm climate. It will require at least a month in the hospital, perhaps longer, to enable me to go back to my home in Alamogordo. My address after you read this will be Southwestern General Hospital, El Paso, Texas, and send your prayers to heaven for my recovery.

C. Ray Miller, 208 South Witte, Poteau, Oklahoma, June 18: Our local meeting closed at Poteau last night. The results: three baptized into the Lord—two teen-age girls and a lady in her late sixties, the oldest person I have ever baptized. Due to the fact that Brother Lemmons could not be with us as was scheduled, I did the preaching. The crowds were excellent, support from surrounding congregations splendid. The "outsiders" in Poteau attended well. Many heard the gospel for the first time. My wife and I are spending one day visiting in Searcy, Arkansas, with my parents, and on the campus of Harding College. Saturday night I begin a meeting at Moten, Arkansas, and also a vacation Bible school.

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Ben West, Lampasas, Texas, June 22: Brethren Wilmeth and Baker preach and sing in our gospel meeting. Five have been baptized so far. The enlarged auditorium has been comfortably filled much of the time. The church is on high ground.

Jimmy Jividen, Sheffield, Texas, June 17: The dates for the Pecos River Encampment have been set for July 10-19. We will be able to accommodate more people than ever before as we have a new boy's dormitory and are enlarging our teaching program. Bible classes are provided for every age group with special classes being conducted for Bible teachers and singers. Brother Reuben Stanley will teach a class on "Making a Christian Home" and Brother R. C. Bell will teach on "Church Government." Bible classes, a sunrise devotional, gospel singing, preaching twice a day, combined with Christian fellowship will make this a spiritual feast long to be remembered. Ranch style barbecue is a daily treat. All of the meals are prepared over the camp fire by skilled cooks and served on the grounds. A well supervised recreation program has been arranged for the young people. Write me for further information.

Paul Southern, 1642 College Drive, Abilene, Texas, June 15: One was baptized during the meeting in Wharton, Texas. Good interest and attendance prevailed throughout the meeting. A Vacation Bible School was held in connection with the meeting. The average daily attendance was 246. Mrs. Southern and I assisted with the school. I am now (June 12-21) engaged in a meeting with the Southside church in Mineral Wells. Mrs. Southern is conducting a training course for primary teachers at Tenth and Francis in Oklahoma City.

E. D. Green, 221 E. Garfield Street, Del Rio, Texas, June 21: After nearly five years with the church in Del Rio, I have resigned my work here to accept the work with the church at Bryan, Texas. I am to move to Bryan on the first of August. My address after that date will be 1404 Hoppess Street. This has been one of the most pleasant works of my life. No one has been selected to work with the church in Del Rio yet. The brethren are interested in securing an able preacher about thirty-five years of age. If you are interested in the work here, please contact the elders or send your application to me and I will see that it gets in the hands of the elders.

Vernon J. Gahagan, 11404 Barnes Avenue, Dallas, Texas, June 16: I preached for the Cockrell Hill Church of Christ, Sunday, June 7, and June 14 in the absence of their regular minister, Charles C. Goodnight, who was holding a gospel meeting at Scotland Drive here in Dallas where I labor. This congregation has three services each Sunday due to the fact that their present building is too small to hold all the people for the morning worship. They have morning worship at 8:45 a.m. and again at 11:00 a.m. They are erecting a new auditorium which will eliminate one of the morning services upon completion. I certainly enjoyed the association and fellowship with these people of God. I have time to conduct a meeting or so near Dallas this summer from Monday through Saturday. If you desire my services, contact me soon.

Guy W. Sims, Jr., Hamlet, Nebraska, June 15: I have preached recently in a gospel meeting in Cheyenne, Wyoming. Good crowds in spite of bad weather. One was restored. Recently I returned to Indiana for a vacation and preached for the church at 14th and 5th Avenue in Terra Haute. I also preached for the church in Crawfordsville and Greencastle, Indiana. I go next to Ogallala, Nebraska, for a gospel meeting. In the near future, I will return to Cheyenne for surgery designed to improve the quality of my voice. The church is progressing at Hamlet. V. M. Gilbert of Des Moines, Iowa, preached here recently. There are several small congregations in this area that need preachers who can partly help support themselves while preaching the gospel. A fine opportunity for some young man. Interested preachers should contact me at the above address.

VACATION BIBLE SCHOOL AT THORP SPRING, TEXAS

A. R. Holton

The encampment at Thorp Spring takes the form of a boarding school for students and others who come. The date is July 20-31. The space is limited and reservations should be made at once. The vacation Bible school is designed for all ages. In addition to the boarding students, young people within driving distances of Thorp Spring come and spend the day. The boarding facilities are limited. Write Miss Jewel Watson, Thorp Spring, Texas, for reservation and information.

A PREACHER IS NEEDED


In the city of Georgetown, South Carolina, the church of our Lord numbers about ten souls. These faithful brethren have accumulated approximately one thousand dollars with which to purchase a lot on which they hope to erect a building. One of the brethren has been driving from Charleston each Lord's day to preach for them but they feel the need of having someone with them who can devote all his time to the work. This is a virgin field and some church that is able, could do no better than to send a man to Georgetown to preach the gospel there. Georgetown is a city of about 6,000 population and has one of the largest paper mills in the nation. This is their principle industry. All communications should be addressed to the elders of the church at Charleston, South Carolina, Sans Souci at Hester Streets.

MY CALL FOR MINNESOTA

Warren W. Haesly, M.D.

In the state of Minnesota, there are only about five loyal congregations of the church of Christ. More are needed, especially because the digressive church which exists there could be influenced by strong leadership. It is my desire to see a congregation established at Winona, Minnesota, a city of 27,000 in the southeastern corner of the state. Wayne Mickey at Rochester, Minnesota, is already broadcasting a weekly radio program in Winona. Wayne needs help in his efforts to evangelize Minnesota. Winona is the next logical place to establish a work. I hope while I am in Texas to find this supporting congregation. All we need is a congregation willing and able to pay the salary of an evangelist to work in Winona. If you are at all interested, contact Warren W. Haesly, M.D., 147 Pinecrest, San Antonio, Texas, or Wayne Mickey, Box 852, Rochester, Minnesota, or the Firm Foundation Publishing House.

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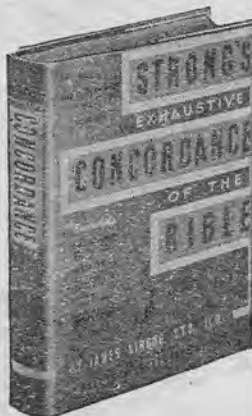
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We rejoice with the publishers of Majestic Hymns for they have toiled into the night to produce a song book that would meet the needs of the churches everywhere and in all places. Each song is a gem and will have a spiritual effect in congregational and group singing.—J. G. DOOLEY.

* * *

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* * *

I have received and thoroughly examined a copy of the new Majestic Hymnal. I find it to be an excellent compilation of good gospel songs, and I am sure it will soon become a very popular song book among the congregations throughout the brotherhood. There are many numbers worth far more than the price of the book. Hearty congratulations to you upon the completion of this fine book.—ELBERT V. KELLEY, Texas.

* * *

After a partial examination of The Majestic Hymnal I find many of the songs we used to sing in the happy years gone by.

Such gifted singers as Acuff and Evridge, Taylor and Edmiston, Kelley and Boring, and many other leading song writers and singers of the church seem to be fully represented as contributors to this work. This book will find a warm welcome in many congregations. The songs of hope and love which it contains will stir the hearts of old and young to deeper reverence and godly living. Thanks a million for the copy you have sent to me.—TILLIT S. TEDDLIE.

* * *

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* * *

I received your song book, Majestic Hymns, and I think this is one of the finest books I have ever had the pleasure of looking through, and I have been using song books for a long time.—J. W. BRAGG, Arkansas.

* * *

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FOUR ELDERS AND FIVE DEACONS NEWLY APPOINTED AT RIVERSIDE IN FORT WORTH

Claude A. Guild

The elders and deacons of this congregation selected a committee of eight men from the congregation about three years ago, to seek out material that could be developed into qualified elders and deacons. This committee faithfully worked and completed their labor over a three year period by recommending to the officers nine men. These men were put before the congregation and accepted without one written complaint against any of them. They were ordained into to their offices May 31, 1953.

We are happy to announce the following men as additions to our eldership and deaconship, respectively: Carl Bradshaw, H. B. Bruce, Glenn Holden, and David P. Shore; J. D. Brown, Seth Castleberry, Herman Knowles and W. F. Snelson. These men are a source of great strength to this congregation.

A. R. Holton, 145—5th Avenue N., Nashville, Tennessee, June 17: Claude McClung of Arlington, Texas, will be glad to see all ex-students at the reunion at Thorp Spring, Texas, on Sunday, June 26.

John M. Burnett, Box 973, Ajo, Arizona: Our spring meeting, March 15-22, with Clarence Gobbel of Tucson, Arizona, as evangelist, resulted in three baptisms and one restoration. Brother Gobbel did his part well, preaching the gospel of Christ in a forceful way. I preached at Mable and Santa Rita congregation at Tucson on the Sundays. Brother Gobbel was here and enjoyed the fellowship with the Christians there. I preached in a lectureship program Tuesday night, April 7th, at Coolidge, Arizona. Brother Arthur White is the minister there and is doing a good work. I held a meeting at Buckeye, Arizona, April 27 through May 6. One was baptized and two restored to their first love. Arthur Milton is their local minister and he led the song service during the meeting. He is doing a good work for the Lord at Buckeye. My meeting time is filled for 1953. The Lord willing, I

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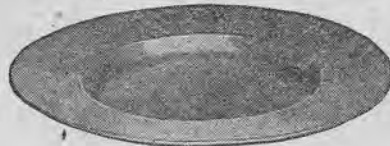
JACKSONVILLE, TEXAS

John W. Hedge, Representative

could hold you a meeting in the summer of 1954. If you should like to have me hold your meeting then write for a date soon. The work here is getting along fine and the brethren are at peace. Two were baptized last week, one a Mormon, and the other a Lutheran. A Presbyterian was baptized this week. One was restored not long ago. All the praise belongs to God and his son, Jesus. Ajo is a mining town of 8,000

population and is in need of a dentist. I wish some dentist who is a faithful member of the church of Christ would move to Ajo. This is one of the healthiest parts of Arizona, 135 miles west of Tucson. The Phelps Dodge owns and operates a large open pit copper mine here. The wages are good. The public school is also in need of teachers. Write to school superintendent for information.

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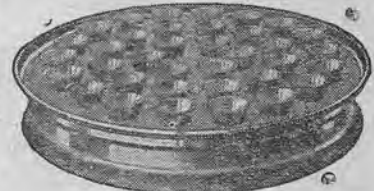
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The James F. Cox chapter of the **Future Teachers of America** is one of the largest student organizations on the campus of Abilene Christian College. Members of this chapter are Junior members of the National Education Association and the Texas State Teachers' Association. The chief purpose of the chapter is to help interested students to become efficient teachers.

Each year representatives of the Abilene Christian College chapter attend the state meeting of the Texas Association of Future Teachers of America. At that meeting a **Miss Future Teacher of Texas** is selected. Each participant gives a short talk on "Why I Want to Teach." Contestants for this honor come from a large number of colleges and universities in Texas. This coveted award has gone to an Abilene Christian College student for three of the past four years. In the 1950 meeting at Denton, Texas, Miss Bonnielyn Waters was chosen for this honor. In 1952 at the Alpine convention Miss Shirley Belcher was the honoree. In the 1953 conclave held at Abilene Miss Anita Wood was elected. Moreover, in the 1951 gathering at Lubbock, Texas, when Abilene Christian College failed to place a student as Miss Future Teacher of Texas, another student, Miss Beth Leach, was elected State President of F. T. A.

The purpose of the Department of Education in Abilene Christian College is to develop good teachers to teach in the public and Christian schools and to teach the word of God at every opportunity. The faculty in this department is composed of seven well qualified Christian teachers. Each year approximately 1100 students take courses in Education. And each year there are approximately 75 graduates who major in Education.

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Austin, Texas, Tuesday, July 7, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

Peace With God

Peace with men is desirable. What is more unpleasant than a disrupted relationship between neighbors? Paul writes, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). And this suggests that it may be impossible to live peaceably with some men. What Paul says does not mean that we should sacrifice the truth to be at peace with men. It does not mean that we should be neutral on an important subject just in order to live peaceably with other people. But it does mean that we should not indulge in provocative criticism when it is not necessary.

But peace with God is much more important than peace with men. Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Again he says, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph. 2:14, 15).

The supreme purpose of Christ's death was to make it possible for all men to be at peace with God—both Jews and Gentiles. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). All God-fearing people are at peace with each other when they are at peace with God. The only place where men can be reconciled to God and to each other is in the body of Christ. Men are enemies of God by their wicked works (Col. 1:21). They must be reconciled to God in order to have peace with God. "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight."

Unconverted Church Members

Jude writes of certain wicked men who had identified themselves with the Lord's people. They "crept in unawares." Our opinion of men may be wrong. We may think a man is a hypocrite when he is honest. And we may think that one is sincere when he is a hypocrite. The Lord only can distinguish clearly between an honest man and a hypocrite. He sees the heart and knows the purposes of men. Paul said to the elders of the church at Ephesus, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). Such people are not true Chris-

tians—they have not been genuinely converted. They are hypocrites—wolves in sheep's clothing.

Jude paints a dark picture of these characters. He says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Such is the inspired description of the unconverted, hypocritical church member—spots in your feasts of charity, clouds without water, trees with withered fruit, raging waves of the sea, wandering stars. Their doom is certain. God knows every one of them, none can escape his wrath.

5842 Monticello, Dallas, Texas.

On Recognizing Dangers

Weldon B. Bennett

It has been pointed out that there are dangers in "congregational cooperation," especially the danger that the matter will get out of hand and result in the loss of local congregational autonomy. We admit there are dangers in this method of church work just as there are "dangers" in any other church function. There are dangers in contributing into a church treasury. (I know instances in which dishonest men have robbed the Lord's money, but none of the preachers have said members should stop giving). There are "dangers" in preaching. (How many times have preachers split the body asunder or led the church astray!) There are "dangers" connected with taking the Lord's Supper. (Many eat and drink to their own condemnation); there are dangers in public prayers, in singing. Yes, brethren, dangers are in relation to every item of worship and service, enough so that we need to warn and admonish one another repeatedly. But the fact that there are dangers present is no proof that the thing is wrong per se. If we eliminated every function of service in which dangers are prevalent we just couldn't do anything! I see great dangers, for example, in having "brotherhood papers." One editor can often have more power in influencing the brotherhood thinking than 50 preachers. But I'm not one for stopping our publications. They can wield inestimable power for good. They can and do promote the spreading of the gospel more than any one man could ever

do simply by word of mouth. I thank God for what the press has been able to do for our work in Germany, and the same can be said of the work in many other nations where the gospel has gone since World War II. What can be done about the dangers involved in these publications? In love, warn and help keep the men straight who are governing the papers' policies. Such men as B. C. Goodpasture, Olan Hicks, G. H. P. Showalter, et al, are not perfect and exempt from the possibility of error.

There are all kinds of dangers related to foreign mission work. During our more than four years' work in Germany we have made mistakes; we have worked out plans and decided later that they were not good. We have also questioned the judgment of others in what they are doing. Instances have proved we are right, others showed we were wrong ourselves. Time alone must determine the wisdom of some decisions. Through our errors we have learned much. We are not throwing our hands up and saying it is a hopeless task just because we are not 100 percent successful in every endeavor.

Some brethren challenge the scripturalness of several churches sending funds to one group of elders to be used in preaching the gospel in another locality. We believe the practice is in harmony with the Bible, however, and as proof we want to consider two passages of scripture:

First, 1 Cor. 16:3, 4: "And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem; and if it be meet for me to go also, they shall go with me." Here is what we learn from this passage: (1) Paul was contacting various congregations concerning collections for a needy cause in Jerusalem. (2) He urged the churches to "approve" certain men as bearers of those funds. (3) It is not stated in this passage whether those "approved" at Corinth were the same ones "approved" by other churches to carry the funds. (There is no reason, however, to rule out that possibility).

Secondly, we notice 2 Cor. 8:16-23, "But thanks be to God, who putteth the same earnest care for you into the heart of Titus. For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have sent together with him the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show our readiness: avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence, which he hath in you. Whether any inquire about Titus, he is my partner and my fellow worker to you; or our brethren, they are the messengers of the churches, they are the glory of Christ." In these verses we find that: (1) At least one brother was "appointed by the churches" to assist Paul and Titus in the receiving and delivery of funds, and (2) the purpose of having others assist who had been appointed by the churches was to avert any blame, which we understand to mean "to avert any mistrust, any suspicion." That was in a time when "cold cash" had to be delivered in person. That detail does not exist any longer as a problem because of modern banking technique with its personal and cashier's checks, money orders, telegraph and cable. However, a principle is involved which still holds. Brethren who are gathering funds for a worthy project and churches who contribute should use utmost care that the money is properly appropriated. I have heard Brother Otis Gatewood relate many times how he urged the brethren in many churches he visited during the fall and winter of 1950-51 not to give money to him personally. What was the wise thing to do?

Either send it to some evangelists on the field or to a group of men whose Christian deportment was beyond question and where the possibility of misappropriation was less likely to occur, namely, to that group of elders (no unscriptural "missionary society," mind you) who selected him and sent him out and to whom he felt himself liable at all times. Brethren, if the churches (plural) in Paul's day could select men to accompany Paul in the matter of gathering funds, certainly the principle will admit the churches of today entrusting funds into the hands of a group of qualified, business-experienced Christians.

In the case of raising funds in 1950-51 for church buildings in Germany it was through the urgency of us evangelists here that Brother Gatewood went to America. As far as I know not one evangelist in Germany was opposed to his performing this service. Only common sense should show the absurdity of all of us leaving the work at the same time to present this need to the brotherhood. But we, unanimously, had confidence in the ability and trustworthiness of Otis to perform this task.

If some of the critics could only know the circumstances and if they could eliminate some ungrounded prejudices they would be able to view the matter as we. One regret that we have is, that not enough money was contributed at that time to finish all of the buildings planned. Prices have continued to rise and some of the buildings are in an unfinished state.

When Brother Gatewood returned to America in 1948 in the interest of the German work, he talked to the elders of the Hillsboro church in Nashville, Tennessee, about the need of a businessman in Germany to give counsel and to lead the workers in the many business duties for which the evangelists had no experience or time. We shall always be grateful for Hillsboro's willingness to send and support J. C. Moore, Jr., who took most of this load from our shoulders that we might have time "to give ourselves to the word of God." How often have Dieter Goebel and I wished to have J. C. with us in the preparation for our work in Hamburg! We have spent not hours, but days, in looking for a proper meeting place and in talking to relators. J. C.'s business ability could now help us immeasurably.

There is another matter that we believe the brotherhood should know. Some two years ago the finance ministers of the tripartate occupation governments legalized the purchase of "blocked German marks" by foreigners who wished to make property investments here. This was money which foreigners had previously invested plus gains from those investments. To prevent an economic collapse in the post-war years these financiers made it illegal to transfer this money to other. But as a result of continued improvement in the economy these powers now permit these marks possessed by foreigners to be sold to other foreigners. Many holders of blocked marks are thus willing to sell them at a reduced rate. The market has fluctuated from eight to ten marks per dollar two years ago to an average of seven marks per dollar at the present time. But these purchased blocked marks may be used only for securing real estate property. For all other purposes the rate of the dollar is 4.2 marks. Thus our readers can see what a wonderful opportunity we have to invest now in church buildings. We can do construction here for at least

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half the cost as in most American cities (two years ago it was perhaps one-third). But only "currency-foreigners" can handle this money. Americans living in Germany as long as six months are no longer considered "currency foreigners." Thus, neither we nor Germans can purchase and use blocked marks. We can only act with a power of attorney from "currency foreigners." This makes it imperative at the present time for each building constructed to be purchased or leased in the name of one of our congregations in the states. Perhaps some will contend, "If a building is secured for a group of German Christians it must be done in their name and not by a church 5,000 miles away." But that is impossible. Later when a group of brethren have developed to the point that they can serve as "trustees" of an incorporation then the rights can be transferred. Now, brethren, I do not read a word in the Bible about a church incorporating and having "trustees," but I don't believe it is necessary to have such details. The principles of the New Testament do, however, grant us this liberty. It is not changing the organization of the Lord's church, but, is simply conforming to scripture which commands us to "be in subjection to the powers that be." We believe as strongly as any, however, that the "powers that be" are limited. We are not to subject ourselves when called upon to violate a divine command or principle.

Six months ago Edith and I, together with Dieter and Margaret (Dunn) Goebel made the decision to begin a new work in Hamburg, second largest city in Germany (over one and one-half million population), located on the Elbe River and near the North Sea. But we knew that we would need a meeting place. In Germany it is practically impossible to rent any kind of building without paying for the lease. I wrote to Brother Claude Guild and the Riverside church in Fort Worth and described our plans and needs. These brethren relayed the matter to several congregations. The response was good. Eighteen hundred dollars were sent for this work. Seventeen other churches "approved" the men at Riverside as trustworthy "bearers" of their funds. Then I wrote Riverside for the power of attorney to spend this money in their name. At this writing we have just signed a contract for the lease of rooms in which to begin our work in Hamburg. The lease stands in the name of the Riverside church. This situation is, of course, not permanent. When we have competent men in the church in Hamburg and when the church here can fulfil the necessary legal requirements in Germany, then the local church will attend to these business affairs themselves.

We have cited this example to show our readers that it is imperative at this time that some one congregation in the states take the responsibility of such projects and that this means of congregational cooperation is both scriptural and often necessary.

Hamburg, Germany.

Is Christ's Kingdom Everlasting?

J. Luther Dabney

Did the church, or kingdom continue through the Dark Ages, or did it languish and die? That is the question. Has it continued from Pentecost to the present time?

Daniel prophesied of Christ and his reign saying, "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). Again, "But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:18). Again, "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom,

and all dominions shall serve and obey him" (Dan. 7:27). Again, "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). Though Daniel wrote the above he did not overlook the struggle and misfortunes of the kingdom. He spoke of an opposing king saying, "And he shall speak words against the Most High, and shall wear out the saints of the most high; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time" (Dan. 7:25). But he did not foresee this enemy of all righteousness taking over, for he had just said, "nor shall the sovereignty be left to another people." With these scriptures before us, it must be admitted that Daniel taught that the kingdom "shall not be destroyed," the saints would possess it "even for ever and ever," "his kingdom is an everlasting kingdom," and "shall stand for ever."

There are some who think that A. Campbell, B. W. Stone, either separately, or together with others restored the kingdom, or were responsible for it coming into existence again, as if it had been blotted out. Some reason that there were two dominions of the kingdom; that the first dominion was not everlasting and was destroyed, but that the second dominion is everlasting after being restored. If this be true, what Daniel said could not be true. Besides this, Paul would have belonged to the first dominion, and he said of it, "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe" (Heb. 12:28). In verse 23 he had called this kingdom the "church of the firstborn." Speaking of the church in Eph. 3:21 Paul says, "unto him be glory in the church and in Christ Jesus unto all generations for ever and ever." The margin reads, "all the generations of the age of the ages." Did Paul think the church would cease to exist? If it did, how was Christ glorified in the church unto all generations? Has there been a generation when he was not glorified in it? That is the question.

Others have contended that the church or kingdom existed then only in the seed. Now the Greek word translated church means "the called out." Does the church exist where people have not been called out by the word? Is an egg and a chicken the same thing? The word of God is the seed of the kingdom. It is just that—the seed—not the kingdom. They do not equal the same thing, therefore they do not equal each other. The question is, Did the seed continue to make Christians during the Dark Ages. If it did, the kingdom continued; if it did not only the seed existed. Wind can produce rain, but wind does not necessarily produce rain. "Seed time and harvest" are not the same thing. Many a farmer wishes at harvest time he could get his seed back. The word—the seed—will produce Christians, and Christians compose the church, if it makes anything. But, whether it makes anything depends upon whether or not it is planted, and where.

Since I have never seen some of the arguments in print that I am going to use, and since a clarification of this issue would add much to our understanding on this point, I not only invite you to consider the following, but to point out any weakness you may detect. I find that the book of Revelation deals with some of the same issues taught in Daniel, and in some instances is a commentary on that book. The question before us is an example.

Daniel said, "He shall speak words against the Most High, and shall wear out the saints of the Most High . . . and they shall be given into his hand until a time and times and half a time." This last is found in Revelation also, and corresponds with "forty and two months," and "one thousand, two hundred and sixty days" which is generally understood

to be 1260 years. In Daniel it is the time during which the saints are worn out; in Revelation 12, the time the church is in the wilderness. I think Revelation 12 answers our question fully, and many others.

In this chapter, under the figure of a woman, the church was about to give birth to a man who was to rule all nations with a rod of iron. This takes us back before the beginning of the great persecution, when the church was experiencing a phenomenal growth which would have resulted in the kingdoms of this world becoming the kingdoms of our Lord through her influence. (See the promise, Rev. 2:26, 27.) But, alas, at this same time Satan, using the "secular arm" of the church of Rome stood as a great red dragon, and destroyed a third of its leaders, symbolized as stars, and "cast them to the earth." When the woman travailed and brought forth (showing that persecution short of absolute destruction could not prevent its growth) the dragon devoured her child. Under such persecution the church could not become the ruling factor in the earth, but this did not destroy her. However, there was but one way that the church could be preserved from the designs of Satan and the diabolical hand of Rome. "And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Here is Daniel's time. But again, "And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days." Can anyone read the foregoing and believe that the writer is talking about the word of God, rather than the church itself? Now here is the part I have never seen in print, though it may be, and I believe it worthy of consideration.

God who has known all things from the beginning, has foreshadowed every important thing pertaining to the church. When Israel fell away from God and followed Baal, just as Paul said there would be a falling away after the man of sin (2 Thess. 2:34), God sent Elijah into the wilderness (Watch the similarity) where he fed him for three and one-half years, or for 1260 days, the same number of years the woman was in the wilderness. During these years, through every kingdom Ahab searched but could not find Elijah. In like manner the church was hidden in the wilderness in a place known only to God. Elijah thought that he was alone, saying, "Lord they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal" (Rom. 11:3, 4). Because we cannot trace the church from the present back to the beginning does not prove that it ceased to exist. Nor does the fact that we do not know where God preserved her argue against her being preserved. If God preserved seven thousand men, unknown to Elijah, could he not as easily have preserved the church. What else does Revelation, chapter 12 teach?

Eve who was a type of the church was attacked by Satan three times. The woman in Revelation 12 has been attacked once, and has found refuge in the wilderness. Satan was defeated. "And the dragon prevailed not . . . And the great dragon was cast down" (Verses 7, 9). This first attack was a persecution. "He persecuted the woman that brought forth the man child" (Verse 13).

In his second attack he changed his method. "And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream" (Verse 15). He resorts to false teaching. Jesus had said, "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive" (Jno. 7:38, 39). This was the means by

which the church was to be nourished. The Word of God would flow from within the Spirit-filled apostles as a river. Having failed in his attempt to destroy the church through persecution, the dragon now imitates the apostles. There issues from his mouth a flowing river of false teaching calculated to drown the woman. But in this second attempt upon her he failed also, because "the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." This no doubt is a reference to the Reformation which helped her by restoring the Bible to its rightful place, and focusing attention on the false doctrine, and corrupt practices of the church of Rome. This diversionary action relieved the pressure. The Dragon failed in his second attempt to destroy the church. "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God and hold the testimony of Jesus" (Verse 17).

I have tried to avoid speculating with regard to exact dates, but of this I think I can speak with certainty. The devil failed to destroy the church during the 1260 years when she was preserved of God in the wilderness, "and went away." Persecution could not destroy her, neither could the river of false teaching coming from his mouth, so he went away. But to whom did he go? "He went to make war with the rest of her seed." The seed in this case is not the "seed of the kingdom" but those that "keep the commandments of God." Note this: To make war with the seed of the woman he went away. She was in the wilderness but her seed was not in the wilderness. The church as we know it today was never in the wilderness because we live this side of that period. Having failed to destroy the church then, do not be surprised when you hear that he is warring against us, for we are her seed to whom he has come. "Unto him be glory in the church and in Christ Jesus unto all generations for ever and ever." Amen, and Amen.

674 Ceylon, Eagle Pass, Texas

Studies In Galatians (No. 19)

R. C. Bell

The religion of the flesh and the religion of the Spirit are mutual opposites. In the Bible a group of closely interlocked words and phrases (flesh, old man, body of sin, natural man, world, law, sin, death) are descriptive of the former. Another group, similarly interlocked, (spirit, spiritual man, new man, grace, cross, church, righteousness, life) are descriptive of the latter. There is no interlocking between the groups, however; they are as distinct as are sheep and goats.

After saying that the Judaizers, though they pretended to be the best Christians in Galatia, selfishly gloried in the flesh, Paul, as the antithesis, says: "But far be it from me to glory, save in the cross of our Lord Jesus Christ." That is, their chief satisfaction, joy, and crown was, hypocritically, to build up in the church a legalistic party, while Paul's chief delight and glory was in the cross. "The emblem of suffering and shame . . . so despised by the world." Elsewhere, Paul says that Christians, "Worship by the Spirit of God, glory in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

The Cross

The irreconcilable warfare between God and Satan came to a crisis in the decisive cross of Christ, where God is revealed at his very best and Satan at his very worst. As Christ faced the cross he said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth (on the cross), will draw all men unto myself" (John 12:31, 32). In the invincible strat-

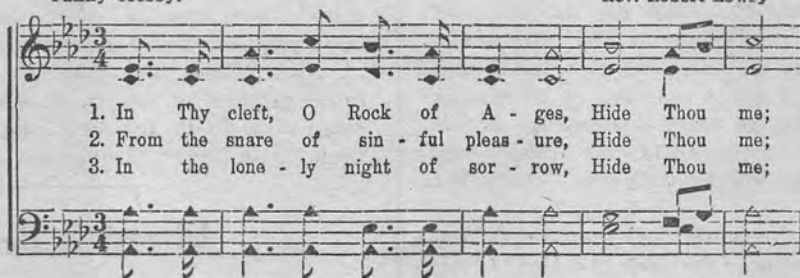
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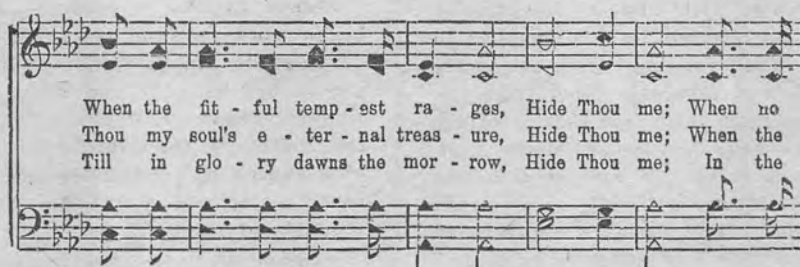
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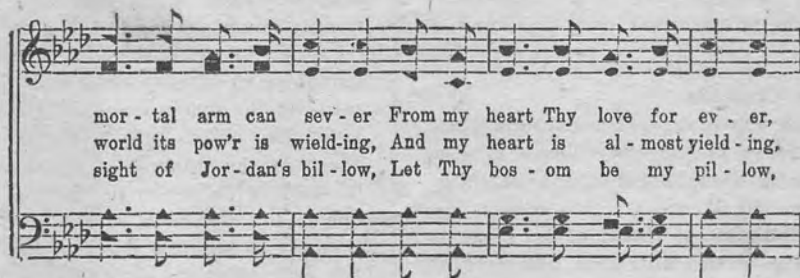
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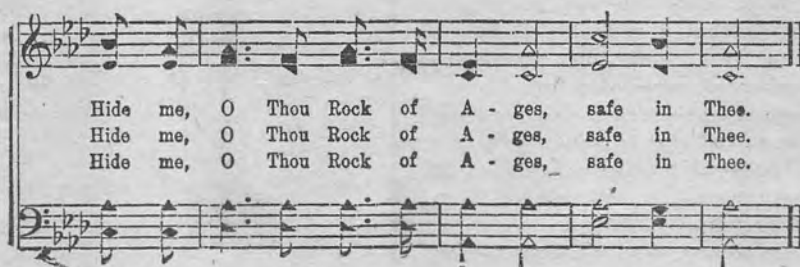
1. In Thy cleft, O Rock of A - ges, Hide Thou me;
2. From the snare of sin - ful pleas - ure, Hide Thou me;
3. In the lone - ly night of sor - row, Hide Thou me;



When the fit - ful temp - est ra - ges, Hide Thou me; When no
Thou my soul's e - ter - nal treas - ure, Hide Thou me; When the
Till in glo - ry dawns the mor - row, Hide Thou me; In the



mor - tal arm can sev - er From my heart Thy love for ev - er,
world its pow'r is wield - ing, And my heart is al - most yield - ing,
sight of Jor - dan's bil - low, Let Thy bos - om be my pil - low,



Hide me, O Thou Rock of A - ges, safe in Thee.
Hide me, O Thou Rock of A - ges, safe in Thee.
Hide me, O Thou Rock of A - ges, safe in Thee.

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egy of God, Christ's being crucified by Satan through his world became the means of ultimately casting out usurping Satan and his doomed, corrupt system of government over the world, which at that time was represented by the Roman Empire and Caesar. As David slew the fallen Goliath with his own sword, so God by the resurrection of Christ snatched Satan's weapon out of his hand and turned it against him. In this long conflict, Adam sided with Satan, and Christ with God; neither could be on both sides.

The struggle, as seen between Christ's church and Satan's world, yet divides men. "What concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" (2 Cor. 6:15). The church and the world will not amalgamate. The confusion, wickedness and misery of the world are no more displeasing to God than are the pride and works of the world; the sin of the rebel flesh and the righteousness of the rebel flesh are both abominable to him. Christians, being identified with Christ as they are, can be rejected and hated by the world, which has never repented of murdering Christ. "If the world hate you, ye know it hated me before you . . . because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15:18, 19).

"Jesus suffered without the gate" of Jerusalem, and "without the camp" of Judaism. (See Heb. 13:11-14). Although this scripture originally pleaded with Jewish Christians not to desert Christ, but to cleave to him, become strangers, pilgrims, even outcasts with him, as he literally "went out, bearing the cross for himself," it still applies to all Christians of all races. The cross no more separates Christians from their sins than it separates them from the world; it no more brings them peace with God than it brings them war with the flesh. To help Jewish Christians first, and all Christians since, not to think the narrow gate, the strait way, and the separated life too difficult, or even unreasonable, this scripture closes: "For we have not here an abiding city, but we seek after the city which is to come." Indeed, this is still timely monition for worldly Christians: And who can say it so well as Paul said to the Galatians long ago, "The world hath been crucified unto me, and I unto the world."

A New Creation

"For neither is circumcision anything, nor uncircumcision, but a new creature." This verse is the very heart of Galatians, even of Christianity. All along, Paul had been thundering, "If ye are led by the Spirit, ye are not under the law"; thundering, "Where the Spirit of the Lord is, there is liberty" to grow in conformity to the universal principle of life and growth in all realms—the principle that growth proceeds from within to without, never the reverse. When men give themselves over to God in the Christian way, such a renewal takes place in their spirits that a covenant of law is no longer needed to curb their flesh. And, since Christians are the first and only men ever to experience this constitutional, spiritual renewal, they are properly a new creation. "Wherefore if any man be in Christ, he is a new creature (both here and Gal., ASV, have alternative readings, "a new creation"): old things are passed away; behold, they are become new. But all things are of God" (2 Cor. 5:17, 18). Most men, even some Christians are lamentably slow to learn that only the God who created them in the beginning can re-create them after discreative Satan has bruised their heads.

Lazarus and a few others have been called back from death to live again in their same, resuscitated bodies until released by death again. But the body in which Christ lived after he came back from death was a strange, new creation. It was a type of human body with which earth is unacquainted—a spiritual body—adapted to a spiritual eternity. Christ's new body is not only the "firstfruits" of the bodies to be

raised at his coming; it is also a symbol of his body, the church, another new creation. Before the church was created, mankind consisted of only two classes of men—Jews and Gentiles. Out of willing individuals from these two classes, Christ created a "new man, so making peace" (Eph. 2:15), thus creating a third class of men, in which "neither is circumcision anything, nor uncircumcision." "Give no occasion of stumbling, either to Jews, or to Greeks, or unto the church of God" (1 Cor. 10:32).

What makes legalists legalists is they fail to see that the transition from legalism (elements of the world, Judaic or otherwise) to Christianity is a change of religious center from flesh to Spirit, from man to God. Christ calls this essential, constitutional change, that really makes old things new, a new birth. This spiritual birth is what makes Christianity a new creation, a new covenant. Christians who fall into legalism, Galatians teaches, "are severed from Christ . . . are fallen away from grace," and have the same old, futile religion of the flesh, which men had before God in grace came to die for them, and to indwell and to strengthen them "with power through his Spirit in the inward man."

Interest In North Carolina

A. R. Holton

Robert Rigdon, a graduate of Abilene Christian College, began work on June 14, 1953, with the church of Christ at Waynesville, North Carolina. Brother Rigdon is being supported by the 11th and Willis Streets Church of Christ in Abilene, Texas. W. R. Smith, vice president of Abilene Christian College, is the minister of this congregation. The Waynesville church is a relatively new congregation. They have recently completed a building well located and adequate for the present needs.

Brother W. R. Smith writes us that his interest was aroused in North Carolina by attending the Blue Ridge Encampment at Blue Ridge, North Carolina. Brother Smith was one of the faculty members and did part of the teaching during this meeting. The churches in North Carolina were given an opportunity to express their needs. Brother Smith learned something of the needs and opportunities of the church at Waynesville. The elders of the Willis Street church in Abilene, because of the interest of Brother Smith, chose Robert Rigdon to work with the congregation in Waynesville. Brother Rigdon is a young man of zeal and integrity and we are looking forward to hearing great things of the church in Waynesville. Let me point out that the Blue Ridge Camp Meeting has been successful in that it has called attention to this great mission field. We are hoping that the camp meeting July 18-24 of this year will bring further results.

Waynesville is at the door of the great Smoky Mountain National Park. It is a few miles out of Asheville and only a few miles from Blue Ridge, North Carolina. Many visitors from this section come to Waynesville as well as other towns near the Smoky Mountain National Park. Visit this great scenic wonderland and see for yourself the great open door for the church in the two states of North and South Carolina. Filled with the finest stock of southern people, the cause can grow and develop there with great rapidity if we take advantage of every opportunity.

If you are interested in buying Bibles and Testaments that are suitable for use in your church building, remember we have them for immediate shipment: Bold type New Testaments $\frac{1}{2} \times 4\frac{1}{4} \times 6\frac{1}{4}$, 2-colored heavy tag covers. Prices: 50 copies, \$5.00; 100 copies, \$10.00. Please observe these prices and the quantities. As packed and handled the books are not offered at these prices on smaller quantities.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Remembering Christ Until He Comes!

Jesus ordained the memorial of the Lord's Supper saying, "This do in remembrance of me." The early Christians observed this Supper or Communion on the first day of every week, the Lord's day, as we noticed last week in the example of Paul at Troas (Acts 20:7). Paul tells us that "as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he comes" (1 Cor. 11:26, ASV).

So on this coming Lord's day, as on every other first day of the week in the year, Christians should eat the bread and drink the cup "to proclaim" the Lord's death till he come. The word "proclaim" is often translated "preach." By faithfully observing this memorial feast, every Christian can "preach" to the world his faith in the sacrificial death of Jesus as God's Son, and his faith in his resurrection and coming again.

Many times we have not emphasized the fact that the Lord's Supper not only looks back to Jesus' death, but looks forward to his coming again. He could not come again if he had not conquered death, if he had not risen from the dead. Jesus lives today! He is at the right hand of God the Fa-

ther. He is king over his spiritual kingdom in the hearts of faithful Christians.

But his very resurrection is a sign of his coming again. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." And then Paul goes on to say: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Are you prepared to face the fact that Jesus died for your sins and rose again on the third day, and is coming again? Are you faithfully "proclaiming" to the world your faith in these facts, not just once or twice a year, but every Lord's day as you "eat this bread and drink this cup." What an honor it is for Christians to preach this sermon.

If you have not yet obeyed the gospel of Christ, may I appeal to you to become a Christian today. Believe in the Lord Jesus Christ, repent of your sins, and confessing your faith in Christ, put him on in baptism. Then live every day in his footsteps, and each Lord's day "proclaim the Lord's death till he come." Glory be to God! Christ is risen and is coming again.

Absolving The Mysteriousness Of The New Birth

W. N. Bohannon

In Saint John three, and in the fullness of time, the Lord himself declared in code form and language, that a man must be born again in order to re-enter covenant relations with God in his church or kingdom, then near at hand. But he left the processing of the regeneration to the work of the apostles, which was to begin at Jerusalem on Pentecost day (Luke 24:44-49; Acts 2).

In verses 4 and 7 of John 3, Nicodemus was marveling as to how an old man could be re-born; so in verse 6, Jesus described the two natural elements of man as the flesh part, born or coming of flesh, and the spirit part, born or coming of spirit (like producing like in man's propagation) as to his source and constituent parts. Later, in the new dispensation, the apostle Paul pictures these two parts of man as "the first man Adam and the second man Adam, the one of earth, earthy, which was first; the other, spirit, as breathed into his nostrils by God, Gen. 2:7; 1 Cor. 15:44-49, where Paul is explaining the future transitions that await man's soul and body—Mod. speech Tr. There is an outward man and an inner man (2 Cor. 4:16). Corroborating the above, note that the two pronouns, "that, which" of verse 6 have for their antecedents the two nouns "flesh" and "spirit," also past tense in meaning; hence, we find that verse 6 does not augur to a future birth as the other verses do, and that sectarians err in preaching that the spirit part only was to be in the regeneration, and that it comes about in some mystical-touch way that's "better felt than told."

Mankind had been alienated from God in the forbidden fruit episode in Eden's garden, Gen. 3, and in Gen. 6:6 God was repentant that he had so made man; yet, he was long-suffering toward him, 1 Peter 3:18-22, and in order to perfect a reunion with God, Christ required that man be born again, born of water and the Spirit, vs. 3, 5, transforming him more like unto God for congenial companionship and trans-

lating him into his holy kingdom for succoring (2 Cor. 6:2; Col. 1:13).

Note again that the personal pronouns "thee, ye he and him," verses 3, 5, and 7, have the noun "man" for their antecedent, showing that man in whole is affected in the new birth. Like the wind, not knowing whence it cometh, and whither it goeth, the Lord did not reveal the process of conversion to Nicodemus, the teacher, but later he gave charge to his apostles to go into all the world and preach of him, baptizing those begotten, raising them in newness of life (Rom. 6:4). The apostles had the mystery made known to them (1 Cor. 2:9, 10; Eph. 3:1-6, 8-10).

Other expressions pertaining to the new birth: having our hearts sprinkled from an evil conscience, clean through the word by faith, Jno. 15:3; Acts 15:9, and our bodies washed with pure water (Heb. 10:22). The gospel begets through the virtue of faith, and baptism brings forth by the washing of water by the word, into Christ (1 Cor. 4:15; Gal. 3:26, 27; Eph. 5:25, 26). Yes, in his charge, Mark 16:15, 16, the Lord said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." He had said also that except men repent, they likewise shall perish, and commanded through the apostles that all men everywhere repent (Acts 17:30).

In demonstration, the Lord requires that man believe and express the same in confession of his name, Matt. 12:34; Acts 8:37, et al, and that repentance be expressed in baptism as fruit or works meet for repentance (Acts 2:38; 26:20). We see that faith motivates and prompts us to do good, while it takes repentance to activate us in doing the will of God, and by thus blending together, man reaches his limits, coming into the open door where his sins are remitted, and is added unto the redeemed.

Just why so many otherwise good people renege at baptism or water of John 3:5 is distressing to all saints. The Lord made and dedicated both water and the spirit as mediums of and for our obedience and may it be remembered by all, that the Lord is the author of salvation only to them that obey him (Heb. 5:8, 9).

EDITORIAL

G. H. P. SHOWALTER, Editor

Lula Covey

My cousin, Lula Covey, died on June 8th at her home near Snowville, Virginia, and was buried on June 11th in the family burial ground. She was my father's brother's (William Showalter) oldest child. She was born September 18, 1860, and her age at the time of her death was 92 years, eight months and 20 days. There are many interesting and important matters connected with her life. She was baptized at eleven years of age, was married when she was twenty to Tom Covey, a well-to-do farmer in the community. She was a member of the same congregation of Christians worshipping at New Salem for 81 years, never being affiliated with any other church or congregation. The place where she was born and the farm home where she lived and where she was buried, were less than a mile apart. My father, J. T. Showalter, baptized her and also solemnized her marriage vows. Her children consisted of two sons and three daughters. Her husband preceded her in death a long number of years. The five children are all members of the church of Christ.

There is probably not a person in Southwest Virginia whose life, faithfulness in the church, and outstanding service for the Lord in her community, surpasses or even equals the work of Lula Covey. For more than four score years she rendered an uninterrupted service in the one congregation where she was baptized and for that length of time served in the Lord's work. Naturally, she was widely known and her influence was felt in a very wide circle. The New Salem congregation and other groups of Christians throughout the area were increased in numbers and were strengthened in the faith through the exceptionally good influence of her long and useful life.

The services on June 11th at the home, were conducted in the room where all of her children were born, and the faithful in that community, besides many of her friends and prominent citizens in that locality, were in attendance at the funeral. The services were conducted by Lowell Altizer, minister of the church at Christiansburg, Virginia, who, in his remarks, specially featured her church life of more than 81 years. This congregation also supplied singers whose service was greatly appreciated by the family. Ray and Tom Covey, her two sons, are active in the New Salem church; Ray is one of the elders.

These lines are written with the sweet recollections of the long, long ago. My memory goes back to the time of her baptism and more particularly of her marriage. I knew her husband, Tom Covey, quite well as an active worker in the church. Lula has closed a long and conspicuously useful life. The longer we live, the more good we should do, the greater impression we should make on the community in which we spend our time, and the deeper should be the influence on the hearts and lives of men and women. Such a life leaves in any community an influence for truth and righteousness and an inspiration for the hope of heaven that nothing else can affect. Of the righteous Abel, divine revelation has said, "He being dead, yet speaketh," and so it is with Cousin Lula Covey and with all of those who serve in a worthy way, Christ Jesus, our Lord, who has redeemed us through the blood of the everlasting covenant.

May the peace of God and the love that passeth all understanding, bless the loved ones who linger yet on the shores of time and whose lives are made richer, happier, sweeter and better by the long service of a truly devoted Christian.

G. H. P. SHOWALTER

A New Congregation

S. F. Meyers

Ten miles north of "Fabulous Phoenix" lies a community known as Sunnyslope, with an estimated population of ten thousand.

The banner of Christ was planted in this area October 19, 1952, by this writer and other Christian families. We moved into our new building January 4, 1953. At the beginning of this work we found fourteen thriving denominations of about every sect you could imagine at Sunnyslope. The church of Christ was certainly long overdue in this community. Nevertheless as we write this, we are happy to report that at the end of eight months we have experienced a healthy growth with the help of neighboring congregations throughout the valley. Our additions total thirty-three, including nineteen by baptism, nine restorations with membership, and five who placed membership.

We would like to take this opportunity to thank three of these congregations for holding a two-week meeting which began May 4, 1953. Brother Urie T. Poisall of Mesa preached the first week during which four were baptized into Christ. Brother Harry V. Davis of Glendale preached the second week during which there were three baptisms and three memberships by restoration and one placed membership. Brother Billy Nelson of Tempe closed our meeting Sunday, May 17, 1953, with a fine lesson on Mormonism. One was added by restoration on this day.

Since the meeting we've continued in the work with six additions: two by baptism, three memberships with restoration, and one placing membership.

The future looks bright for the work at this place. Our congregation consists of approximately fifty members. We covet the prayers of Christians everywhere for the work here as we labor on, giving God the praise, looking ever to Jesus as the Author and Finisher of our faith.

9401 N. 7th Street, Sunnyslope, Arizona.

FROM THE HARVEST FIELD

Brother Elmer H. Irby, of Hankamer, Texas, has just closed a meeting at Leander with six baptisms.

J. Roy Waldrum, Jacksboro, Texas, June 19: I began work with the church here yesterday. The outlook for a good work is promising.

A. R. Holton writes: Final reservations are now being made for the Blue Ridge Camp meeting, July 18-24. Write or wire J. W. Brents, 4001 Woodmond Boulevard, Nashville, Tennessee.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, May 4: During the past month, fifteen have responded to the invitation here: three for baptism, 11 restored, and one identified. This makes 62 additions here since January 1st.

Doyle Banta, Box 205, West Helena, Arkansas, June 26: Charles Chumley of Athens, Alabama, closed a meeting with us this week. It was one of our best. There were four baptized and twenty-five restorations and confessions of fault. We had 263 to attend our vacation Bible school.

Ben West, Lampasas, Texas, June 25: Brothers Wilmeth of Tyler and Leo Baker of Abilene closed nine days of gospel preaching Tuesday night with great crowds and good interest; seven baptized and two restored. One was a leading dry goods merchant that Catholics and all the other denominations in town had long tried to get. Many new contacts and friends were made for the church.

M. R. Phillips, Victoria, Texas, June 15: Closed a great meeting at Angleton, Texas, last night. Brother J. A. Bristow is the local minister. He has done a great work there and the church is really growing. We had ten responses in the meeting and I trust that the church was edified a great deal. Came home this morning to help in the vacation Bible school. Things look good for a great school.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma: The gospel meeting came to a close here June 7. One was baptized during the meeting. We also conducted the vacation Bible school during this meeting and averaged 258 each day. Cleo Wallace preached and Glenn Boyd conducted the singing. I begin June 17th with the Berclair church in Memphis, Tennessee; McLoud, Oklahoma, July 13, and Little, Oklahoma, July 26.

James O. Wilburn, Box 11, Gruver, Texas, June 15: We closed our vacation Bible school on Friday with record attendance. Contact with homes untouched by the gospel, development of teaching ability, and the increase of knowledge of all pupils richly repays efforts expended in such work. Our meeting in August will be conducted by John Maples and Paul Harlin. Jim Wilburn will go to Wisconsin in September to work with the church at Greenbay. This is a mission endeavor and more support is needed to do the work effectively. The bishops at Winters, Texas, are arranging for the support. I will be working some in Western Kansas this summer in new fields.

Remember the rate in clubs of six or more for the Firm Foundation is only \$2.00 for the year.

A. C. Huff, 901 West 7, Plainview, Texas: I preached at Kress, Texas, Sunday morning and evening. The Lord willing I will preach here the following Wednesday night.

During your gospel meeting why not fortify the results of the meeting by making up a club of subscribers for the Firm Foundation? The preacher and the other members in the congregation will cooperate.

Gospel meeting, July 3rd to 12th at the church of Christ, Liberty Hill, Texas. Preaching by J. Kearby Bentley of Springtown. Song leader, Sidney Stewart of Austin.

Tom Harris, 1802 Caroline Street, South Bend 14, Indiana, June 22: Four baptisms the first three weeks of June at Caroline and Calvert Streets. I am to be with the brethren in Farmersburg from June 28 to August 9 while completing my graduate work at Indiana University.

James P. Miller, Orlando, Florida, June 22: I preached six nights last week in the beautiful new building of the church in Winter Haven, Florida. They have erected one of the finest building in the state and it is certainly a credit to the cause here in the deep South. Robert Hendrix preaches for them and is a splendid Christian man. Two ladies were baptized. One was baptized at Jefferson Street here in Orlando on June 14th.

Joe C. Malone, Fort Worth, Texas, June 25: The Lord's church at West Berry in Ft. Worth concluded an eight-day gospel meeting on Sunday, June 21, with Brother Frank Van Dyke, of the Bible department of Freed-Hardeman College, Henderson, Tennessee, doing the preaching. Five were added to the congregation; two by baptism. In conjunction with the meeting, a five-day vacation Bible school was conducted with an average daily attendance of 551.

Cleo N. Blue, 635 South High Street, El Dorado, Kansas, June 16: The growth of the church here is commendable. Baptized one last Wednesday night. I have preached in meetings this year at the following places: Gospel Hill, Missouri; Blytheville, Arkansas; Bellfonte, Arkansas; Benton Harbor, Michigan, and Rock Island, Illinois. Ten baptized and seven restored to their first love. My next meeting will be at Morrilton, Arkansas, July 7, the home of Joe H. Blue, my father.

Cleo E. Jones, Box 988, Iowa Park, Texas, June 18: Brother Joe Laird closed a one-week meeting with the church here in Iowa Park last Sunday. The meeting was well attended and resulted in four baptisms and three restorations. Our youngest son was among those baptized, thus completing our family in the Lord. The work with the congregation here is pleasant and in many ways much progress is being made. Last Sunday broke a 21-month record for the Bible study attendance and also the contribution was a record for the past 21 months. Visitors in this section of the state will find a welcome to our worship service.

W. O. Hall, Madill, Oklahoma, June 23: Two baptized and two restored recently.

A. R. Holton, Nashville, Tennessee: Blue Ridge, North Carolina, is in the heart of the greatest open door for the churches of Christ. See it. Attend Blue Ridge Camp Meeting, July 18-24.

Brother Elbridge B. Linn has entered upon regular work with the University Avenue Church of Christ at Austin, Texas, with fine prospects for a great work.

Thlit S. Teddlie, Ennis, Texas: Two hundred and thirty have been enrolled in our music school at McLean, Texas. Eight have been baptized during the school. I begin a gospel meeting at Buffalo, July 5.

Brother J. D. Plunkerton held a meeting for the San Marcos Street church in Austin, Texas, last week. The meeting was well attended and one prominent man whose obedience has been earnestly desired was baptized.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, June 22: The work continues in good order here. One was baptized and two identified yesterday. We recently improved our facilities by the installation of twenty-two tons of air-conditioning equipment.

Robert P. Stewart, Box 459, Grass Valley, California, June 25: Since our last report, we have baptized two more fine young people here at Grass Valley. The work is progressing nicely. We begin a meeting with Brother Andrew F. House of Oak Park (Sacramento) July 12th. Pray for us in our efforts to advance the cause of our Savior here in this vacation paradise.

W. R. Craig, Quitman, Texas, June 20: I have accepted work with the church in Magnolia, Arkansas. Will begin with these brethren in the next few weeks. Luther Savage has done a fine work in Magnolia. It will be a pleasure to follow him. A new \$100,000.00 meeting house is now under construction there. We look forward to a rewarding work. A preacher to follow me here has not been selected. Those interested should address the Church of Christ, Box 576, Quitman, Texas.

J. K. Bentley, Fort Worth, Texas, June 29: I closed my fourth year at Springtown, yesterday; two baptized and one restored. I am to begin at Liberty Hill, Texas, July 3 to continue through July 12, and at Hayden, Colorado, July 19 to run through July 26, or longer. Brother Hugh Ousley has been selected to follow me at Springtown. The church there is at peace and has a great future. My address will be at 300 N. Riverside Drive, Fort Worth, through July and August.

Joe Bullock, Box 484, Lewisville, Texas, June 29: Since our last report of May 21, three have been baptized and one identified. By the time you read this, our meeting with Brother John Banister will be near. July 20-29 is the time, and if you live within driving distance you are invited to attend. We are anticipating a great meeting, and we have all the right to think so, as Brother Banister is capable of preaching the gospel with simplicity and with power. I am to preach in a meeting in Governador, New Mexico, August 5-18. If you live close to Governador, we want to extend an invitation to you to attend this meeting. May the Lord bless all the faithful everywhere.

E. W. Stovall, Glasgow, Kentucky, June 18: Work here goes well. One baptized and two placed membership recently.

Robert D. Bankes, 810 Houston Street, Kilgore, Texas, June 29: I will be with the College Hill church in Gunter, Texas, in a meeting, July 5-15. I will then begin a meeting at Tom Bean, Texas, July 20-29. There were three responses here at Houston and Broadway yesterday: two placed membership and one confessed wrongs.

H. Lester Parker, Blythe, California, June 13: The church in Blythe has recently installed a refrigeration unit with sufficient capacity to cool the auditorium and classrooms. Attendance, interest, and contributions are holding up well. Four of our young people were hospitalized recently. I preached for the church in Pomona, California, last Lord's day. Brother P. H. Hill, Jr., did the preaching at Blythe in my absence.

Paul McClung, 1703 Speedway, Wichita Falls, Texas, June 25: I have been working with the Tenth and Broad church in Wichita Falls for three weeks. During these three weeks eleven have responded to the invitation: three baptized, five restored, and three placed membership. George H. Stephenson did a great work with the church here prior to my coming. I will be in a meeting with the church in Denver City, Texas, from July 3 to 12.

George Hickey, Clemmons, North Carolina, June 15: I have preached for the church at Greensboro, North Carolina, for the past three Lord's days. Harry Clements has been the very efficient song leader, treasurer, and teacher for this church from the beginning. I will begin a year's work with the Warners Chapel Church tomorrow. I was baptized by A. P. Warner (elder) at this place fourteen years ago. Remember us in prayer.

Charles Ellege Hill, 2928 Dunford, Fort Worth, Texas, June 24: Interest continues to be high in the Vickery Boulevard work. We are constructing a new building on the corner of Mitchell Boulevard and East Berry Street. We plan to move into this new location as soon as we can finish the building. The opportunities are unlimited in that section of the city. Four have been baptized the past week and five restored. Our meeting will begin July 12. I will do the preaching in this effort. I have some time for meetings in 1954. If I can serve you, call me.

R. V. Hamilton, Box 107, Hamilton, Texas: I have just concluded an interesting and profitable meeting with the Lord's church in McDade, Texas. The meeting was held out of doors, and the weather, while hot during the day, was ideal each night with gentle cool breezes. Two were baptized with one of the two coming from a family of sectarians. This may be the means of converting the rest of the family. Brother C. E. Packer is the preacher for this congregation. He is well liked and appreciated by his home congregation for his life and work and proved to be a very splendid and congenial co-worker during the meeting. We enjoyed fine attendance throughout the meeting with a number of visiting preachers. A number came often from Smithville, Austin, Elgin, Giddings and other points near by. The singing was excellent throughout the meeting, being led by Brethren Dale Sanders and Kendrick Stagner, alternating from night to night. I could arrange to hold one more meeting after the middle of August or before the 15th of July.

A. R. Holton writes: Everything is in readiness for a good camp meeting at Blue Ridge, North Carolina, July 18-24.

W. F. Showers, Box 104, Pleasanton, Texas, June 27: Our vacation Bible school closed last night. Two hundred and twenty-one enrolled this time. Twenty-one teachers of the congregation did a splendid work. The church here will sponsor a meeting in Karnes City, July 20-29, in which I will do the preaching. I shall be with the church in Melrose, east of Nacogdoches, August 10-18.

Paul T. Dumm, Charleston, South Carolina, June 16: On May 31, I had the pleasure of speaking at MacDill Avenue in Tampa, Florida, a congregation with which I have labored. Since returning to Charleston, two have answered the invitation, one to confess sins and one to confess Christ and be baptized for the remission of sins. When in Charleston, worship with us. The building is located at Sans Souci and Hester Streets.

Joe H. Morris, 2707 Kentucky Avenue, Paducah, Kentucky, June 29: The Clements Street work has never been better—two baptized yesterday. A very dear friend in the city has had the study air-conditioned as a gift. It is a wonderful gift and is so enjoyed. We begin a tent meeting in the Oakdale section of the city, July 1. Home forces will be in the lead. Our daily radio program continues to enjoy a wide hearing. In spite of the torrid heat, our work continues to grow both in spirit and number.

E. Lacy Porter, 104 High Street, Huntington, Tennessee, June 26: Our vacation Bible school from June 8 through 12 was well attended. We went above what we expected. The daily attendance ran around 145. Our series of meetings will start July 5, 1953. Brother George W. DeHoff will do the preaching and Brother Billy Ringold will direct the singing. If passing through, stop and be with us. My first meeting this year will be with the Shaddy congregation, near Grove Spring, Missouri, beginning July 19. Then to Gardner, near Martin, Tennessee, the second and third Sundays in August.

W. R. Swinney, Bandera, Texas, July 29: Ira B. Sandusky of Beaumont, Texas, closed an eight-day meeting with the Bandera saints last evening with one baptism. The meeting was a disappointment to both of us in the matter of attendance and response. We had more out-of-town visitors than local. The meeting was climaxed with an all-day service. Brothers Cox and Fry and their families from Kerrville; Brothers Melton and Smith and their families from Hondo and Brother Joe Teel and family from Ingram were with us in the afternoon services at which time Brother Joe, a fifteen-year-old preacher delivered a splendid sermon, which was much beyond his age. We forecast a great future for him. I have finished my work with Bandera and expect to take my leave of them August 1.

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R. P. Drennon, Fort Sumner, New Mexico, June 25: We closed a splendid meeting last night. Brother Dean Brookshire did the preaching with James T. Beckner as song leader. Eight responded to the gospel invitation: four were baptized and four returned to their first love. The congregation is in the best condition since I have been here. To God be the glory and praise.

Choice L. Bryant, 165 So. 15th St., Salem, Oregon, June 15: Recently there have been seven transfers of membership, one confession of wrongs and one baptism in Central church in Salem. There were two confessions of wrongs during the campaign in The Dalles, Oregon, where I served as visiting evangelist May 17-29. I am to be with the Southwest church in Phoenix, Arizona, June 21-July 1 in a protracted meeting.

Wm. J. Whaley, Box 228, Bedford, Indiana, June 26: Just home from a three-week trip to the Northwest. I spoke at the Nora Avenue congregation in Spokane three times, twice in Wenatchee and one Wednesday night at Northwest church in Seattle. I met several preaching brethren and many old friends in Christ of past labors in that area. Brother Robert McIndoo of Terre Haute, spoke for the brethren at home in my absence. Since my last report, five have been added here in Bedford. A fine vacation Bible school was held here from June 1st to 12th. We had our largest night audience on June 21st since our work began here. The Lord's work in Indiana is encouraging.

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Sgt. 1/C Johnie Simpson, Pittsburg, California, June 18: We concluded a gospel meeting here May 30, 1953, with Brother Don Rudd of Walnut Creek doing the preaching. Seven were baptized and one made confession of wrong. We believe much good was accomplished.

Claude C. McQuiddy, Sherman, Texas, June 19: I am now in my second year with the congregation here. The past year the Lord blessed our work with 75 responses to the Lord's invitation. The work here is growing both in numbers and spiritually to which we give praise to the Lord. Brethren, we solicit your prayers.

R. H. Banks, Jr., 1331 East Eleventh, Shawnee, Oklahoma, June 14: Seven have been added at the East Main church recently. Three were formerly affiliated with the Baptist church. Our vacation Bible school closed June 12th with a record attendance of 226. Brother Lyle Price will be with us in a gospel meeting June 15th through the 24th. I will be at Loving, Texas, for my third meeting there on June 22nd.

R. Ervin Driskill, 2509 Gould Street, Columbus, Georgia, June 25: Our meeting with W. Douglas Harris, of Anniston, Alabama, closed May 16. In many respects it was the best meeting with the Rose Hill church since we came here in March, 1950. Three were baptized and one was restored. Five more were baptized the week following the meeting (including our oldest daughter). Thirteen have been baptized, ten restored, and thirteen identified since January 1. After having decided to stay on here until the first of March we have definitely decided to leave the work here. Any congregation desiring the services of an evangelist can reach me at the above address or call me at 3-6868. If references are wanted, I can supply them. I will be in Texas July 2-9 and can be reached by phone at my sister's, Mrs. Irene Kennedy, Sabinal, Texas.

NEWPORT NEWS, VIRGINIA

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BOX 25

MANGUM, OKLA.

James W. Huggins, Box 72, Gunter, Texas, June 23: A number of members have moved here, but about the same number have moved away. Robert Bankes of Kilgore is to do the preaching in a meeting here July 5-15. The new dormitory for the Home for the Aged will soon be ready for use.

Ernest McCoy, Gainesville, Texas, June 22: I have moved from Borger to Gainesville and have been here now for two weeks. The work looks encouraging. We have had one baptism and some for membership and restoration. There are two congregations in the city. I am with the Commerce Street church.

F. A. Bailey, Route 2, Box 27, West Fork, Arkansas, June 16: On May 24 I closed a meeting at Heart, Arkansas, with no visible results, but I believe much good was done there. I preached at Heavener, Oklahoma, the first Lord's day. I will be at Winslow next Lord's day. The Lord willing, I will begin a meeting at Greenfield, Tennessee, August 16.

J. W. Brents, 4001 Woodmont Boulevard, Nashville, Tennessee, June 15: There is no more interesting place in all America to spend your vacation than at Beautiful Blue Ridge, North Carolina. Spend your vacation here. The YMCA hotel, the national headquarters of the YMCA, is made available for this great meeting. Write me for full information. The date is July 18-24.

W. T. Hamilton, 607 N. First, Lamesa, Texas, June 25: During the two weeks that I have been in Lamesa, two have been baptized and one restored. The church here is very active, both at home and abroad, supporting five preachers full time and helping with the support of three others. We are blessed with a good eldership that loves the congregation and leads, and with a congregation that loves the elders and follows. Brother Paul McClung did an excellent work here for six years and is loved by all the church, but he left the first of June to work with the Tenth and Broad church in Wichita Falls, Texas. It is a pleasure to me to succeed him in the work here in Lamesa.

Dick Powell, 212 N. Taylor Street, Gainesville, Texas, June 15: The work here at Broadway is off to a good start. Last evening, Sunday, June 14, two came forward to make acknowledgements of wrong and asked to be restored. Also, one of these came stating that she wanted to be identified with this congregation. May all praise and glory be given unto God. I will be engaged in a meeting at Garrett, Texas, from June 21 to 28, Lord willing.

A good work for sisters in the congregation—make up a club of subscribers—\$2.00 each in clubs of six or more.

W. Wallace Layton, P. O. Box 10086, Houston 18, Texas: During May, I held meetings in Providence, R. I., and Baxter, Kentucky. Three were baptized in Kentucky. Brother C. B. Thomas of Corpus Christi just closed a meeting here at Garden Oaks; two were baptized, one restored, and five placed membership. We appreciate Brother Thomas' work.

Claude A. Guild, 2791 E. Belknap Street, Fort Worth 11, Texas, June 22: The gospel meeting at East Side in Lubbock came to a close June 14 with five baptisms and six restorations. East Side has a good eldership and Brother W. R. Jones is one of our finest gospel preachers. My next meeting will be in Wichita Falls.

Robert D. Bankes, 810 Houston Street, Kilgore, Texas, June 15: In the last two weeks there have been five additions here at Houston and Broadway. We have just concluded our vacation Bible school in which 328 were enrolled. This is one of the most effective ways of teaching the Bible. I will be with the College Hill church in Gunter, Texas, in their meeting, July 5-15.

Donald W. Hinds, Manteca, California, June 26: We are at the present time engaged in a fine gospel meeting here in Manteca. Brother A. J. Hendrix of Sonora, California, is doing the preaching. I have the privilege of leading the singing in this meeting. We are in need of a new bunch of song books for the congregation here. Please send me a copy of "Majestic Hymnal" for examination. (We have sent the book.—Publishers).

C. C. Doggett, 1102 Eager Street, Albany, Georgia, June 25: Five have been added to the membership of this congregation since my coming here on February 15, 1953. The work here is making steady progress and we are expecting greater results during the remainder of the year. Many members of the Lord's church pass through here on their way to and from Florida. We cordially invite all to stop and worship with us.

Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, June 15: On May 27, I closed an interesting meeting with the McLemore Avenue church in Memphis, Tennessee. It was a pleasure to return to Memphis again and to work with this good church and its preacher, Brother Stoy Pate. Thirteen were baptized, ten restored, and thirteen placed membership. I promised to return for another meeting in 1956.

M. R. Phillips, Victoria, Texas, June 19: Half of our vacation Bible school is history. Average the first week was 328 per day. Over 300 present every day and there were 350 present on day. We enrolled about 400. We are working hard and have had fine cooperation in the work. Brother Robert LeCroix of the Downtown congregation and Brother and Sister Ronnie Pope of the Yorktown congregation have been indispensable with their help. Only with all working together can such an undertaking be put over. There are two large congregations in Victoria and a new work started out of Central on Crestwood Avenue, Sunday, June 21. We are happy to have a part in a work like this. I have never enjoyed work for the Lord anywhere as I have in Victoria. Worship with us in Victoria at one of the following places: Downtown church of Christ at 408 West Constitution Street; Central Church of Christ at 907 North Cameron St., or Crestwood Avenue Church of Christ at Crestwood Avenue and Retama Street.

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WORSHIP WITH US

John G. Bills, 4133 Middlesex Drive, San Diego 16, California, June 14: We had fine services at Linda Vista today. Eleven have responded since last Sunday: four baptisms, two memberships, and five confessed wrongs and were restored. We have bought a building to be moved on our property for one-fourth of what it would cost to build a similar building. It will be sectioned, moved and put back together, ready for use on our property. We are hoping and praying that all works out as outlined. Pray for us.

F. B. Shepherd, 1732 Keeaumoku, Honolulu, T. H., Hawaii, June 22: Two more were baptized here within the past week. We are getting several classes started among the "local" people that should result in additions to the one body. You make haste slowly here. With Japanese, Chinese, Korean, Filipinos, Portuguese, besides the Caucasians, many religious ideas have to be met and a multitude of false philosophies combated. The constant changing of the armed services personnel part of our church makes it still more difficult to increase the overall attendance at worship. At least one-fourth of the members who were here when I came in January have moved. Some others have come to take their places but not nearly as many have come as have gone. Brother Guillermo and I are happy to make every effort possible to contact your loved ones who are sent here for service.

Alvin Jennings, Box 1023, Saskatoon, Saskatchewan, Canada, June 11: It was my privilege to moderate in a debate on the subject of "Divine Healing" for Brother J. C. Bailey on May 19-21. The opponent was J. B. Reesor of the Church of God (Pentecostal) from Lemmon, South Dakota. The debate was very good, and Mr. Reesor desired a repeat of the discussion at his home town, and arrangements are being made to repeat it here in Saskatoon in the fall. This debate was instigated by my offering \$1,000 for one proven case of miraculous healing, which offer a Church of God preacher at Wawota, Sask., claimed. He offered as proof a printed leaflet showing how a man was healed of cancer over a period of eight years, showing pictures "before" and "after." He forgot to send the names of two doctors, however, so when we wrote him a check for the \$1,000, we forgot to sign a name. (There's really nothing in a name, anyway!). The debate was at Wawota, and five preaching brethren from Montana were present: Ross Hinshaw, Clinton Brazle, Bob Clayton, James Johnson, and Jack Church.

Ellis G. Grubb, Van Alstyne, Texas, June 26: I moved to Van Alstyne, Texas, last December and have been busy at work in the Master's vineyard. Everything is moving nicely; baptized one, an elderly lady who had been a Baptist all of her life but now she is happy in the church of our Lord. Our meeting at Winnsboro, Louisiana, will begin August 1st and run two weeks. I hope to see all of my friends while there. We plan on holding as much of a campaign as possible doing personal work daily. The plan is to invite any who would like to come and help to do so. Members of the church will take the personal workers into their homes while there. We will bring as much gospel literature as needed to cover the town at least a couple of times. In this way we hope to put the church on top in Winnsboro. If you and the congregation where you live will see to it that you or some other good Christian workers come to Winnsboro, Louisiana, for this campaign it will succeed to the glory of our Lord and the salvation of souls. "Come over into Louisiana and help us."

Ben West, Lampasas, Texas, June 29: Yesterday was a good day of worship. Two were identified, one of them restored from the Christian Church. Around three hundred were present at night to hear "Amaziah who willingly offered himself unto the Lord" (2 Chron. 17:16). Two hundred were present at prayer. The church is on high ground since our gospel meeting. We endeavor to avoid any slump.

Garnie Atkisson, Fort Morgan, Colorado, June 10: I finished my work with the good congregation in Lovington, New Mexico, the last Lord's day in May. We began work with the small group here in Fort Morgan the first Lord's day in June. This seems to be a great field, almost untouched. We are looking forward to a pleasant and profitable work.

J. Boyd Taylor, 1506 N. 9th Street, Wichita Falls, Texas, June 25: Ray F. Chester of Vernon, Texas, did the preaching in a meeting with the Lincoln Street church here in May. Three were baptized, one restored, and one identified with us. Six more have been added since the meeting. The Lincoln Street church is a little more than a year and one-half old and the membership has just about doubled, having increased from 97 to 192. We have lost about 30 who have moved away. This month I have assisted the 23rd and Grace congregation here in a vacation Bible school, conducted the singing for a meeting at Iowa Park, and my wife and I both taught in the vacation Bible school at the 10th and Broad congregation here. The Lincoln Street church is the nearest one to Sheppard Air Force Base here.

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Book Review



P. D. Wilmeth

Perry D. Wilmeth

"The Preacher—His Belief and Behavior." By J. W. Storer. Broadman Press, Nashville, Tenn. pp. 104. 1953. \$1.50.

This is a series of addresses delivered by the author to the Southwestern Baptist Theological Seminary at Ft. Worth, and is what the title suggests—counsel to "preachers" and in this case, Baptist preachers composed the larger portion of the audience. This is not a book "about" preachers, but is a book "to" preachers. One reads this book feeling that the author has served both small and large churches. Fundamentally the work of a preacher is the same wherever it is, although the approach may differ somewhat.

The author of these lectures deals with such topics as the Preacher's Preparation, His Preaching, His Ethics, His Leadership, His Administration, His Appearance, His Private Life, and His Tenure of service with any given congregation. Any preacher will read with interest this volume of addresses. They are spiced with bits of humor that will thrill any preacher who reads them. This volume will find its largest circle of readers among those who are giving their time to preaching—because of what it actually is—a book to preachers.

Order your copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"Doves in the Dust." By Perry F. Webb. Broadman Press, Nashville, Tenn. pp. 115. 1953. \$1.50.

This is a volume of twelve typical sermons delivered by my good friend, Dr. Perry F. Webb, preacher of the First Baptist church in San Antonio, Texas. This reviewer knew for some time that Dr. Webb planned this, his first volume of sermons. We venture the prediction that he will have others to follow.

These messages vary in purpose and appeal. The sermons are addressed largely to

"church people." Any one of the sermons is well worth the price of the book. Perhaps the ones which appealed to this reviewer above others are: "A Preacher's Prayer" based on Phil. 1:10, 11, "Keep the Light Shining", and "The Sin of Tolerance". For aptness of illustration, there are few parallels—some of the richest this scribe has seen in sermonic material. No preacher, whatever his religious identity, will read these sermons without having his sermonic material enriched and embellished.

This book may be ordered from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"The Wallace-Ketcherside Debate." By G. K. Wallace and W. Carl Ketcherside. Telegram Book Company. Longview, Washington, 1952. pp. 286. \$3.00.

This is a debate that took place June 30-July 4, near Paragould, Arkansas, between G. K. Wallace, preacher and teacher of Bible at Florida Christian College, and W. Carl Ketcherside, outstanding exponent of present-day Sommerism and editor of The Mission Messenger, a paper published in St. Louis, Mo. The oral discussion was recorded, transcribed and published in this present form. It is a must for those who want to be informed. Both disputants conducted themselves in a fine manner, according to the written discussion. Each did his best on the issues. They were:

1. "The employment of a preacher to preach for the congregation as now practiced by the church of Christ, at Second and Walnut Streets, in Paragould, Arkansas, is Scriptural."
2. "The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops."
3. "The organization, by Christians, of schools such as Freed-Hardeman college is contrary to the New Testament Scriptures."
4. "The organization, by Christians of schools such as Freed-Hardeman College is in harmony with the New Testament Scriptures."

Brother Wallace affirmed No. 1 and No. 4. Ketcherside affirmed No. 2 and No. 3.

The book is interspersed with numerous charts and diagrams which were kept constantly before the audience during the debate, and which adds appreciably to the debate. The book is neatly and substantially bound, and mechanically perfect.

The discussion is entirely representative; and the issue was debated with thoroughness and effectiveness by each participant. The printed volume will provide for a wider range of interest, and provide far more information than many of us may have. It is commended reading for elders, preachers, and all Bible students. Order your copy today from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"George W. Truett"—A Biography. By Powhatan W. James. The Broadman Press. Nashville, Tenn. 311 pages. 1953. \$3.00.

This is an enlargement of two former publications of 1939 and 1945. It is here presented in its Memorial Edition, with a special section of pictures depicting the various structures erected in memory of George W. Truett.

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For the preacher, who ever he is, there is inspiration in the explanation of Dr. Truett's habits of study and of his sermon preparation. It is a genuine pleasure to commend this biography to others.

Order your copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"A Spiritual Journey with Paul." By Thomas S. Kepler. Abingdon-Cokesbury Press, Nashville, Tenn. 1953. \$2.00.

Here are forty meditations inspiring the reader to explore the teachings of the Apostle Paul. The author depicts Paul as he would deal with the problems in his day, and gives relevance to modern day problems. The author uses the Revised Standard Version of the Bible.

Dr. Kepler draws also on the resources of others and quotes freely from their writings. The reader will find practical insights in every day living. These are down to earth lessons for the man of the street, the man in office and shop, and wherever mankind is found. It is hoped that many will find this an interesting journey. The reader will want to understand that the author takes a more or less liberal point of view in his writing. For example, he does not ascribe the Ephesian and Timothy letters during Paul's life time, but as coming later. Of course, this reviewer cannot agree with this point of view. This does not obviate the lessons drawn from these letters.

Our readers may purchase their copies from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"Why I Left Masonry." By Claude McClung, 1614 W. 2nd St., Arlington, Texas. Privately published. 1952. \$2.00.

This has been a most difficult book to review. The writer is obviously an "ex-Mason". The reviewer is neither a Mason, nor an ex—hence cannot give the evaluation to the volume that a Mason could, or that one could give, had he been a former Mason. However, if the premises are correct, then the conclusions are correct. I asked a Mason to read the book and give me his evaluations of it, but he was gracious enough to give neither "pro" nor "con". This is one reaction to the volume.

But to those who want to really read the valid reasons of why one Mason left the Masonry Organization, and who is himself or was a Mason, or who contemplates joining, I'd commend the reading of this volume. One Mason friend of this scribe suggested that he had disassociated himself from Masonry because there was nothing in Masonry that he did not find in Christianity, and many things in Masonry, which he did not care to have. The book contains the following:

- Origin of Masonry
- The Religion of Free Masonry
- Symbolism of Free Masonry

Our friends may order this volume either from the author, or from the Firm Foundation Publishing House, Box 77, Austin, Texas.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, June 20: A meeting among the colored people of New Braunfels has just been concluded. A. N. Patterson of San Antonio did the preaching for 19 nights. This effort has resulted in the establishment of the West End congregation, with 33 members, all converted during this meeting. The church here is happy to have had part in making possible this meeting and our prayers and help in every possible way shall continue with these brethren as they press on in the Christian life. Brethren from San Antonio, Austin, and Lockhart helped encourage this work. A number of the colored preachers were in attendance each evening from the above named places. One was baptized at the local congregation last Sunday morning. We are contemplating others rendering their obedience. I am to begin a meeting with the church at Gonzales on July 5 to continue through the 19th. Roy Lanier is to be with us in a meeting November 1-11.

Robert C. Copeland, Jr., Box 863, Clarendon, Texas, June 14: One recently baptized here and one confessed the sin of adultery and was restored. I preached at the College Street Church in Junction, Texas, last Sunday. It used to be big and strong but division and confusion has reduced the number. Walter W. Leamons preaches for the 10th Street church just one block from the College Street building. It has two signs, one, "Church of Christ," and the other "Christian Church." There is also an anti-Bible class group there. Is Christ divided? Last Wednesday night, I preached for the good congregation at Glen Rose, Texas. The attendance and contributions are holding up here even though a severe drouth and record heat continues in this part of the country. In unity there is strength, but divided we fall. I hope and pray to God that unity and fellowship can be restored at Junction, Texas. It grieves me to see so many factions, groups, schisms in a town of less than 3,000 population. The world laughs and mocks us when division besets us like it has in that town. God give us the courage to expose sin when, where, and how we see it and by thy word. Lord willing, I shall be at Irene, Texas, in a meeting that starts July 3rd. Am hoping for great results.

Vernon J. Gahagan, 11404 Barnes Avenue, Dallas, Texas: The church at Scotland Drive has grown considerably since the first of the year. There have been 15 baptisms, three restorations, four restorations and memberships, and nine to place membership—a total of thirty-one additions to our working forces. We have already broken two records in Bible school attendance. Last Lord's day we had the highest Bible school attendance and contributions in the history of the congregation. We have just concluded our daily vacation Bible school with an average attendance of 147 for the five days. A large percentage of the children were from denominational homes. Also we have just concluded a gospel meeting with Charles C. Goodnight of the Cockrell Hill Church of Christ doing the preaching in which thirteen were baptized, two restored, and one to place membership. Brother Goodnight certainly did a splendid job of preaching the gospel and the results will be felt for days to come. He endeared himself to the hearts of all the people, and we hope to have him back again next year in a similar effort. When in Dallas, visit with us at the Scotland Drive Church of Christ, 2507 Scotland Drive, one mile northeast of the Lisbon Veterans Hospital.

J. F. Doggett, 1001 Meadow Lane Street, Tyler, Texas, June 30: Since my last report, two have been baptized and several have placed membership with the Crescent Heights congregation. The work seems to be making progress. Only recently our building has been air-conditioned throughout. The third Sunday in July will bring to a close a very pleasant three and one-half years' work with this congregation. At this time I will be moving to Grand Saline, Texas, where Dean Bullock has done a very fine work for the past two years. In August, Brother Robert L. Turner of Prescott, Arizona, will be moving here to begin working with this congregation. I predict for them a fine work together. When coming this way, stop and worship with us at 1418 West Bow Street.

E. R. Davis, Jr., Main Street, Danforth, Maine, June 25: The Danforth church has just concluded a very successful vacation Bible school in which there were 104 enrolled and 70 in attendance on the average. We were so understaffed and there was so much to do that I was exhausted on the last day, passed out, suffered a bump on the head, and spent four days in bed. But x-rays show no serious results and I am much better now. Also there were three baptized here two weeks ago: a man, his wife, and their son. They came from the Methodist church. Danforth is looking for a man to come here to preach and work with the church. One hundred dollars of his support is assured by Danforth and Riverside, Fort Worth, Texas. There is a place to live in the building which would be rent free. It is possible that a teaching position could be secured in the local schools if desired. Anyone interested, should write immediately to the Danforth church or to the Riverside elders, 2701 E. Belknap, Fort Worth 11, Texas. We are moving next month to begin a new work in Caribou, 90 miles north of here. The huge Limestone Air Base is just outside the town, and 9,000 men are coming there this year, mostly from the South. There will be many members who can help begin a permanent work in this heart of the potato empire of the Eastern United States. The time is right and we must not miss growing with this tremendous development that is taking place there. It will be the northeasternmost congregation in the United States, Houlton now holding that position. If anyone knows of personnel at the Limestone base or the Presque Isle Base, please send me their names immediately. We will begin meeting next month if the Lord wills. Pray for us.

Basil D. Shilling, 2015 Kenwood Avenue, Austin, Texas: The last Sunday of February of this year I closed a little more than four hard but fruitful years of work with the Lawndale church in Houston, Texas, and began the following Sunday with the Southside church in Austin. I first came to Austin in 1939 to work with the University Avenue church, where I spent six and one-half years. Now after eight years, I am happy to be back in Austin, this time with the fine church in Southside. Our work with the Lawndale church in Houston was made difficult and was handicapped not a little by lack of adequate and comfortable facilities, which also made necessary two worship services on Sunday morning about half the time. However, last September the construction of the second unit of the plant was begun and is now completed and in use. This provides an auditorium of more than five hundred seating capacity, more classrooms and all air-conditioned. This much-needed addition will mean much to the growth of the work at Lawndale. The work here at Southside is most pleasant and enjoyable. The church here has a relatively new building. The auditorium has a total seating capacity of about seven hundred, and the classrooms are adequate for the present, at least. The entire building is air-conditioned for comfort in both summer and winter. Since coming to Southside we have conducted a meeting in May and a vacation Bible school in June. During the meeting, there were five additions to the congregation, making a total of nine since the first of April. Our vacation Bible school reached a total enrollment of 238, with an average daily attendance of 191. Almost 150 attended every day.

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Dale Sexson, Box 474, Andrews, Texas, June 22: I just returned home from a meeting at Hutcheson, Kansas, with the old 9th and Maple Streets congregation. They have just recently completed a new building on the corner of 5th and Pershing. It was my privilege to preach the first sermon in the new building as it was opened with this meeting. Three were baptized, one formerly a McPherson Holiness, another a Methodist. Two were restored from the Christian church and there were some erring brethren restored. Earlier this year, I assisted the churches at Okeene and Oakwood, Oklahoma, in meetings. These meetings resulted in six baptisms and four restorations, one of which came from the Christian church. Joe Laird just recently closed a meeting here with one baptism, one identified, and twelve confessions of unfaithfulness. Palmer Wheeler has been here too this year with a fine school in singing.

J. W. Webb, Box 397, Moore, Oklahoma, June 29: Brother Don Willingham of Amarillo, Texas, has just closed a very fine meeting with us. We all enjoyed his splendid sermons. They were inspirational, encouraging, and edifying to all who were

privileged to hear them. We had good audiences and good attention and splendid attendance throughout the meeting. Although no visible results, so far as baptisms, restorations, etc., are concerned; yet it helped the church a great deal. Brother M. Ben Hall, one of our elders, directed the "song-worship" in a very efficient and excellent manner. There is a gradual growth here in attendance, interest, and contributions. Although a small congregation, yet a very good one. Some of the finest people you will meet anywhere who love God and have a regard for his word. We have several visitors nearly every Lord's day for which we are very grateful, indeed. If ever passing through Moore, please stop and worship with us.



ATCHESON—Brother J. E. Atcheson was born September 11, 1874, in Denton County, Texas, and departed from this world April 28, 1953, at his home in Crowell, Texas, after a long sickness. He was married to Miss Mittie Peters of Young County, Texas, May 30, 1909. He and his wife moved to Ford County in that year and had lived here every since. To this union were born two girls. There is one girl by his previous wife. Brother Atcheson leaves his wife and all three girls. The children are all married. Brother Atcheson will be missed as a great leader in this section of the state. He served as County Judge two terms and County Attorney for several years. He was connected with the school system for twenty-three years. Most of all he will be missed by the church. For many years he has been a worker in the church of Christ. His influence will live on. He leaves behind many relatives and a host of friends. I brought the message of consolation.

C. Y. PETTIGREW
Crowell, Texas.

ANDERSON—Funeral services for Lewie M. Anderson were conducted April 28 at the Second Street Church of Christ, in Portales, New Mexico. Mr. Anderson was born seventy-eight years ago in Bell County, Texas. He received his education at the old Lockney Christian College at Lockney, Texas. In early manhood he was married to Ina Dukeminer, and to this union two daughters were born, one dying in early life. This companion of Mr. Anderson's passed away and later he was married to Miss Eva Morrison and three girls and one son were born to them.

In 1901 Mr. Anderson moved to the Bethel community northwest of Portales and homesteaded. He spent the rest of his life in and near Portales. At the time of his death he was a faithful member of the Second Street church in Portales. The funeral services were conducted by Loye C. Ruckman of Carlsbad, New Mexico, assisted by W. T. Garnett of Portales.

Survivors include the widow, one son, Merlin Anderson of Wichita, Kansas, and daughters, Mrs. Garnie Atkisson, Lovington, New Mexico; Mrs. Velma Cantrell, Mrs. Margie Moore and Mrs. Gus Burson of Portales, New Mexico.

JORDAN—James Nicholas (Nick) Jordan, Jr., 46, was called from the walks of men at 2:55 p.m., Tuesday, March 24, 1953, to be with his Lord whom he loved and served while on this earth. The writer has been very closely associated with Nick in the work of the church, and otherwise, and always found him at all times in harmony with God's will. Brother Jordan came to Junction seven years ago, and he and his good wife, Grace, placed their membership with the church here, coming with a commendation where he formerly worshipped, as a faithful child of God, and he surely had proved his faith by his works when called from this world to a better land. Nick had served the church here at Junction as one of the elders for the past five years. He will be missed, but we know this his works will follow after him. He had a fine Christian family: his wife, Grace, was formerly Grace Fisher, and a sister to Congressman O. C. Fisher of San Angelo; two wonderful daughters, Mrs. T. P. Jacoby of Sonora, and Mrs. J. A. Hasse of Junction; all of whom are members of the body of Christ. Nick not only loved the saints of the Lord, but he loved the souls of all men. The above statement was made evident by the lovely flowers that banked the building, and the many kind words spoken by friends from far and near. Funeral services were held at the church of Christ. Officiating were Harrison Matthews of San Angelo, and Roland D. Fry of Junction. Nick's body was tenderly laid to rest in the Junction cemetery until the angel of the Lord shall put one foot upon the sea, and one upon the land, and declare that time shall be no more. Just why the death angel has called Nick from us in the prime of life, we cannot fully understand, but God in his infinite wisdom knows best, but if we could only look into that realm where the saints have gone to await the resurrection, perchance we could hear Nick singing a good old song he loved:

Twilight and evening bell, and after
That the dark: and may there be no
Sadness of farewell when I embark,
Thou from out our hour of time and
Place, the flood may bear me far,
I hope to see my pilot face to face,
When I have crossed the bar.

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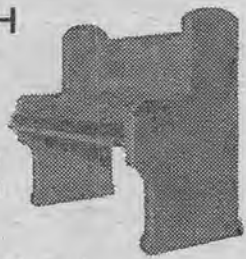


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THINGS TO CONSIDER . . .

W. M. DAVIS

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Paul said to Timothy, "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15).

This being true, the Bible is the most important Book in the world. There is no other book that can make men wise unto salvation. There are other books that claim to do this, but their very contents contradict the truth of such a claim. The Koran of Mohammedanism is presented as a revelation from God, and claims to be able to make men wise unto salvation. But common sense shows it to be a human production. The Koran promises to its followers a heaven where the saved will practice vices condemned in the Bible.

The Koran promises a heaven where men can practice sin without restraint. This one thing stamps it as a human production. It is not a book that makes men wise unto salvation. The word of God reveals what men need to know in order to be saved.

The Bible teaches that all men are sinners, unless they have been saved by the blood of Christ in obedience to the gospel. The Bible reveals what sin is, and makes known the penalty. Then the Bible reveals Christ as man's only Savior. He was God manifested in the flesh. He was crucified on the cross, buried in the grave, rose the third day, and ascended to heaven. He was coronated "King of kings and Lord of lords." In his official position he is man's High Priest, Mediator and Advocate. The Bible reveals Christ as a complete Savior.

Wise Builders

Those who estimate the value of real estate say that a house is worth no more than the foundation it rests on. We have seen buildings with costly superstructures become almost valueless on account of defective foundations.

Jesus concludes his sermon on the mount by telling of two men who built houses. One built his house on the rock, and Jesus called him a wise man. Jesus called the other man foolish because he built his house on the sand. Both houses were tried by the forces of nature—the wind blew, rain descended, and flood's came. The house on the sand fell while the one on the rock stood. The man who built on the sand was foolish, because he anticipated no adverse contingencies. The other man showed wisdom by building a house that would stand in a storm.

Jesus says men build on the rock spiritually when they

hear his sayings and do them. But men display foolishness when they hear his sayings and do them not. They build on the sand.

Some people think they are Christians because they read the Bible. But what does it profit one to read the Bible, if he does not do what it commands? It is foolishness to try to go to heaven short of obedience to the teachings of Jesus. We should be impressed with the word "do." Great multitudes are trying to find a way around this, but they are doomed to disappointment in the end. It is not hearing; it is not believing, but doing Christ's commandments that gives us recognition at the final judgment. "Be ye doers of the word, and not hearers only."

5842 Monticello, Dallas, Texas.

If Going To Heaven Is Worth Anything, It Is Worth Everything

S. H. Hall

(An address delivered to the Arcadia congregation after a month's vacation)

Introductory—The one supremely important thing today is to impress souls that we are not here to stay but to go, sooner or later, and, as a rule, it is sooner. Never have I been impressed more with this fact than on our recent trip to Tennessee and Georgia. There, at Russell Street in Nashville, where I labored hard for twenty-eight years and seven months, on the 17th of May, I was confronted with an audience that filled the house to capacity. But while I was confronted with a host of friends, but few who were there when I began my work there in 1922, could be seen. They had slipped away through death's door into another world. How I would love to give their names and say what can be truthfully said of their faithfulness to the Lord!

Then to Trion, Georgia, where, under a tent on the highway between Summerville and Trion, I was pleased to see friends from Chattanooga, Atlanta, Dalton, Rockmart, and even two souls from Nashville, Tennessee, with Menlo, Halls Valley, Pleasant Grove, Lyerly, Summerville and Trion, all well represented. As I looked out over that audience, but few, very few, souls, did I see who were there when Brother Jimmie Worsham first called me to help with the struggling few at Trion in 1909. Yes, those who were at Trion then are not there now, and the same is true of Dalton, Nenlo, Lyerly, Pleasant Grove, Halls Valley, and only a few of those who were the youngest when I went to Rockmart. The strug-

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gles and sacrifices made at each place to try to get the work going, I remember, and thank God that he led me to those places.

Then to Atlanta, through the kindness of Brother Gus Richmond, for a homecoming. And such a homecoming it was! My soul was stirred within me when I saw so many old friends who were just children when we went to Atlanta in 1907 and where we continued for about fourteen years—and I have never been able since leaving that work to get out of Georgia, and I presume it will continue to be so, so long as I am able to go. The only adult, when I went to Atlanta was at this meeting—Brother O. D. Bearden, who, with his faithful wife, who left us just recently, started the Atlanta work, and, through the influence of F. W. Smith, who baptized me, had Mrs. Hall, Phil and the writer to move there and help twenty-five struggling souls put that work on its feet.

There, in Atlanta, I made sacrifices that seems now to have been impossible. But God was with us. But now, from that small beginning, we have congregations at Cary Park, Druid Hills, East Point, North Avenue, Grant Park, Moreland Avenue, Glenwood Hills, North West, Chamblee or Brookhaven, Liberty Hill, Union City, Douglasville, Marietta, and West End where the work started; with colored churches at Simpson Street and College Park, with five radio programs going in June, 1952, when this report to me was sent in. Then the twenty-odd congregations established in other parts of the state that space forbids my naming. Yes, as I think of it all, with multiplied dozens of other places, to which the Lord has led me, I thank God and take courage to press on. But the point I am making is that all who were with me at the beginning of the work at the different places I have named, have slipped through death's door into a better state than in while here. And here I am, almost alone, still remaining. Do I feel lonesome? No, a thousand times NO. For God has led me to Arcadia where the greatest work of my life is being accomplished, and to Pepperdine College and the Japanese Church of Christ where the remainder of my days shall, in Christ's name, be spent. I am so very, very happy.

But I started with the thought that "If going to heaven is worth anything, it is worth everything." How much scripture would I give you today if I undertook to give it all to you that teaches, in thundering tones, this all important truth? Time will not permit this, but this much anyway:

1. "Seek ye first the kingdom of God and his righteousness," as commanded by Christ in Matthew 6:33, emphasizes its importance. It must be first in our hearts, when we rise up, when we sit down, and as we travel along the way. If this is not true, what did our God mean when he said to fathers and mothers, of old, "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them as a sign upon thine hand, and they shall be as front-

lets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates" (See Deut. 6:4-9).

If this scripture does not teach that going to heaven worth it all, what could God say to teach it? It should begin in the home, so soon as the child is old enough to be taught. Is this true of us? I ask again, Is this true of us? Do we attach this much importance to going to heaven?

2. Christ says he is that bread that came down from heaven, not the bread the fathers ate in the wilderness and died, but that he is that bread which, if we eat, we can live forever. This shows that the manna eaten in the wilderness was a type of Christ (Read it in John 6:58). But how did they appropriate that bread that gave physical life but was a type of Christ our Lord who gives eternal life? It declares that it had to be gathered the first thing in the morning, at the beginning of the day, else they got none; for when the sun waxed hot it melted (See Exodus 16:21). This teaches us that each day should be begun by reaching out and taking a little stronger hold on Christ, the bread that came down from heaven, and each day should be closed with thanksgiving for the blessing of the day and a prayer for a good night's rest. Tell me not that this is true.

3. Matthew 16:26 teaches the lesson, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?" Well, he will not give anything, not even his own life, when once he appreciates the importance of its being saved. But, sad, sad, O how sad it is, that many who claim to be church members will sell their souls for most any kind of the frivolities of life. Paul, thinking of this fact, was moved to so teach and exhort in tears. Here are his words: "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things" (See Phil. 3:18, 19).

Really, do you believe the salvation of your soul is worth more than all the wealth of the world? If so, then why sell it, Esau-like, for a mess of pottage? Is not going to heaven worth it all? Should this come first and be held, in importance, above everything?

But since the above address was delivered, it occurs to me that a few added thoughts are in order.

The privilege of having a part in the commencement at David Lipscomb College and a picnic dinner for the senior class and their parents that afternoon, can never be forgotten. But in keeping with all that has been said, may I ask, Where were D. Lipscomb who, with James A. Harding, founded this school, and Harding himself, E. A. Elam, E. G. Sewell and J. C. McQuiddy for whom the different buildings are named. They were all there when I entered the Nashville Bible School, as it was first called. But they, with nearly all the others associated with them then, are gone. Yes, gone home for a very much deserved rest.

My last preaching, while in Nashville, was at Charlotte Avenue where I conducted nearly a month's meeting in 1906, just after graduating from that college—two weeks under a tent and two weeks in the old brick building in which they then worshipped. But what a change has taken place! All the then leaders are gone. Brother J. E. Acuff was a young preacher then, and he and his good wife entertained us that day, June 7, and Acuff is now an elder and the treasurer of that immense congregation. I presume that I addressed at least one thousand five hundred souls at 11 a.m., which address was tape recorded and broadcast that night on the air. Many more old friends, whom I did not get to see at Russell Street, were there, as well as a number from Russell Street. This congregation's budget this year runs around \$50,000.00, and they are helping orphans homes, and struggling congregations, here and there, and having the gospel preached at home and across the seas.

Time and space forbid more at this time. But no visit that I have ever made has impressed more upon my heart that this life **must** end. And, again, when I think of all those dear souls with whom I have labored at all of these places, who are with us no more here, it makes me feel a bit lonely. But these dear people at Arcadia, Pepperdine College, and Ishiguro and Nagai at the Japanese Church of Christ will never let me feel too lonely, regardless of how much longer my stay here may be. May God bless them and enable me to be a help to them, is my fervent prayer.

"Whom Say Ye That I Am?"

W. S. Boyett

In Matt. 16:13-18 we have the record of Jesus asking the above question. He first asked: "Who do MEN say that I am?" Then he asked the disciples, "Who do YE say that I am?" They gave answer to the question according to both sources of information; that is, they told him who men said he was and then who they knew him to be. Surely the answers of men could not have been more inaccurate. The one given by the disciples, though entirely correct, is quite comprehensive. It is our purpose in this article to answer this question from still another source: That of the Lord himself. Who did Jesus say he was? There are at least eight places in the gospels where Jesus said: "I am -----" We shall study each of these.

Jesus said: "I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever" (Jno. 6:51). He is not literal, but living bread. He tells us that the bread that he is to give is his flesh. He was to give his body for our sins and that gift was to be as bread to our hungry souls. This bread is not food for the body, but for the soul. It is the universal food for the sin-sick souls of all men. There is no other that can satisfy the soul-hunger of the human race. Many passages show that only through the word of God can the spiritual food of man be supplied. In the Lord's Supper we eat of the bread, which is to us the body that Jesus gave for our sins, and through this means we receive in living portrayal the flesh that he said we must eat in order to have life (Jno. 5:53). The word of God is the living bread only in the sense that through obedience to that word we receive the benefits of the sacrifice of the body of Christ upon the cross.

Again Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12). He is not "a" light, but "the" light of the world. Men have a need for light that can be supplied through no other means. The sun may supply light to walk by in the day, and we may profit from the light of the moon in the night, but only Jesus can supply the light necessary for us to walk by in the path that leads to everlasting glory. There are at least three things that should be closely noted in this passage. They are: First—One must be active or moving to profit from this light. "He that followeth me." No man can sit idly by and derive any benefit from this light. Nor can anyone follow any other path than that outlined for us by Jesus in his word, and receive any benefit from this light. He must not follow men, but Jesus, if he has the light of life. Second—There is safety in this course or way. "He shall not walk in darkness." Darkness throughout the New Testament represents evil or sin. Paul told the Ephesians: "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). The man who came to the feast without a wedding garment was commanded to be cast into "outer darkness, where there is weeping and gnashing of teeth" (Matt. 22:13). Thirdly—This is the life giving way. "They shall have the light of life." This light guides in the way that leads to life. The Lord said in Matt. 7:14: "For

narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." We must forsake the darkness and walk as children of light to be saved. "Ye were sometimes darkness, but now are ye light in the Lord; walk as Children of light" (Eph. :8).

Jesus said: "Before Abraham was born, I AM" (Jno. 8:58). Thus Jesus affirmed that he is the eternal one, the pre-existent Son. He existed before his birth in Bethlehem. "In the beginning was the word, and the word was with God, and the word was God . . . And the word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth" (Jno. 1:1-14).

He also said: "I am the door, by me if a man enter in he shall be saved" (Jno. 10:6). Only those who enter this door shall "go in and go out and find pasture." Those that climb up some other way are thieves and robbers (v. 1). Christ is the only way to the Father, and there is no other door because there is no other way. There is but one heaven and but one way to go there, so there is but one door through which to enter that way.

Directly in connection with this statement is the one made by the Master in Jno. 14:6: "I am the way, and the truth, and the life: no one cometh to the Father, but by me." Hence he is both the door and the way. He is the new and living way (Heb. 10:20). He is also the truth. He is the word (Jno. 1:1, 14), and the word is the truth (Jno. 17:17), therefore, he is the truth. He is the incarnate word. To know him is to know the truth, and to know the truth is to be made free by it (Jno. 8:32). To know him is to keep his commandments. None who do not keep his commandments know him. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 Jno. 2:4). He is the life, because he is the only source of spiritual life. "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a Son of man" (Jno. 5:25-27). He is not only the only source of life, but he is our life. "If ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your minds on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is your life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3:1-4).

Again: "I am the good Shepherd; and I know mine own, and mine own know me" (Jno. 10:14). Here is one of the most comforting passages in all the Bible. "The Lord is my shepherd," said the shepherd boy of Israel, and then follows one of the most beautiful poems on the loving care and protection of God, that is to be found in any language. Jesus as our good shepherd assures us of proper pasture. How truly sweet and comforting is the thought of loving care supplied by the good Shepherd. "I am the good Shepherd, the good shepherd layeth down his life for the sheep" (Jno. 10:11). There is also the unmistakable identity: "I know mine own." Note the blessings that the good Shepherd promises: "I give unto them eternal life and they shall never perish." It should be closely noted to whom these promises are made, and on what conditions. "My sheep hear my voice, and I know them, and they follow me." It should be noted that Christians are to follow Christ unto death. "Be thou faithful unto death and I will give you a crown" (Rev. 2:10). Also he does not give us eternal life in this world, but in the world that is to come (Mark 10:29, 30). Certainly in the world to come "they shall never perish, nor shall any man pluck them out of the Father's hand."

"I am the vine, and ye are the branches" (Jno. 15:5). It is obvious that the disciples as individuals are the branches, for he says in verse 6: "If a man abide not in me, he is cast forth as a branch." Just as surely as the branch cannot bear fruit without the vine, neither can the disciple without the Lord. Not only so, but there must be a vital connection between the disciple and the Master, like that between the branch and the vine. Disconnect the branch from the vine and it is sure to die. The same is true of the Christian and the Lord. "He is our life" and without him we cannot live. The branch cannot bear fruit unless it abides in the vine, nor can the Christian bear fruit unless he abides in Christ. The non-fruit bearing branches cannot please the Father (v. 8), and they will be cut off and cast into the fire.

Finally: "I am the resurrection and the life, he that liveth and believeth in me, though he die, yet shall he live" (Jno. 11:25). When we compare the statements: "Christ who is our life," and "It is appointed unto men once to die," there seems to be a paradox, but in the light of the above passage all is clear. "He is the resurrection." What does death mean to those disciples who know the Lord, and who from him receive life and the resurrection from the dead? Our hope in Christ is not in this life only. "If we have only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. 15:19). Christ's answer to the question at the heading of this article certainly presents him as the "fullness of him that filleth all in all." "For it was the good pleasure of the Father that in him should all fullness dwell" (Col. 1:19). "For in him dwelleth all the fullness of the god-head bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9, 10). "And of his fullness have all we received" (Jno. 1:16). Our Lord's answer to the question presents two outstanding facts we should never forget: the utter hopelessness of those that are out of Christ and the completeness of those that are in Christ. Is this Christ, who filleth all in all yours? Remember, he promised: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23).

The Herald Of Truth, Management And What It Does

J. M. Patterson

An Elder of Highland Congregation,
Abilene, Texas

(1)

James W. Nichols and James D. Willeford preached their first sermons at age fourteen and have been preaching ever since. Both are graduates of Abilene Christian College. They were co-speakers for a few years over a six station radio network in Iowa and Wisconsin. Prospects revealed by radio were followed up by conventional evangelism. Seven active congregations were established by this campaign. This was the birthplace of the Herald of Truth Radio Effort. The plan was submitted to the Highland elders in the autumn of 1951, with request that they supervise and direct the program. The elders flashed the "green light," thousands of letters were written to congregations and many area meetings were held, explaining the objectives, with solicitations for assistance. In three months \$250,000.00 was assured.

Some ask, why did the Highland elders pick Nichols and Willeford instead of older preachers to do the speaking? The elders were on the wrong side of the table to pick. The whole idea was a "brain child" born out of the minds of Nichols and Willeford. The elders accepted the responsibility, including the authority to change preachers, in case they failed to measure up to the quality of preaching needed, also the right to have, or not to have, guest speakers and to make

any other alterations, expedient to the success of the program. The Highland elders make all such decisions; some may be mistakes, some may not. The elders have warm response by Willeford and Nichols to all decisions.

More than a year has passed since the Herald of Truth went on the air over 105 stations. It is now on 250 stations, scattered well over the USA and parts of Canada. Thousands of letters, and many personal contacts in area meetings reveal unimpeachable evidence that the POSITIVE, SIMPLE and APPEALING APPROACH, woven into their radio sermons, is winning its way into the hearts of millions of the radio audience, representative of all classes and beliefs, known in our land. We believe the facts indicate that the present setup should not be altered very much, if any, so long as the gospel is being received by so many people in so many classes of our cosmopolitan society. Willeford and Nichols are young men in calendar years, but seasoned with maturity in radio evangelism.

(2)

Handling Contributions

From beginning, down to date, books have been kept, showing all contributions and expense items. These books are audited semi-annually by a certified public accountant and are subject to inspection by contributors at any time. As the money comes in, it is deposited in the bank in a special fund, earmarked, "The Herald of Truth." The Highland elders appointed Bro. P. S. Kendrick to write all checks on this special fund, with instructions not to write any checks without specific authorization of the elders. None of this fund is ever used for Highland's other obligations. All who handle this money are under a commercial bond, for your protection. The elders are using every means available to safeguard these contributions. This money is used ONLY for the radio work for which it was contributed.

(3)

Inspection of Broadcast Material

All material of each broadcast is carefully inspected by the elders, before transcription is made. The purpose is to safeguard against errors, of any kind, getting through and on the air, which might escape attention of the writer. Nichols and Willeford are willing for the elders to use a "fine toothed comb" on their sermon material, to help protect them and the radio audience against errors. We are all conscious of the fact that some errors and sour notes slip through our fingers and boom out over the air. When such happens, we solicit your patience, understanding and sympathy for after all, we are doing our very best to keep the program scriptural, dignified and simple. We solicit your prayers.

(4)

Office Work

Soon after the Herald of Truth was on the air, we became "snowed under" with mail, which grew heavier as time passed. We dug out by persuading Brother John F. Reese to dispose of his business and work full time for the Herald of Truth, on a regular eight hour basis, which does not interfere with his other duties as an elder at Highland. Brother Reese has achieved economical efficiency in handling the office work. Every worker is assigned a specific job to do, knows the job, and does it well. All who work in the radio effort are members of our Lord's church, and they are happy to serve. Brother Reese is familiar with all decisions formally made by the group of elders and is able to dispose of most matters each day within bounds of such decisions. All other matters that come up are discussed and decided upon by the group of elders; thus keeping all clerical matters under constant supervision of the elders as a body.

(5)

When a lad, I hunted squirrels, with my father, in the

big timber of Tennessee. The dog would tree a squirrel, which would hide behind a limb as father and I approached the scene. Father would pick a good place to stand with his gun, and tell me to go around on the other side of the tree and SHAKE A BUSH, which would frighten the squirrel around on his side of the tree. Thus the squirrel came RIGHT OUT IN THE OPEN. One shot would bring home the meat, because father could see what he was shooting at. RADIO SHAKES THE BUSHES, so to speak, as millions of people listen to the radio singing and teaching. Many listen with increasing interest which, growing into a driving intensity, moves them RIGHT OUT IN THE OPEN. This is evidenced by their response to the usual radio announcements, by many attending services at local congregations and others writing local churches. Great numbers have written directly to the Herald of Truth. Letters involving Bible questions that we receive are forwarded to the closest congregations to the prospects to be handled in the way they may determine. MOST ALL OF THOSE THAT ARE OUT IN THE OPEN are bombarded with the mighty power of the Word of God, by pulpit preaching, personal work and the printed page, under the direction of congregations all over the USA. This bombardment is being done with deadly accuracy, because they can SEE WHAT THEY ARE SHOOTING AT. When the BUSHES ARE SHAKEN by the Herald of Truth, the supervision and direction of the Highland elders ceases to follow any further, except to follow up and try to complete the teaching necessary to convert the interested prospects, which COME OUT IN THE OPEN within the Highland's own limitations of congregational autonomy. It is the sole mission of the Herald of Truth TO SHAKE THE BUSHES, and leave the shooting up to the direction of local congregations, as they may desire. Hundreds of happy people, which we know about, and obviously many others, are now walking in a NEW LIFE, WITH CHRIST, because they tuned dials at the right time and the right frequency which opened the doors and let the Herald of Truth COME IN.

In closing, the Highland elders would like to state that it is their hope that no local radio program will lack support because of the Herald of Truth but that by joining hands and uniting efforts the greatest number of gospel sermons can be carried to the greatest possible listening audience.

Approved by all other elders:

W. F. Cawyer
W. C. Foutz
John F. Reese
W. C. Smith
L. E. Weathers

The Classes At The Abilene Christian College Lectureships

J. D. Thomas

Our mail concerning the 1953 and 1954 Lectureships at Abilene Christian College has brought us many interesting items. Practically all of the new features that were added this year were well-received and there are many suggestions to continue them. As an illustration of the interest that the daily classes in teacher-training and other subjects evoked, we give herewith a letter from Sister Ed Anderson practically verbatim.

Midkiff, Texas
Box 525
March 21, 1953

Dear Brother Thomas,

This was my first year at Lectureship and I certainly was inspired by it.

In response to your request I am writing you (on the bulletin). I can't say enough for the teacher-training classes. The trouble was that there were so many good ones and I could only attend

one each day, since they all were conducted at the same hour. First, let me say I go to church at Rankin, which is only about a year and one-half old, nearly two, and am very interested in teaching the Bible to little children in an interesting way that will stay with them. Now, back to the Lectureship. I wanted to attend all of them, but since I couldn't and was interested in teaching children, I went to Sister Oler's class the first day. She, as you already know, is grand. I like for her to give demonstration lessons as she does. The following day I attended Sister Southern's class. She, too, is grand. She told us about flannel background as did Sister Oler, that we could save money if we would buy the flannel and color our own backgrounds. So the next morning I came by the dry goods store and bought four yards of white flannel. That afternoon after class Sister Southern invited me to her home to color mine like the ones she has. In other words, I have six backgrounds for \$1.56, which is far less than one at the store. What I thought about is, could it be possible to add a sort of workshop? Could the classes be arranged so we could attend more than one?

I went to Sister Pack's class the last day and found it to be just as inspiring, since I am also interested in "Personal Work in the Church for Women."

Of course, I realize that my suggestions might not be helpful ones to you, since I am not acquainted with the difficulties that they would involve.

Once again, I want to thank you and all those who were responsible for the grand Lectureship. I hope to be there next year.

Yours very truly,
Mrs. Ed Anderson

P. S. I came back to Rankin and demonstrated what I had learned to one of our Bible teachers. She was delighted and asked me to meet with her class and her class, too, was favorably impressed. I used what the teacher called "Flash Cards." I have now worked out two more lessons in her class. I am sure there would be no way to know how much good was done in those training classes.

Thinking Out Loud

Ross W. Dye

As I sat before the typewriter musing on various things with which I could fill this page in the weekly bulletin, I began to wonder whether any man ever sees himself as he really is, with all the imperfections of the flesh. I know the Bible is a mirror in which we can see our true nature, but do we objectively look into that mirror, or does bias prevent our seeing the real image that is reflected? Could we be like the Laodiceans who said, "I am rich, and increased with good, and have need of nothing"?

When we read Paul's catalogue of works of the flesh, do our eyes fall upon murder and such like, and impart to us a self-satisfied feeling because we are innocent, and fail to scrutinize our hearts to see whether there are any enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, etc.? Malice, jealousy, and party spirit are listed along with fornication and murder. These sins manifest themselves in various ways. One common outcropping of these particular works of the flesh is whispering or backbiting. One of the blackest lists of sins in the Bible is found in the first chapter of Romans. Among these base things we find whisperers and backbiters. These are other words for gossips and talebearers.

One reason that the Bible doesn't get out of date and fail to supply our needs is because man is the same as he has always been. In Paul's day, some men had a rule-or-ruin disposition. John describes one such character in his third epistle. Diotrephes loved to have the pre-eminence in the church. He wanted to call the tune for the church. It would be surprising if there were no Diotrephes in the church today. There are always some few who turn sour and talk against the work of the church because, as the children, they say, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Diotrephes wanted his way. He couldn't be out of step; it was the rest of the army! Hence John said he was "prating against us with malicious words." Diotrephes was simply a backbiter and a whisperer. He unleashed his malice, jeal-

ousy, and party spirit in the form of slanderous gossip. Perhaps he was the kind of fellow who couldn't say enough to condemn sin in others. Someone else was carnal because of immorality, but he didn't know that he was carnal because of his jealousy and "big I" attitude.

Let us take heed lest we strain at a gnat and swallow a camel. "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Someone said, "Of the unspoken word thou art master; the spoken word is master of thee." If you can't speak well of your brethren, and if you can't be a booster to the work, the least you can do is keep out of the way so that earnest workers can be busy without hindrances and unnecessary obstructions.

Studies In Galatians (No. 20)

R. C. Bell

Christians may trust God never to require, or to permit, anything that is inconsistent with the laws of their mind and nature, or that is inimical to their welfare. To them, God is too wise to make mistakes, and too good to betray their confidence and take advantage of their limitations and helplessness. In Christianity, this is the basic relationship between Creator and creature.

Frustration of Christians

It is very difficult for men really to get onto this Christian ground. Even when they intellectually perceive the correct relationship between the divine and the human in Christianity and want to dethrone self that Christ may reign in their lives, there may be no corresponding inner reality to the outed symbolism. Instead of the old man's being buried and a new man's being born in baptism, the old man may remain alive to dominate the desires, ambitions and activities of their lives. Those who go through this pattern of a regenerated life with little or no change in purpose and direction of life should not be surprised when they reap frustration, for "God is not mocked."

Christ taught much that pertains to this matter. He repeatedly warned his disciples against doing things to be seen of men and against the unreality and hypocrisy of the Pharisees. In substance he said: "The attempt of the Pharisees to make men think they are pious and good, when they are not, has eaten the very heart out of Hebrew religion. Beware of their leaven; this must not be repeated in my kingdom." Did Peter, James and John, as well as Judas, need this caution? He warned "his disciples first of all" (Luke 12: 1) of this supreme danger. Christ knew that not only his immediate disciples were disposed, but also that many in coming generations would be disposed to pervert his way of living into a code, which they would attempt to "stick on" the old man instead of becoming new creatures, who could live Christ's way naturally, because it would be in harmony with their new nature. He knew that the effort to do good without being good would be as unnatural and impossible as for thistles to produce figs; he knew that this unreality would dress wolves in sheep's clothing.

Some Christians are frustrated and joyless because their "fruits of the Spirit," like cut flowers, is rootless and artificial. As the foolish Galatians and Colossians (Col. 2:16-23) thought, they foolishly think that Christianity lacks power and effectiveness; that, if the best fruit is to be had, the gospel must be eked out by "rudiments of the world," legalism, and human merit. This perversion upsets the exquisite balance and perfect adaptation of the gospel to human need, cuts the tap root of the fruit of the Spirit, and otherwise obstructs the divine "power that works in us" (Eph. 3:20).

God's Sovereign Cure-all

Sin has not distorted the nature of plants and animals

as it has the nature of man. They still live naturally according to their original nature. But when Adam rebelled against God, something deep within his inmost being snapped with catastrophic ruin to his whole personality. He was so disorganized that he could never restore himself, because he had lost the power both to do right and to refrain from doing wrong. No matter how heroically men strive in this depraved state to live rightly, they, as Romans 7 attests, always miserably fail. Since other creatures of earth, from animals, birds and insects through flowers, have never so "fallen," such striving is unknown to them. Man's being exceptional among earthly creatures in this respect is good evidence of his having been created in the image of God, of his tragic fall, and of his fitness for restoration.

To correct all the ravages that sin has wrought in human nature is the prodigious task that God has set himself in Christianity. And inasmuch as nothing can reach maturity except through the fulfillment of its nature, God proposes to restore man's original nature so that he may live, naturally, as he was made to live, without moral drudgery. Now, this is a religion worth having, and worthy of God! However, Christians on earth are yet in training, and, by reason of their imperfect surrender to God, much frustration and failure occur. "But now we see not yet all things subjected to him (Jesus). But we behold . . . Jesus . . . saying . . . Behold, I and the children whom God hath given me" (Heb. 2:8-13). God and Christ are perfecting a host of "children," healed of all wounds, to be "a new harmony yet." "Not yet" do we see it; we are yet to see it.

Sowing seed in soil does not make a harvest. In both nature and religion, sowing seed is prerequisite, but inadequate. The seeded soil must lie exposed to the sun for a season that God with superhuman work may produce his harvest. Likewise, Christians must lie exposed to God's superhuman redemptive workings as he advances his stupendous task of restoring man's original personality.

And as men, knowing that the work of seed, soil and sun cannot be divorced, never vex themselves about the part each plays in making a crop, so they need not argue about the respective work of the inseparable word and Spirit in their souls. Nevertheless, God the Spirit's ministry was not completed with his giving the written word. He takes up his abode in those who receive his word to help their infirmities, and in wordless groanings to pray for them (See Rom. 8:26). Of course, all that he does is in conjunction and agreement with his written word.

Christians, can we but realize how deep our hurt, how on a human level incurable our wound, how when given the best human treatment it but festers and grows worse, surely we can humbly and truly trust God's treatment. Can we but realize the difficulty and the immensity of the task of recreating wrecked humanity, that, "It is by no (mere) breath, turn of eye, wave of hand, that salvation joins issue with death"; realize that not only man's destiny, but also God's name, honor and glory are involved, surely we can see the extreme folly and peril of rending the seamless robe of Christianity and discarding part of it as being unnecessary. If in our redemption, God, assuming a work that, if any work can tax, taxes his resources, graciously proposes to dwell in us as his temple and to strengthen us at the place of our greatest weakness and need "with power through his Spirit, in the inward man," who are we to say that such help is contrary to the laws of the human mind! May not such an attitude be responsible for some of our frustration with its mere fluttering instead of flying? "Grieve not the Holy Spirit of God."

We close our, "Studies in Galatians" with Paul's benediction: "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

Sta. A.C.C., Abilene, Texas.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

WHAT DOES THE BIBLE SAY? (No. 42)

M. Norvel Young

Continuing our study of Acts we find Paul leaving Troas on his way to Jerusalem. He called for the elders or overseers at Ephesus to give them a final charge. "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews . . ." Paul had the misfortune to be persecuted more by his own brethren than by the pagans. Then he goes on to say, "I shrank not from declaring unto you anything that was profitable, and teach you publicly, and from house to house . . . I shrank not from declaring unto you the whole counsel of God" (Acts 20:27).

Today many preachers and teachers of the Bible teach only a part of it, and refuse to plainly teach those passages which are unpopular. Paul was not that kind of preacher. By his example he shows that God expects his followers to study and teach all of God's word. To stress a few passages of scripture to the neglect of great areas of equally important teaching is to distort God's word. Let us not be ashamed to declare to our friends and neighbors the "whole counsel of God." This includes not only teaching sinners to believe, but also to repent and be baptized. But it doesn't stop there. It

includes teaching newborn babes in Christ how to live godly lives, how to grow in the Christian virtues, how to worship God acceptably, how to conduct themselves as Christians in the home, in business, and in the community.

This includes the condemnation of all forms of worldliness, ungodliness and sin. It also includes the encouragement of all righteousness, love, spirituality. Every scripture has its part to play: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16).

Wherever preachers fail to declare the whole counsel of God they are failing in their sacred task. Wherever disciples of Christ fail to study and apply the whole counsel of God they are falling short of their duty. As you read through the Bible, mark those passages which apply to you and which you have not paid any attention to before. Mark those upon which you never heard a lesson or sermon. It will surprise you how complete the word of God is. It will challenge you to study "to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Remember, the word of God is the seed of the kingdom. Wherever it goes men may read or hear it, accept its message and be saved by following its Christ. Start a Bible class in your home.

"They Are Not Too Small Nor Too Many"

James W. Nichols

In the last few months, it has been my privilege to visit and speak on the campuses of three of the junior colleges supported by our brethren. These visits disproved a favorite adage among some of our brethren: "We have too many small schools and they are too small."

I have been impressed with the work at Central Christian College at Bartlesville, Oklahoma; Freed-Hardeman College at Henderson, Tennessee, and just recently the Florida Christian College at Tampa, Florida. I do not believe that we have too many or that they are too small. They fill a very definite and proper place in the education of many Christian young people. These schools are worthy of our support and prayers.

I had the opportunity in February to spend some time on the campus at Florida Christian College during their annual lectureship. There were several things peculiar to this school that impressed me and, I am sure, would impress every Christian who would have such an opportunity.

First is the design in the planning to make the school as much self-supporting as possible through their hydroponics plant. "The growth of vegetables without the use of soil" is beginning to prove a very valuable asset. It is unbelievable that forty tons of tomatoes could be produced in one year off of one acre of space. While some tomatoes were bringing only 10 cents retail, these fine super-tomatoes were bringing 30 cents per pound wholesale. Within a few years, with proper expansion, the hydroponics department at Florida Christian College should be able to furnish a goody portion of the deficit that such a school would normally have to meet each year.

They are also developing a manual training department for the manufacture of furniture. Plans are in the making for the development of a small herd of cattle. These three projects are designed first of all to supplement the income of the school, and secondly, provide means of employment for those students who must work their way through school; and third-

ly, to train the young men and women in such secular fields.

I believe that the men who have the administration of Florida Christian College, like our other schools are very capable and consecrated men. The department of Bible with Brethren Homer Hailey, Jim Cope, Clinton Hamilton, G. K. Wallace and others, will provide a well-rounded study in the Bible.

But let it be understood that a school as young as Florida Christian College has many needs. These needs can and should easily be met by brethren who are interested in education in a Christian environment. Schools such as Florida Christian College open up the doors of opportunity to many young people who otherwise would not attend a much larger school at a greater distance from home. With their work recognized as it is by other schools, the only conclusion that I can make is that they are not too small, nor are they too many.

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EDITORIAL

G. H. P. SHOWALTER, Editor

AN INDICTMENT ON OPINIONISM

In the Millennial Harbinger of 1837 Alexander Campbell published the following article on "Opinionism." Though written more than 100 years ago it is entirely fitting just now. The churches of Christ have been disturbed during the last decade much on this line.

There is a growing taste for opinionism in the ranks of the Reformation. This must be squashed, or there will be an end to all moral and religious improvement. It has ever been the harbinger of schism and the forerunner of all discord, vain jangling, and bad feeling among all classes of religionists; it has, indeed, ever been the plague of Christendom. I have, therefore, resolved to be clearly and fully understood on this subject, and shall be at pains to define this new name of an ancient pest with all perspicuity and precision.

First, let me ask: What is an opinion? "Persuasion without proof," says some of our lexicographers. It is a speculation built on probable evidence. It is neither knowledge nor faith; but, in the absence of these, it is an inference, a conclusion to which the mind inclines or assents, according to its information and modes of reasoning. As vision puts an end to faith, and fruition puts an end to hope, so knowledge and belief put an end to opinion. Knowledge is our own experience; faith, our assurance of the experience of others; and opinion, our persuasion of the probability of a matter which we neither know nor believe. In one sentence, then, knowledge is the certainty of our own experience; faith, the certainty of the experience of other persons; opinion, the probability of our own reasonings. I know that honey is sweet, I believe that William IV is dead, and I am of the opinion that North American Indians are of Abraham's extraction.

An opinionist is one fond of opinions, but especially of his own. Opinionism, then, it may be presumed, is fondness for opinions. But that I may meet the exigency of the crisis and give a proper latitude to this term, I hereby define "opinionism" to be "the liberty of propagating one's own opinion."

Some of our correspondents suppose "opinionism", as thus defined, to be an element, an essential part of Christian liberty; and if any restrictions should be imposed upon their benevolent efforts to propagate whatever comes into their heads, they instantly complain of an infringement of their rights. It is not long since we have been blamed by some for not opening our pages to the propagation of certain opinions, and have thereby incurred the censure of not paying a proper regard to the rights of others.

But we do not admit the right; for if this be a

Christian right, it is an equal and an inalienable right. Now, if the liberty of propagating one's own opinions be the right of a Christian, then every man, woman, and child in Christ's church has a right to propagate his or her opinions and to complain if that right be not respected by all the Christian community; and as there is no restriction as to the number or magnitude of subjects on which opinions may be formed, there can be no limitation of the number of opinions that may be offered for adoption or propagation; and thus the whole earthly pilgrimage of the church may be occupied in the discussion of such opinions.

Again, if such be the right of all, it is the duty of all to listen and judge; for all Christian rights oblige to corresponding duties. If only one person in a church has a right to propagate his opinions, it is the duty of all the rest to listen to him; for that the very nature of the right implies. But if all have the right in question, then all are obliged, in turn, to propagate their own opinions on any one or all of the ten thousand topics on which a person may form an opinion; for be it observed that the dominions of opinion are larger than the dominions of knowledge and faith united.

We are, therefore, rationally and religiously compelled to deny any such right. It is not the right of any one citizen of Christ's kingdom to propagate any opinion whatever, either in the public assembly or in private; consequently it is not the duty of all nor of any one to listen to an opinionist in his efforts to dogmatize or establish his opinions. This is an important point, and we state it confidently and boldly.

Opinions in religion can have no authority. Precepts, promises, and threatenings, sanctioned by Omnipotence, are the weapons of the Holy Spirit. Man may form opinions and walk by them on all subjects of mere temporal concern, in the absence of divine revelation; but to walk by opinions rather than by faith, or in opposition to faith, is effectually to make the Book of God of no authority. Moreover, in the decisions of that volume, he who propagates an opinion and seeks to attach persons to it, or to himself on account of it, is a factionist in embryo, in infancy, or in manhood.

Unless this matter is better understood, it will fare with us as with Presbyterians, Methodists, Baptists, and other religious communities; we shall be broken to pieces as well as they. It is owing to the patience of contradiction and the great good sense of some of our more intelligent brethren that schisms have not already appeared among us under the assumption that every Christian has a right to propagate his opinions. While it is conceded that on some matters we have all liberty to form opinions, and, if asked for them,

to express them, we must regard this as very different from the right to propagate our speculations, instead of practicing the precepts of the gospel.

There are two things hard to be uttered. The first is, "I have erred;" the second, "I am ignorant." A haughty spirit, rather than say the former, will

frame many an excuse for himself; and rather than acknowledge the latter, he will advance many a speculation. Yet it is both piety and wisdom to acknowledge an error when guilty; and, in the absence of revelation clear and explicit, it is our privilege to be ignorant and to acknowledge it.

Training For Students Attending A and M College College Station Church Furnishes Christian

C. H. Bernard

In a recent issue of Firm Foundation I read an article concerning the enlarged building of the church of Christ in College Station, Texas. Since I worshipped with that congregation for ten years (1941-51) this article struck some very sentimental chords in my heart. College Station is the home of Texas A&M College and, as stated in the article, the church there was founded primarily in the interests of the students and this is still the chief mission of the group which worships at that place.

From 1921 to 1935 Brother A. D. Martin met with the students in the YMCA on the college campus. In 1935, Sister E. F. Woodward of Houston became interested in the work there and built a beautiful chapel and minister's home and supported the work until her death in 1943. Brother R. B. Sweet served as minister in a very fine way from 1935 to 1946, and Brother James F. Fowler has been serving in that capacity in an admirable way since 1946.

In 1941, when I moved to College Station, the congregation still consisted mostly of college students, there being less than a half-dozen resident families. At present, about two-thirds of the membership is made up of college students and one-third of resident members, the latter being about 75 consisting of 28 families. About 300 students enroll in A&M College each year who are either members of the church, or they express church of Christ preference. The \$53,000 building expense taken on by the College Station congregation was necessitated by the need for a larger building and a major repair job on the foundation and cracked walls of the present building. The regular program of the church has required an annual budget of more than \$10,000 for the past five or six years which has been carried wholly by the local members.

The church of Christ at College Station is doing a great service in the training of students from all parts of the state. This training has several aspects. The church there maintains a Bible Chair in the college which offers several Bible courses which give college credit. Many students who are not members of the church enroll in these courses. These courses are taught by Brother Fowler and the entire expenses

of the Bible Chair are paid by the College Station church. The academic qualifications of the instructor must meet the requirements of the college for its faculty but the college pays none of the expenses.

Another aspect of the training available to the students is furnished by the church in its regular program. Every student who attends the church is given an opportunity to have an active part in its program of work and worship. Many students who had never before been active in church work have gone out from this congregation full of the spirit of Christ and prepared to take an active part in the church to which they moved after graduation. During one school year recently, the College Station church was furnishing five surrounding congregations with full-time student preachers which it was training. Many others go out on irregular appointments to preach, lead singing and teach classes. Some of these young men are now preaching regularly in the communities to which they moved after graduation from A&M College. Many others are used in the College Station church for leading singing, prayer, scripture reading, making talks, teaching classes, making announcements, serving at communion table, ushering, greeting visitors and personal work in the college dormitories. A recent bulletin which I received through the mail from that church indicated that 45 students participated in the worship program during a four-day meeting in which Brother Carl Spain from Houston was the preacher. The minister and the elders are doing a great work in the training of these young men.

Families and churches from all sections of the state are indebted to this church for the Christian training given their sons while attending Texas A&M College. Many individuals (some from the battlefields of Korea) and several churches have come to the aid of this church to help take care of its expansion program. I wonder if there are still others who would like to invest in the Christian training of their sons who are now attending Texas A&M College and those who are to attend next year and the years after that. If so, address your correspondence to the church of Christ, care of James F. Fowler, P. O. Box 98, College Station, Texas.

I have written these things from my heart because I know the problems this small congregation faces in trying to finance a \$53,000 project with so little time to accumulate a large cash fund in addition to operating expenses and commitments already made for Bible school space.

3031 Ryan Avenue, Fort Worth 10, Texas.

A PARABLE

A. R. Holton

It is said that seven men met to discuss the night. Darkness had settled down, and these seven men were asked in turn what they thought about the night. One arose and said, "What a lovely night! The night has great purpose, it has a great place in human existence." The second arose and said, "We only have to think that the sun is shining; our thoughts can turn the darkness into day." The third arose and proposed a scheme to destroy the night. He said, "There is a way by which we in our own power can destroy the darkness that has come upon us." The fourth arose and said, "Let us pray, 'O Lord, come and destroy the night, and do it now!'" And he said, "Let us organize prayer meetings, and

pray God to intercede on our behalf." And a fifth arose and said, "There is no God, and there is nothing to pray to." The sixth arose and said, "We are victims of despair; there is nothing to do. We are victims of the darkness, and there is nothing to be done." The seventh arose and said, "Let us light a candle. We admit that the darkness is upon us. And we admit that our situation is desperate, but we can at least light a candle."

It need not be pointed out that this is all very true to life. In the midst of a dark world, Jesus Christ has lighted a candle, and he himself is the light of the world. And Christians are the light of the world. A city that is set on a hill cannot be hid. Let your light shine before men. Yes, we can light a candle against the world's darkness.

Bryan Vinson, 511 Pearl Street, Denton, Texas: The Pearl Street congregation recently engaged in a series of services, June 14-21 with Brother Pat Hardeman doing the preaching. While there were no additions during this time, a very fine young man was baptized last Sunday evening. The sermons delivered by Brother Hardeman were exceptionally fine. It was enriching and edifying to hear one who possesses such unusual ability, extensive knowledge of the Bible and related matter, and displays such admirable courage in the presentation of the truth as Brother Hardeman. I am confident there can be found no one of his age who is capable of contributing greater service to the cause of Christ both presently and in the years to come than he may. I am to be with the Lake Dallas congregation July 6-14.

FROM THE HARVEST FIELD

A. E. Wickham, I spoke to two large audiences in Coshocton at the East Main Street church of Christ in this city yesterday. The church is growing.

A. R. Holton, 145—5th Ave. N., Nashville, Tennessee, June 26: Thorp Spring, Texas, has been the home of students since 1873. The hills still ring with the voices of young people. Reunion of former students set for Sunday, July 26, Encampment July 20-31.

Earl K. Anthony, 4501 Richmond Avenue, Austin, Texas, June 30: Our meeting in Leander with Brother Elmer H. Irby closed with eight baptisms and two restorations. The church here in the last two years has grown from 35 to 63 in a town of less than 500 population. May the Lord continue to bless us with growth.

John H. Gerrard, 529 Clark Street, Aurora, Illinois, June 24: Just closed a meeting at Joliet, Illinois. The first time that any of the brethren here know that the gospel of Christ was ever preached in this city of about 60,000. One man from the Baptist denomination was baptized. Several members of the church were located and many more we believe are there. Services will be conducted there every Sunday afternoon until more permanent arrangements can be made. The work here in Aurora continues well.

E. W. Stovall, Edmonton Road, Glasgow, Kentucky, July 1: Just after broadcast yesterday a Baptist came to the office and asked for New Testament baptism. He had learned the truth from the broadcasts. In the presence of two of our deacons he was baptized into Christ. Our broadcast has the Baptists bothered. Any congregation desiring the service of a very capable gospel preacher, experienced also in radio work, would do well to get in touch with me. Call or write me and I will give you his address. He will be available in the near future. My phone number is 3228.

Jack Nadeau, 3243 Homer, Dallas, Texas: I have just closed a meeting at the 12th and Chestnut Streets church in Abilene, Texas, last Sunday evening. Brother E. R. Watson preaches for this congregation. It was an inspiration to me to be among these brethren. We are in the states for a few months and expect to return to Germany some time in the fall. I am engaged full time speaking about the Lord's work in Germany. The elders at Skillman Avenue, Dallas, are directing our work. If you would like to hear a firsthand report of the work over there, write me at the above address.

John H. Banister, 3014 Skillman, Dallas, Texas, July 6: During June, there were seven responses here at Skillman Avenue. Three were baptized, one restored, and three were identified of whom two were restored. Two were restored and three identified at yesterday's services. June 21-30 I assisted in a meeting at National and High in Springfield, Missouri, with no baptisms and one restored. William F. Walker has for several years been the local evangelist there and that is a working church. While there, Bob Beeman and James W. Nichols preached here in my absence. I am to be in a meeting at Lewisville, Texas, July 20-29 and at Olney, Texas, August 3-12.

We are looking for a new regular preacher at Liberty Hill, Texas. Anyone interested, write Walter W. McGehee, Box 406, Liberty Hill, Texas, for appointment.

A. R. Holton, 145—5th Ave. N., Nashville, Tennessee, June 27: Blue Ridge, North Carolina, is in the heart of the greatest open door for the churches of Christ. See it. Attend Blue Ridge Camp Meeting, July 18-24.

R. E. Davis, Sr., St. Petersburg, Florida, June 27: I am now working with the Ninth Avenue Church of Christ, St. Petersburg, Florida. The work is moving along well, showing an increase in attendance and contributions. I succeeded Brother Bill Humble, who went to Missouri. My address is now 1010 North 8th Street, St. Petersburg, Florida.

Henry B. Nunn, Box 501, Floresville, Texas: June 1 marked the beginning of my fourth year with the good people of Floresville. During our stay here the church has made steady progress in all phases of the work. Brother A. H. Maner of the Grove Avenue church in San Antonio concluded a week's meeting on June 21 in which there were six baptisms and two restorations. Brother Maner's sermons were edifying, instructive, and inspirational. The church was made stronger in the faith for having had Brother Maner with us.

Logan Buchanan, 2760 Emmett Street, Dallas, Texas, June 28: I am to meet L. H. Brown (Baptist) in debate at Ardmore, Oklahoma, for four nights in July. This debate grew out of a recent meeting with the Northeast church, where two were baptized. The debate will be held in the open air, and we anticipate a good debate. Two propositions will be discussed, one on Monday and Tuesday nights, and one on Thursday and Friday nights. Proposition 1: The Scriptures teach that man is saved by grace through faith, at the point of faith, and without any further acts of obedience. L. H. Brown affirms. Proposition 2: The Scriptures teach that the child of God, one born again, can so far apostatize or fall away as to be finally and eternally lost in hell. Logan Buchanan affirms.

Cecil E. Hill, 1111 West Mulberry, San Antonio 1, Texas, July 3: Last Sunday night the Mason, Texas, congregation closed a very fine gospel meeting. I did the preaching and Alan Hill, my son, led the singing. This was my second meeting with that congregation and Alan and I both were invited back for another meeting next year. Four were baptized and two placed membership. Two of those baptized were men past seventy years of age. Some of the very best Christians I have ever known live at Mason and the congregation is very active. Just recently Brother W. B. Cox began work there as the evangelist. Brother Cox is capable and studious and has a very splendid attitude toward gospel work. His wife is a great help to his ministry. I will go to Dublin for a meeting July 19-30. Lawrence Smith of Abilene is the preacher there and it will be a real pleasure to work with him and the Dublin congregation. Alan has the month of August open for meeting work and will be glad to serve wherever needed. The elders at Mason can speak for his work.

Archie Smith, 1437 N. Avenue 48, Los Angeles, California, June 30: Five baptisms and two by membership at York Boulevard church this month.

Roy Burgess, Maysville, Alabama, July 2: We are reaching for 200 in Bible study. After September 7, I will move. Place is not selected as yet, neither has my successor been named.

Dwight Mowrer, Box 642, Canadian, Texas, July 2: After working for a year as minister for the church in Canadian, Texas, I have accepted a teaching position in the Georgia Christian Institute at Valdosta, Georgia, beginning September 1.

Stanley E. Neeley, Bulo Church of Christ, Mayfield, Oklahoma, June 29: The work is moving along nicely with attendance holding up good. We had two fine people to be baptized into Christ recently—a man and his wife. We are expecting more at any service. I have time for a meeting the first two weeks in August. If I can assist anyone, write me at the above address.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, July 6: Brother G. W. Allison and his family have moved to Velma, Oklahoma. He did a fine work here. We will miss him. For the next two months, he will be in meetings in Arkansas, his home state, and the month of August he will be in Michigan, the home state of Sister Allison, his wife. I am still under a doctor's care. Remember me when you pray.

O. C. Lambert, 1309—9th Avenue, S. E., Decatur, Alabama, July 6: I am beginning a meeting in Long Beach, California, which continues through July 26. I have no engagement from July 26 to August 9. If any church in California wishes either a meeting or a series of lectures on Catholicism, they should contact me in care of J. H. Ritchie, 4350 Pepperwood Avenue, Long Beach, California, before July 26. Beginning August 10 I will lecture on Catholicism in the church building at Santa Rosa, California, and continue two weeks.

P. D. Wilmeth, 803 Hamvasy Lane, Tyler, Texas, July 3: I closed a good meeting at Lampasas where Brother Ben West is the congenial preacher. Seven were baptized and two restored. Leo Baker from Abilene did a fine job directing the singing. Our own Vacation Bible School closed with record crowds—more than facilities could accommodate. Due to a last minute meeting cancellation, I have time for one meeting in the fall. My next meeting is at Whitney, Texas. We begin our third year in the work here at Tyler with good prospects for a continued growth. When in our city, worship with us.

A. W. Chism, 415 Highland Park, Lebanon, Tennessee, June 29: Yesterday marked the close of one year with the Highland church. Since moving here we have been blessed in more ways than could be mentioned in this space. No one could hope for more splendid cooperation than we have enjoyed in every way. In the past year we have realized an increase of one hundred nine, forty-six were baptized, fourteen restored, and forty-nine identified with this congregation. We now look forward to another fruitful year in this field, with thankful hearts for his many blessings, carefully praising God and not man for whatever may be accomplished by our united efforts in his name.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, June 30: During June, one was baptized, one was restored, and one placed membership with us. We have just completed air conditioning our building using Carrier equipment.

S. Marvin Phillips, R.F.D. 2, Box 343-A, Sinking Spring, Pennsylvania, June 28: After more than two years of pleasant work with the Shillington church, we are to begin with the church meeting at 960 West 31st Street in Indianapolis next Lord's day. Our new address will be 3230 N. Tacoma Avenue, Indianapolis 18, Indiana.

W. T. Stephens, 1704 Gurley Avenue, Waco, Texas, July 2: For about ten years I have been working for a wholesale house in Waco and preaching on Sunday for congregations near Waco. I now wish to devote all my time to the church work. I would like to hear from any congregation in need of an evangelist. I am forty-five years old, have a wife, and one married daughter. Any one interested may contact me at above address or phone 2-7125 at Waco, Texas.

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, July 1: On a recent trip into Michigan and Canada I had the pleasure of preaching at South Dearborn congregation, in Detroit, where my brother, Floyd Wiley, is preaching; and at nearby Trenton. It was good to learn of the rapidity with which new congregations are being planted in that area. There are some fifty or more in Metropolitan Detroit at this time, according to information given me. Our work here is going well. L. R. Wilson will be with us for an October meeting.

S. Thaddeus Bookout, Elder, Peak and East Side, Dallas, Texas, June 22: Frank J. Dunn has begun his fifth year as local preacher here. During the past four years there have been 900 responses, including 224 baptisms. Bible school attendance has increased from 259 to 350 per Sunday, and contributions from \$400 to \$1,000 weekly average. We fully support two other evangelists, Kenneth Boyd, local co-worker, and Martelle Petty in Pretoria, S. Africa. During the past six months we have spent about \$15,000 in mission work, including \$10,000 toward the erection of a building in Pretoria. To God be the glory.

J. Emmett Wainwright, 547 East Walnut Avenue, El Segundo, California, July 3: The month of June was well spent in Santa Paula, the lemon capital of the world. Two mature ladies were baptized, some restored, and many members enjoy a peace of heart plus a hopeful outlook for the future. A capable man is being secured to serve as preacher. I evangelized in that section some fifteen years ago; and it was a pleasure to renew acquaintances from Fillmore, Ojai, Ventura, Oxnard and Santa Barbara. I am back home to continue work with the new congregation meeting at 406 E. Grand Avenue. Brother Rabe baptized two during my absence; and Brother Robert Matheny spoke the past Lord's day evening. Brother Roy Reid assisted in the speaking during my absence. I was called from Santa Paula to El Monte to speak at the funeral of Brother M. P. Mortensen, Brother John Allen Hudson assisting and concluding services. I have known this fine brother for more than twenty years; he came from Denmark many years ago and reared a wonderful family, with capable assistance of a devoted companion.

Fred M. Engle, 210 W. Walnut, Roswell, New Mexico, June 23: The meeting in Quemado, New Mexico, closed on the 21st. One was baptized. Interest and attendance continued good to the end. A preacher, partly supported by another congregation, is very much needed for this neglected field.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, July 6: I am in what promises to be a good meeting with C. L. Maxwell and the church at Gonzales, Texas. I began yesterday to continue through July 19. Services, 7:00 a.m. and 8:00 p.m. 24 for first day service this morning.

W. Haliday Trice, 67 Waller Street, San Francisco, June 29: Two persons were baptized at our Wednesday evening meeting last week. The work at the Golden Gate congregation, 8th Avenue & Cabrillo Street, moves along nicely. Please send me the names of those who should be contacted in our city.

Clarence A. Price, Bryson, Texas: Our meeting closed here June 28 with eight baptisms and one confession of neglect. Of the number baptized two were Baptists and one was a Methodist. Brother O. B. Proctor of Abilene, did the preaching in a very excellent way. We learned to love him much for his great humility. The writer did the song leading.

Clarence C. Gobel, 1157 E. Mabel, Tucson, Arizona, July 2: Six have been added recently in our work here with four identified and two baptized. We are beginning our second year with the congregation here at E. Mabel and Santa Rita. During the past year about 29 have been added, with most of them by membership, and about six baptisms. We look forward with hope for further growth and development in the Lord's work here.

L. H. Newell, 1649 Shadowlawn, Memphis, Tennessee, July 3: Jack Hardcastle of Lubbock, Texas, preached in a meeting here June 21-30. There were five baptisms and one restoration. I will be in a meeting with the Green Forest church, Poplar Bluff, Missouri July 6-15. On July 27 I will begin a meeting in Winona, Mississippi. The church here will send me there for this meeting. We invite readers in that section to come and be with us.

Everett Day, Sr., Houston, Mississippi, July 2: June was another record breaking month for the church here. We had the largest attendance, the largest weekly collection, and the largest number of visitors for this year and for the church. Brother Lindsay Allen of Corinth, Mississippi, closed a meeting with us. Two were baptized. One had been a Baptist and the other had been a Methodist. Brother H. L. Meeks of Tupelo baptized a lady near Vardeman last Sunday afternoon. Brother Allen did us much good in his meeting, and we thank God and the Foote Street church for sending him to help us in the work here.

Cecil N. Wright, Box 4046, South Denver Station, Denver 10, Colorado, June 29: Last evening marked the close of a gospel meeting in Salt Lake City, in which I did the preaching and Brother David Dunn directed the singing—with no additions. Brother M. A. Wright (no blood relation of the writer) is the well loved local evangelist, and is doing a creditable work in a hard field. Brother Carl Spain of Houston, Texas, is to be with us at the Sherman Street Church of Christ, 125 South Sherman, in a gospel meeting July 12-19.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, July 1: Brother Wilson Wallace closed a good meeting here tonight. One was baptized and one restored in spite of the fact that several things hindered. The preaching was fine and the church was strengthened. We expect to reap for many days as the result of this effort.

Clem Wesley Hoover, 317 S. Blanco St., Lockhart, Texas, July 6: The meeting just closed here with Brother Robert Creig of Bay City, Texas, doing the preaching. Results were four confessions and baptisms. Yesterday one placed membership. Brother Creig brought us some good lessons. I led the singing for the meeting.

Paul Southern, 1642 College Drive, Abilene, Texas, July 4: Three were baptized and two restored during the Southside meeting in Mineral Wells. Great interest and good attendance prevailed throughout the meeting in Freeport, which resulted in one baptism. I am now assisting in a meeting at Holliday. I go to Stephenville next.

John W. Hedge, Jacksonville, Texas, 636 Kickapoo Street, July 1: I closed a very fine meeting at Mountain Grove, Missouri, last Sunday evening. Eleven were baptized and much good done otherwise. Brother W. J. Standley is the preacher there and was an excellent co-worker in the meeting. I begin with the church at Sterling, Oklahoma, July 3.

W. W. Pace, 5841 Allston Street, Los Angeles 22, California, June 22: It has been a long time since I have written a report of my work but I have been busy in the Lord's work. I have just completed two years work with the Newland Street Church of Christ in Westminster, California. This is a new congregation about three years old and a very fine group of brethren to work with. We dedicated a new building to be used in the Lord's work in January of this year. I have just returned from a trip to Floydada, Texas, where my mother lives. I was glad to see the new building the brethren have erected there.

M. A. Mansur, 1405 Richardson, Columbia, Missouri, July 4: We rejoice that another young lady was baptized into Christ last Sunday morning. We are continuing to have fine interest and attendance at the services, for which we give thanks unto the Lord. When in this area, we cordially invite you to come and worship with the Lord and the saints at the Paris Road Church of Christ. Come to Columbia, Missouri, if you are interested in locating in a good University and College town. With thanksgiving, we solicit the prayers of the faithful, that the church everywhere, may grow spiritually and numerically.

J. D. Pinkerton, 7306 Marcell Street, Austin, Texas, July 1: Last week it was my pleasure to do the preaching in a meeting with the church that meets at 81 San Marcos Street of this city. W. H. Hill, Jr., directed the singing from Monday through Saturday night and did a very fine job. Vacation season, heat, and illness took a heavy toll in attendance but still we had good crowds for the most part and believe that our efforts will yet bear fruit. One man was baptized, which was an occasion of much joy. He has been married some forty-seven years to a Christian wife who has all of this time wanted him to become a Christian. Another man was restored. We cordially invite you to worship with us, when you visit Austin.

William F. Lemons, 906 West 10th Street, North Platte, Nebraska, July 3: The church in North Platte just concluded a gospel meeting with Ed E. Bryant of Abernathy, Texas, doing the preaching. Brother Bryant presented the gospel in a kind, clear, and forceful way. We hope to begin our building soon.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, June 26: Meetings at Highlands, Texas, suburb of Houston, resulted in 19 baptisms, seven restorations, and three memberships. Ray D. Fullerton, Jr., is doing a fine work as local evangelist. I am now at Trinity Heights in Dallas, where large crowds are in attendance. Will be at Carnegie, Oklahoma, June 28 through July 9, and at Duncan, Oklahoma, Westside, July 12-21.

Kenneth Boyd, Peak and East Side Church of Christ, Dallas, Texas, July 5: At the conclusion of the first six months of this year there have been 106 responses to the invitation, including twenty-seven baptized. There has been an average of 362 in Bible school, and 480 in the morning worship services. I will have completed my first year's work here as co-worker with Brother Frank Dunn the first Sunday in August, and have been asked to remain another year. I just closed the first gospel meeting ever held in the city of Wray, Colorado, Sunday, June 21. There were three restorations. There are seven members of the church living in Wray, a city of 3,000 population. The meeting was conducted in the American Legion Hall.

Tice Elkins, 1523 Cuba Avenue, Alamogordo, New Mexico, July 3: Please permit me to say through the Firm Foundation that I am back at home, feeling far better than has been promised for a long time. Heart ailment about gone, lungs doing much better, and general health improving. I hope to be able to get back into the gospel field to work by the end of 1953. I am now able to help any who ask for it, to learn to read, understand and teach the gospel of Christ. I will be glad to have your questions on any Bible subject, and will be happy to have your letters whether you want to ask questions or not. We will be here at home on and on. Write us. We have lots of books and tracts for sale. Write for price list.

Clyde G. Smallwood, Woodward, Oklahoma, June 25: Two more teen-age boys were baptized into Christ last week at the Hillcrest Church of Christ at Woodward, Oklahoma, bringing the total baptized in our new building to eight. We have been in the building just over a month. This hard-working and fast-growing congregation is now looking for a full-time preacher. I have worked with them since December, 1952, and in that time I have seen them grow from about 65 souls meeting in a rented hall to around 125 souls meeting in a fine building which they built themselves. This wonderful growth which the Lord has given to them has resulted from their labors, not mine. I have been with them only on the Lord's day to preach for them as a part-time preacher while attending school in Enid, Oklahoma. I have now moved back to Abilene, Texas, to finish my work at Abilene Christian College and the congregation desires a full-time man. This is one of the best congregations that I have ever worked with. You preaching brethren will do well to contact Basil Duke, Jr., care of White's Auto Store, Woodward, Oklahoma, about this work.

130 RESPONSE MEETING

Dan F. Fogarty

My meeting with the brethren at Coleman, Texas, came to a close last Sunday night with 130 responses. This was a 12-night meeting, with audiences estimated up to 1050 in attendance.

We had 1500 available folding chairs, used a vacant lot on the north side of the city, with adequate speaking system, and therefore preached to hundreds more. You perhaps recall my report of last year's meeting, which, being carried out the same way, resulted in 38 responses.

There can be no doubt of the good which can be derived from meetings of this nature, since hundreds came who would never enter the building.

Those obeying the gospel came to us from all sorts of religious groups including Pentecostals, Christadelphians, Baptists, and First Christian, and ranged in age from 13 to 80.

In order to further encourage brethren everywhere in this type of meeting, let me add that Coleman is a town of but about 6500.

I am now with the Mobberly Avenue Church of Christ of Longview, Texas, in a good work here. Brother Herb Swinney is now with the church in Coleman, and is doing a fine work.

The 130 responses were as follows: 35 baptized, six placed membership, and 89 confessed wrongs and were restored.

A PREACHER AVAILABLE

Lloyd L. Smith

I know a young man of exceptional ability that would like to locate with some congregation in Texas or Oklahoma. He is a graduate of a Christian College, and has a Master's degree from a state university. He is sound in the faith, clean in life, and has unusually good judgment. If you are interested in such a preacher, I will be glad to put you in contact with him.

Our work at Northwest continues to grow, with four baptized so far this month and several have placed membership with us. Ira Y. Rice, Sr., of Norman, Oklahoma, was

with us in a singing school and helped with our vacation Bible school in the first part of June. He did good work, helped us much, and was appreciated by the congregation.

The Lawton congregations continue with a daily radio program, and now we have added a weekly television program. It is too early yet to determine the value of it. 1903 Kinyon, Lawton, Okla.

G. S. Westbrook, Pioneer Park Church of Christ, Lubbock, Texas, June 15: As a part of our mission work for 1953 my home congregation sent me to preach in a meeting at Durango, Colorado, June 1-10. Several Texas churches have helped in this work. B. C. Stapleton is serving the church there as full-time evangelist and is doing an excellent work. The waters there have been troubled somewhat in the past, but for almost a year now all has been at peace. Much interest and good crowds characterized the meeting. All things were in readiness. Much advertising had been done by newspaper and radio. Local forces directed the singing in a fine way—five were baptized. At the rate the church in Durango is growing it will be self-supporting by this time next year. That is their desire and aim. Yesterday I preached at home—six were added by transfer. I begin a meeting with Loyd Bryant and the church at Caddo, Oklahoma, next Monday, June 21, the Lord willing.

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Tom E. Wallace, P. O. Box 7, Hobbs, New Mexico, July 2: During June there were four baptisms and two restorations. I hold a meeting in Wolforth, Texas, July 12-19.

Bill Thompson, Lufkin, Texas, June 15: One baptized, one by membership at Fourth and Groesbeck yesterday. 333 present in Bible study.

L. Duane Canby, 1013 S. Main, Corona, California, July 4: I closed three and one-half years of work here the last day of June with three baptisms, making a total of nine baptized and two confessions of wrong in the last two months. Future plans are indefinite, but I can always be reached at 8451 Slater, Huntington Beach, California.

J. W. Pine, Grants, New Mexico: Since I have been with the congregation here we have put a new roof on the building and have done some work inside. We have just finished a six night meeting with Fred M. Engle doing the preaching. Fair attendance and good interest was shown. While there were no visible results, the folks seem much encouraged, and are looking forward to a greater work.

W. J. Stanley, Mountain Grove, Missouri, June 30: From a visible standpoint we have closed the best meeting in the history of the church in Mountain Grove. Brother John W. Hedge of Jacksonville, Texas, did the preaching in a splendid manner. We only had ten nights but there were additions nearly every service. A daily Bible school was held in conjunction. The Lord willing Brother Hedge will be with us next year the first part of June. Since my last report two were baptized at Mountain Grove and three at Ava, Missouri, where I just closed a very pleasant meeting. This leaves me in a meeting at Oak Grove near St. James, Missouri. I go next to a tent mission effort near Montreall, Missouri, July 17th.

R. C. Ledbetter, Box 62, Calera, Oklahoma, July 2: The Glenwood, Arkansas, meeting in which the writer did the preaching came to a close June 21 with two baptisms and one restored to his first love. The church was good to me in every way. I have preached in thirteen meetings in Glenwood. The work in Calera is very pleasant along all lines. I have never preached where there was more unity than prevails here. We have splendid elders, men who want to serve God in the right way. Our summer meeting begins Friday night before the first Sunday in August with Leon Savage doing the preaching. All in reach of Calera are requested to remember the time and arrange to be with us for the meeting.

FROM GILBERT, ARIZONA

The brethren at Gilbert, Arizona, plan to hold a six weeks Bible reading this winter beginning January 6, with Brother J. C. Roady of Sullivan, Indiana, teaching. There will be two sessions daily with the Old Testament studied in the afternoon and the New Testament at night.

Plan now to spend your winter vacation this year in the famous "Valley of the Sun" and attend this study of the word of God enjoying the fellowship of other Christians and learn more concerning God's will. If you want to take advantage of this opportunity, which is being offered without cost to you, and you desire more information write to Brother C. J. Cullumber, Gilbert, Arizona, or to Jess Brown, 454 So. Mesa Drive, Mesa, Arizona.

Accommodations may be obtained in Gilbert or Mesa and Chandler, which are about seven miles from Gilbert. Many tourists from the north and east spend their vacations here during the winter and it may be that some of your friends will be among them so tell them about the reading and all of you plan to be with us.

O. L. Winborn, Box 145, Anthony, New Mexico, July 3: We have recently baptized two men into Christ. Their wives were Christians. We enrolled 110 in our Vacation Bible School. Our highest attendance was 95.

Tim Walker, 2211 S. Tyler, Dallas, Texas, July 2: The Kleberg church of Christ, Kleberg, Texas, closed a ten night series of gospel meetings last Wednesday evening. The meeting was well attended. We had some fine preaching. Two were restored to their first love, four were baptized, two being heads of families. One came from the Baptists.

Preston Cotham, 2000 Oakland Boulevard, Fort Worth, Texas, July 6: June 21 we baptized two men here and their wives were restored and placed membership. On the 28th, four placed membership and one was baptized. During a little vacation the latter part of June, it was my privilege to visit with and preach for the Central congregation in Oakland, California. Four were restored and one placed membership there that Sunday. The work here at Meadowbrook is at its best despite the summer months and vacations.

Walter W. Leamons, Junction, Texas, July 5: In the month of June I officiated for the following marriages: Dr. J. L. Coleman and Miss Mimi Nell Moore, both of Melvin, Texas, here at Tenth Street Church of Christ, June 1; James Barnes and Miss Johnnie Faye Bynum, both of Big Lake, Texas, here at Tenth Street Church of Christ, June 14; A. D. Alexander and Miss Shirley Ray Ivy, both of Crane, Texas, at my home, June 14. During the same period I said several other marriages at the courthouse in the capacity of county judge. Some were for couples from other counties.

George Hickey, Warner's Chapel, Clemmons, North Carolina, July 3: Three were baptized and one restored in a well attended meeting with Howard Parker preaching. Brother Parker is a great blessing to the church.

George S. Wilkins, Eldorado, Oklahoma, July 1: The church here concluded a successful Bible School the 27th with good interest and good attendance throughout. Brother E. A. Sanders of Childress will be with the church here in a meeting July 19-29. May the church continue to grow everywhere is our prayer.

Claude Robertson, Haskell, Oklahoma, July 4: Our meeting with Herbert Broadas doing the preaching will begin July 12 and continue through July 22. I did the preaching in a meeting with the Valley View church, Greenwood, Arkansas, June 22 through July 1. During this meeting fourteen were baptized and three restored.

Ben West, Lampasas, Texas, July 2: Two hundred three present Wednesday night to hear the young men speak on "Five Great Duties of a Christian." A family of four was identified with us, transferring from Temple. Plans and methods of personal evangelism as laid down in Acts 5:42 are before us. We hope we may greatly enlarge the scope of our endeavors.

J. D. Rothwell, 1003 East Portland, Phoenix, Arizona, June 29: In August, 1949, we returned to the work at Eastside in Phoenix after an absence of over four years. Our first residence in Phoenix saw the beginning of Eastside as result of expansion by the Westside church and the experience of being its first evangelist. During this stay we saw the beginning of the 12th Street church in June of 1950. Eastside was remodelled and enlarged during the past year. Membership now totals over 400 and there have been 62 responses to the gospel invitation so far this year (21 baptized). There have been many problems, disappointments and difficulties in the work in Phoenix, yet we have enjoyed it. We have accepted the invitation of the elders of the Central congregation in Bakersfield, California, to labor with them as local evangelist and plan to begin our work there August 1. We believe there is a fine opportunity and look forward to a period of labor in this new field. A successor has not been selected for the work here.

Wayne Hargrove, 5317 South Park Boulevard, Houston 21, Texas, July 1: Last week (during the midst of summer vacations and the heat wave) new all-time attendance records were set here at McGregor Park in Sunday night and Wednesday night services. Twenty-seven have been added the past two Sundays, including two baptized and several restored. There have been 135 additions since January 1, including twenty-eight baptisms, and our membership is now 279. Contributions during June averaged \$634 per week. Our new building addition, which will add considerably more classrooms (2750 sq. ft.), is rising rapidly, and should be completed early in September. The brethren here have established such good credit rating with Houston's largest bank that they were able to borrow \$27,000 on personal signatures only (unsecured by real estate) to finance the entire cost of our new addition. We continue to have two enthusiastic morning services, with attendance of more than a hundred above our membership. We thank God for our continued growth.


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JOE SANDERS TO CLOSE SUMMER LECTURES

Willard Collins

Joe Sanders, Boston, Massachusetts, will close the 1953 Lipscomb Summer Lectures on Friday, August 7. The series begins on Monday night, August 3.

Other evening speakers will be A. R. Holton, Athens Clay Pullias, and Ira North.

There will be several classes each morning and evening. Recreational activities are planned for the entire family. Rooms will be furnished without charge and there is no reservation fee. Reservations can be made by writing to David Lipscomb College now. The entire family is invited. Spend your vacation in the Athens of the South.

SUMMER CAMP WILL NOT BE HELD

Virgil Bentley

Camp Wa-Ki-Cu-Be for young people, conducted by the Cordell Church of Christ for the past six years, will not be held in 1953. Virgil Bentley, camp director, has announced. Construction going on at the camp grounds makes it impossible for camp facilities to be available this year.

Any fees paid in advance for the 1953 encampment will be refunded. Plans are being made to resume the summer encampment in 1954.

RUSSELL ARTIST TO TEACH AT LIPSCOMB

Willard Collins

Russell C. Artist will become professor of biology at David Lipscomb College, September 15.

He will move to Nashville from Frankfurt, Germany, where he has been teaching and preaching since 1948.

Born near Indianapolis, Indiana, where he graduated from Butler University, Artist also has the M.S. degree from Northwestern University and the Ph.D. degree in biology from the University of Minnesota.

He is a former teacher of Abilene Christian College.

This gospel preacher and educator is well prepared to present the God of creation to the young people who will study with him at David Lipscomb College.

CAMP HUNT OPENS JULY 12

E. Lewis Case

Camp Hunt, Hubbardsville, New York, opens the 1953 camping season on July 12. The season will last until August 22. We are expecting one of the largest groups of campers that we have ever had during the six years of the camp's existence.

However, we are urgently in need of some help. We need several Christian young men to be counselors for the boys. It seems that among all of the people who will read this article there will be at least three or four young men who could give their time in this way. The youngsters who come to Camp Hunt need your help. They need the example of your lives. They need the wise counsel which you can give them toward meeting every-day problems. Above all, they need Christ. You can give him to them.

We also need one or two men teachers for the Bible classes. We are short one teacher beginning July 26. If one person could come for the remaining time, that would be all that we would need. However, the time could be split between two teachers. One could come for the period beginning July 26 and ending August 8, and the other could come for the last two weeks beginning with August 9.

Another urgent need is for about 100 individual Christians to each send their check to Camp Hunt, in care of Hugh Liddle, Box 183, Nedrow, New York, made out in the amount of \$10. This money is needed to make improvements, buy operating equipment, and discharge obligations left over from other years. Many are giving their time to this work. Others are making long trips at their own expense to help. You can send \$10, can't you?

I feel sure that you will rise to the occasion, but please don't put it off, the time is near.

HOMEcoming AND GOSPEL MEETING AT WIEDERSVILLE, TENNESSEE

W. A. Bradfield

You and your family are cordially invited and urged to attend the annual homecoming at Christian Chapel, Wiedersville, Tennessee, on Sunday, July 19. There will be Bible classes at 10:00 A. M., preaching at 11:00 A. M., dinner on the grounds at noon, gospel singing at 2:00 P. M., and preaching at 7:45 P. M. The annual gospel meeting will continue through July 26 with services daily at 3:00 P. M. and 8:00 P. M. Morgan Taylor of Venice, California, will do the preaching both for the homecoming and in the meeting. You will want to hear this former Henderson Countian who has made good.

SPECIAL PAPER ON "EVOLUTION" AVAILABLE

J. D. Thomas

John Crow, a Junior student in Abilene Christian College, wrote a paper on the subject of evolution for his Bible class and he gave a lecture at the 1953 A.C.C. Lectureship, using this material. The paper gives the history of the doctrine and its present day status, and shows its fallacies of the several fields of Biology, Embryology, Paleontology, and Human Antiquity. It is well worked out and is an excellent presentation of the subject. Because of a demand, the paper has been mimeographed and is available from the A.C.C. Student's Exchange for 30c. There are sixteen pages plus a bibliography.

OGDEN, UTAH, CHURCH NEEDS PREACHER

Harvey Childress

The church in Ogden, Utah, needs the services of a faithful gospel preacher who is willing to work and is free of hobbies. There are about 70 members in Ogden at the present time. They have a nice brick building and a preacher's home, all free of debt.

In the past, a little dissension arose

among some of the brethren at Ogden, but this has been settled, and they are working in peace and harmony. I preached there a short time this spring, and will return this summer for a meeting. As far as I know there is nothing that stands in their way to a successful work.

Any gospel preacher interested in work in that area may address the Church of Christ, Box 1364, Ogden, Utah.

LECTURES ON ROMAN CATHOLICISM

M. L. Sexton

Brother O. C. Lambert of Decatur, Alabama, will be in Haynesville, Louisiana, from August 31st through September 6th to deliver a series of lectures on Roman Catholicism. The church in Haynesville is inviting all who can to come and be with us for this meeting. The members of the church will furnish lodging for as many as possible at no cost. You will furnish your own meals. If you can come, write M. L. Sexton, Box 705, Haynesville, Louisiana, so reservations can be made for you. Do this as soon as possible.

The subjects are as follows:

Aug. 31—The Falling Away and the Restoration; Paganism; Fraud; Falsehood and Forgery.

Sept. 1—Hierarchy; Sacraments; Confessional and Purgatory.

Sept. 2—Marioltry; Saints; Images and Sacramentals.

Sept. 3—Superstition; Ignorance, and Foolish Doctrines.

Sept. 4—Unscriptural; Anti-scriptural; Tradition; Canon Law; Catholic Morals.

Sept. 5—Catholicism—A Threat to our Free Institutions.

Sept. 6—Summary: Apostolicity; Unity; Holiness; Infallibility.

John H. Gerrard, 529 Clark Street, Aurora, Illinois, June 30: A group of Christians met for worship last Sunday afternoon in Joliet, Illinois. This is an outgrowth of a recent gospel meeting held in that city. Thirty-five were present for this initial service. I preached and will continue until other arrangements are made. This group is meeting in the American Legion Building, located at 214 N. Ottawa in Joliet. Services begin at 3 p.m. If you know of members of the church living in the Joliet area we would appreciate very much your sending us their names and addresses. We will look them up.

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John W. Hedge, Representative

M. T. Bishop, 2302 W. 41st Street, Tulsa 7, Oklahoma, June 30: The attendance and contribution are improving at 41st Street and since last report there have been six baptisms and two restorations. This is a fine congregation of people, and willing workers in the Lord's vineyard. I began my third year as their local evangelist the

second Sunday of June. I closed a fine singing school last Friday evening at Haskell, Oklahoma, with the congregation there. Brother Claude Robertson is their local evangelist and the congregation there, is certainly a fine one. When in Tulsa visit with the 41st Street congregation—you will always find a friendly welcome.

Our Departed

BACON—Bailey Bacon was born January 17, 1897, and passed from this life April 26, 1953. Early Sunday morning Brother Bacon went home to be with his Lord whom he loved and served for thirty of his fifty-six years on this earth. He is survived by his wife, Mary; three daughters and seven grandchildren. His daughters are Mrs. A. D. Patterson, Compton, California; Mrs. N. H. Crotts, Tucson, Arizona; and Mrs. Glenn D. Henderson, Burbank, California. Brother and Sister Bacon lived a happy married life for thirty-six years. All of the children are members of the Lord's church, also the sons-in-law and one granddaughter. He was a strong believer in missionary work and orphan homes. He could never give enough or do enough to satisfy his desire to help out in this work. A better Christian man never lived than Brother Bacon. He was among the best. He suffered most of the last year of his life but never forsook his Lord and the Lord in his tender mercy released him from his pain. Now he is resting and through Jesus we have the blessed assurance of seeing him again. It will be a lonely life here without him but it is the hope we have that helps to carry on until I can go where he is.

His wife,
MARY BACON

* * *

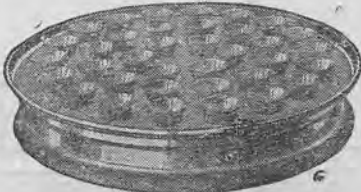
ROGERS—W. W. Rogers, the subject of this sketch, was born in Tennessee, in 1873, the son of George and Frances Rogers. While a lad he lost his parents but in 1892 came to Texas and worked on the farm until he began teaching school in 1892. In 1889 he had obeyed the gospel, being baptized by E. C. L. Denton. In 1898 he married Laura Kuykendall. Surviving this couple are Dwayne Rogers, teacher of Dallas, his wife, Gladys, who also is a teacher, and their daughter, Joan. In 1908, Brother Rogers moved to Commerce as principal of the local high school. After four years he established a grocery business. For three years he taught in the schools at Winnsboro and then in 1918 returned to Commerce to continue teaching until 1930. In 1934 he became county superintendent to continue four years, during which time he resided in Greenville and was one of the leaders in development of the Henry Street (now Walnut Street) congregation. He came back to his home in Commerce in 1941, where he lived until his departure on Sunday morning, May 31, after a few weeks illness of cancer. His first wife passed away in January 1950. In November of that year he married Mrs. Mollie Strong, a fine Christian woman of Wolfe City, who survives him. In 1912 Brother W. W. Rogers became one of the elders at Commerce. For about forty years he served faithfully in this capacity. About thirty years ago he began preaching as needs arose. For the past ten years he was busy most of the Sundays helping in small congregations near Commerce. He served as city commissioner in Commerce for four years and was leader in securing the city light plant. The life of Brother Rogers was slightly past the four-score level. For many years he was a regular reader of the Firm Foundation. He was characterized by industry, honesty, devotion, and steadfastness. He was long one of the ablest men in the church. His funeral was conducted at his request by Willis G. Jernigan and the writer.

W. W. FREEMAN

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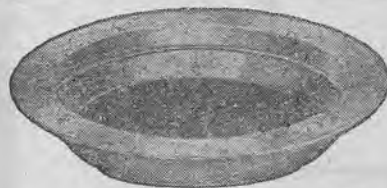
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Austin, Texas, Tuesday, July 21, 1953

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

The Mystery of God

Paul writes, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

Paul is not here writing concerning the way of God in salvation. That way is plain. Early converts to the religion of Christ had very little difficulty in understanding the way of the Lord. The little misunderstanding that did occur was due largely to prejudice or preconceived notions.

What does Paul have reference to when he says God's judgments are unsearchable and his ways past finding out? What he says is true of a great many things. It is true of nearly everything, except the plan of salvation. Look where you will and you see mystery. There is mystery in the heavens above and in the earth beneath. Who can understand the ways of God in the planetary system? God only knows whether or not Mars and other planets are inhabited. Men have tried to ascertain the facts in this matter, but so far have failed.

Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." How does a lily grow? If we understood this, it would explain many other things. It grows just as all things in the vegetable kingdom grow; but how is it? What is the secret of the lilies absorbing earth, moisture, air, and sunshine to give it symmetry and beauty? This is one of God's ways that man is not yet able to explain. The mystery of God is apparent in our own bodies—how we see, how we hear, how we smell, how we taste, how we feel. No man knows why his food digests, or how his blood circulates.

We should be happy that the plan of salvation is not a mystery so far as man's duty is concerned. There is not a mystery in the Bible, the understanding of which, is essential to man's salvation. Some people think they must understand the mystery of the incarnation—how God and man were united in Christ—before they can be saved. Others think that one cannot be a Christian if he does not fully understand whether the thief on the cross was saved or lost. Such things have nothing to do with one's salvation.

Inconsistent Prayers

When Balaam had failed in a subversive ambition, he said, "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10). He tried to please both men and God, but failed in both. When his perverse plans had failed he was ready to die, but not prepared to die. "Let me live the life of the righteous" is a better petition to offer to the Lord. The only way to die the death of the righteous

is to live the life of the righteous. It is in vain for people who have lived in sin to pray that they may die the death of the righteous.

One human weakness is to be beset with confused aspirations—a desire to please men and a desire to please the Lord. In such cases the desire to please men usually comes out ahead, and service to God is reduced to a mere formality. In spite of the plain teaching of Jesus, there are many who think they can serve both God and Mammon. But the inevitable end is a pathetic disillusionment. It is too late to pray, when one comes to the close of a life of sin. "The wages of sin is death," and this penalty cannot be changed. One who has spent his life in sin is not on praying grounds with the Lord.

5842 Monticello, Dallas, Texas.

Our Four Great Faiths

W. S. Willis

It has been some time since I have imposed an article upon the readers of the Firm Foundation. However, after reading the many fine articles in our religious papers and books written by our very best minds am persuaded in the words of Luke, "it seemed good to me also, having had perfect understanding of all these things—" to write also upon the above subject.

Paul said, "Faith is the substance (foundation) of things hoped for etc." And "without faith it is impossible to please God, etc." And by faith the men and women of old obtained favor with God (Heb. 11). I believe it is well that we examine our faith and see if we, too, are found in favor with God.

We live in a land of plenty. We are the best fed, the best clothed and the best housed people on earth. Our material blessings have no equal in the long turbulent history of civilization. Yet, at the peak of our prosperity and power, we find ourselves beset with fears, by doubts and by uncertainties. This situation is alarming. The seed of this critical situation in which we find ourselves today were sown some nineteen hundred years ago, immediately after the Lord's kingdom was established on earth. His great plan for "peace on earth and good will among men." Though his church was disrupted by ambitions of men to set up a man-made kingdom to overthrow the church of the Living God. This "kingdom of darkness of this world" down through these many years, has striven for power and authority to overcome the

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power and authority of Christ. And it is this "spiritual wickedness of this present world we are fighting today." And there is just one source of defense against this power, and that is "OUR FOUR GREAT FAITHS." Because, Catholicism, denounces the basic faiths of the word of God as taught in his book, the Bible. Therefore it is important that we give heed and thought to these four great faiths.

Faith in God

In searching our minds and hearts for the answer for this question, let us remember, that at the beginning of the church, and down through the years, faith in God has been the all-powerful force in the lives of men, that it has been a never-failing source of strength in time of trouble.

Let us remember, that all of the great and lasting movements of civilization have been dedicated to, and founded upon, faith in a supreme power—faith in God. Upon these faiths rests the strength and security of the church today. Most of the world's two billion people have some kind of faith in a supreme power. Throughout civilization, that faith has persisted. It has survived the efforts of tyrants and dictators to stamp it out. Firm faith in God has given Christians strength when they faltered, courage when they were afraid, and united them when they were divided.

Recognition of the supreme power of God, and dependence upon that power for guidance was contained in every thought and act of the apostles and early Christians. So strong was their faith in God, they had no fear of suffering or death, believing that God would "never leave them nor forsake them." If we have fears for the future, if we are worried about tomorrow, then we should do as the early Christians did, turn to God, with a full, complete and steadfast faith in his word and promises.

Church leaders down through the years shared a sure belief in God. In crisis and in peace, they placed their faith in God's wisdom, in their own ability to work out their problems in the great justice of a free people. Between the church of yesterday and the church of tomorrow stands our present generation. To us has fallen the duty to preserve the faith, the honor, the strength, and the glory of the church. So guided, we will serve best our destiny, and that of the world. By looking to God, by dedicating ourselves to his teaching, we and our children can be filled with renewed faith and strength.

Faith in Ourselves

The scripture reminds us "that as a man thinketh in his heart, so is he." This Biblical admonition tells us that we cannot think in terms of failure, and then succeed, in terms of weakness, and then be strong, in terms of fear, and then be courageous, in terms of doubt, and then have faith. Our material well being is ample proof that we must have faith in ourselves. We are told that, "The Lord helps those who help themselves." Each of us must hold fast that "Faith which was delivered once and for all to the saints." To do this we must have vitalizing faith in ourselves. No one can have faith in God, who does not have faith in himself. Faith in ourselves will pay off in richer, happier and fuller lives. We know, too, that it will bring us peace and security.

The history of the church is a history of a people who had

faith in themselves. But down through the years they lost faith in themselves and defeat, sorrow and failure were the results—I wonder if we are not now losing faith in ourselves to do the wonderful works of the Lord, who said "Love the brotherhood—love one another," but to do this we must first "work out our own salvation with fear and trembling." That means that we must have faith in ourselves before we can love and trust the other person. This faith in ourselves is what the early Christians handed down to us. It is our responsibility to preserve it untarnished and undiminished.

Faith in Our Fellowman

It follows naturally that faith in God and in ourselves leads directly to faith in our fellowman. The early Christians possessed this faith. They lived by it, fought for it, and died to foster it. Our forefathers understood this faith in their fellow men, when they wrote the Declaration of freedom, "With a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and sacred honor." These are the words of men who faced the future with a firm faith in their fellow men. We today in no less degree, must seek the strength such faith in our fellow men yields. We, too, as Christians, the children of God, should pledge each other "our lives, our fortunes and our Sacred Honor, in working for the advancement of the kingdom, and in preaching the gospel to a lost and dying world as did those of the long ago. We must renew our faith in each other, increase our love for each other. The preservation of this basic faith, this foundation of brotherly love, is our duty and our privilege.

Faith in Freedom

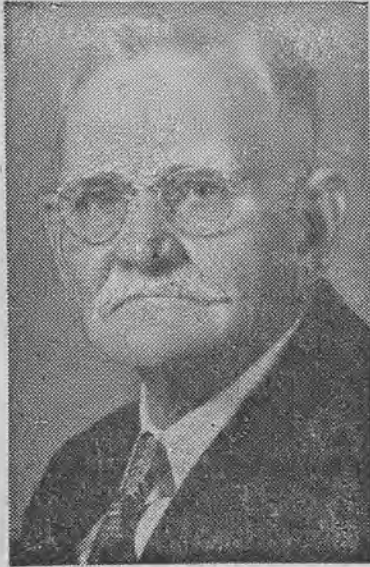
The fourth and last of our great faiths mentioned, is Faith in Freedom. Personal freedom is the natural fruits of faith in God, in ourselves, and in our fellow men. The apostles and early Christian believed this. They believed that freedom was more than an abstract dream. They believed it was a God-given right, and not a man granted privilege. And they believed it so deeply that they made freedom an accomplished facts. This is why we have religious freedom today. This is why we, more than any other people in the world have been blessed so richly with so many of the good things of life—because men and women have been and still are willing to give their all and their lives to proclaim the "unsearchable riches of the gospel to the end of the earth." The reason the church is spreading the gospel to the ends of earth is because we live in a land of freedom of thought, words and acts, we have been blessed with the material things so needful in our proclamation of freedom in the gospel of Christ. We have been inspired by the great need and with our great opportunities. We have been encouraged by the anxious willingness of mind to sacrifice in support of our great schools for the preparation of young men and women who are willing and ready to give their lives, their fortunes and their all that the world may have the same great faiths and freedom the gospel has brought to us. We have been free to work, to achieve, to accumulate. And in all these wonderful blessings we have of God, faith in ourselves, faith in our fellow men, and faith in freedom. And it is in and through these four great faiths, we find joy in "giving as God has prospered us." This is the kind of faith we must have today to fortify our freedom. These are the kinds of faith we can have today if we are willing to look to God for guidance, to seek him in his temple, to follow his teachings. These are the faiths we must have if we are to achieve ultimately in preaching the gospel to every creature in all the world. Now is the time to take our stand, tomorrow may be too late. Shall we follow the dictates and teaching of men, or shall we follow the teaching of God, and "walk in his commandments?"

2811 Ave. E, Fort Worth, Texas,

A Great Christian Passes

Carl A. Gardner

The family of Brother James Alexander Jones, Ft. Worth, Texas, has requested me to send, for the readers of the Firm Foundation, a sketch of the life and work of this beloved Christian elder. He departed this life Saturday noon, June 13, at the age of 86, and was buried the following Monday in Fort Worth. Brethren Wesley Mickey and Willard Morrow spoke comforting and appropriate words at his funeral held in the North Fort Worth Church of Christ building. A large crowd of brethren and friends who loved Brother Jones were present. The floral offerings were very beautiful.



J. A. Jones

Brother Jones has been a dear friend of mine for more than thirty years. Because he served as an elder in the North Fort Worth congregation for more than thirty years, it was my privilege to know him intimately and to appreciate his sterling worth as a Christian and as a man.

Brother Jones obeyed the gospel at Kaufman, Texas, near the turn of the century, being baptized by Brother Harvey, who then lived in the Kaufman area. About the year 1890, he married Sister Lettie K. White, whose father, Brother H. C. White, was a faithful preacher in Coryell County. Sister Jones, and a son, Brother H. C. Jones, are the only surviving members of the immediate family. A foster son, Reuben White, also lives in Fort Worth. Another son, Brother Leon Jones, left us about two years ago. Both sons have been faithful Christians for many years. Brother H. C. Jones is active in the North Side church, and teaches a Bible class.

At the time Brother Jones was chosen elder in this congregation in 1921, Brother Ben West was preaching here. He is one among a multitude of preachers who have enjoyed the hospitality of the Jones' home. Until recent years this was the principle preacher-home among the brethren here. Both Sister and Brother Jones were well known for their fine hospitality. Among the many preachers who sat around the family table through the years, they recall L. S. White, C. R. Nichol, Joe Warlick, Early Arceneaux, G. H. P. Shewalter, Foy E. Wallace, Sr., and his sons, Foy and Cled, N. L. Clark, A. B. Barrett, W. K. Rose, Horace Busby, Roy Cogdill, Arthur Holton, M. H. Moore, Price Billingsley, E. W. McMillan, T. H. Etheridge, the Dunn brothers, Harold Thomas, Joe White, Waymon Miller, J. A. McCall, C. M. Stubblefield and a score of others. Should any of these preachers now living desire to send a line to Sister Jones, she resides at 1600 Gould Avenue, Fort Worth. She is a great soul and bears up bravely.

At the time Brother Jones was chosen elder in the North Side congregation, three other fine Christians and elders had served for some ten years in the congregation. These were M. H. Moore, Felix M. May, and a Brother Harris. All these have passed to their reward. Brother Moore, more than any other, edified and helped the brethren here for many years. His memory is still precious to all who knew him.

Brother Moore was an able and unique teacher and preacher. The first time the writer heard him preach, he was impressed by the method he employed. He often took as his

sermon, the lesson studied in the Bible classes the same day. He encouraged responses from the brethren in the audience. Occasionally he would misquote a scripture to learn if brethren were listening, or if they knew the difference. On this occasion brethren in the audience responded several times. "That's not the way the Book reads, Harve," one brother spoke out. Several gave similar responses, and quoted correctly, if misquoted by Brother Moore. I never before witnessed such a fine way to gain and hold attention. He kept the brethren "on their toes." Many times have I thought this would be a fine way in congregations today. To study with the speaker and to help him and the audience should be an excellent way. Jesus encouraged any in his audiences to ask questions or to even interrupt his speaking. Years ago when a preacher was proclaiming in a meeting and made an unscriptural statement, a preacher that loved him arose in the audience to ask if he did not mean to say such and such rather than what he had said. Courtesy was in evidence from both preachers. The audience was edified and attention was intensified. Of course, wrangling or debating on such an occasion would be out of order.

Among the outstanding qualities of Brother Jones were his steadfastness, patience, good judgment, rare honesty, cheerfulness and industry. He was not a learned man, but he knew the difference between true and false teaching. He taught many privately. Just before he left us, he was helping to lead a denominational preacher friend to obey the gospel. His genial disposition and sense of humor helped to make him many friends. Like Cornelius, he was a devout man and feared God, with all his house. He was very industrious in his vocation and gave liberally to the cause of Christ. His neighbors loved him, as witnessed by their daily calls and services during his illness. Like Phoebe, he and Sister Jones were helpers of many and cared nothing for the plaudits of men. He lived a simple life and his wants were few.

Brother Jones for a time operated meat markets. Later he entered the cutlery business by walking from shop to shop with his bag of tools to sharpen saws, knives, etc. Later he worked from a horse and buggy, and when his business grew to large proportions he bought a truck with mechanical equipment. Being a man who worked with his hands, he made many friends among the working people.

It can be truly said of Brother Jones that "he being dead yet speaketh." His family and relatives and all of his neighbors loved him dearly. Hundreds of us miss him very much. He loved the great outdoors and his hobby was fishing. Many members of the Angler's Club, of which Brother Jones was a member, found in him inspiration and good influence.

No doubt many who knew Brother Jones join with me in extending sincere sympathy to the bereaved family.

Reaching People For Christ

Floyd A. Decker

The work of the Lord is the greatest work in all of the world. To be able to take part and to have fellowship with the Lord Jesus Christ, in saving men and women, should be esteemed above all blessings. To preach the gospel and look after the less fortunate of the earth is the work of the Lord. If the church has any duty other than this, and living in harmony with the will of Jesus Christ, I know nothing of it. The first century church emphasized taking care of the poor, and the Christians then were taught to sacrifice to see that was done. I am sure that our efforts to win people to Christ would be more successful if we would put more time in on caring for the poor in our own communities rather than institutionalizing such work as now seems to be the trend. By sending people away to some institution for their care we rob the people of the local community, where the church operates, of the object lessons which they need.

We are also missing the great blessing of our own personal service to such as come to need us. We come to depend on some "expert," paid worker, to do our work while we give a little money and no service—personal service, that is. It is that personal service rendered through love that will win souls for Christ. This is true whether we speak of a child or an adult. Brethren, we are too preoccupied with our own pleasures, as individuals, to render the proper personal loving care to those who need us.

How many of us ever go into the homes, even of our own brethren in the Lord, to render them a personal service? There are many who can not afford a nurse or a housekeeper when they are sick. There are many who get along fairly well normally, but sickness or other troubles come and they can not afford even the proper foods. Well, some say, get a check from the church, hire a nurse, a housekeeper and buy food for them and professional services for them. This is all right when it is all right. There are times when professional services are needed and nothing else will do, we know this. But, give a few dollars and it is soon forgotten and at times little is accomplished in the direction we most desire. Who, though, will soon forget when we spend a sleepless night at the bedside of a sick brother or sister or others who need our help? In this we are blessed of God and our willing personal service puts us in a position to talk Christ to those we serve. I know that we are not to try to impress people with our goodness but if we are good in heart and render that service which the will of God demands, people will be properly impressed and glorify God who blesses them through us. Brethren are we talking up and teaching personal service as we should or are we leaving the impression by the lack of emphasis, that giving of money is all it takes and then we can hire the rest done!

Reaching people for Christ through personal service was greatly emphasized in the New Testament. There is nothing like a godly example to soften hard hearts and break down prejudice. About the first thing we think of now is that when children and others get in dire need, ship them out of the community, give them ten dollars and get them out of town as quick as we can so they will not bother us. Do you not believe that real Christianity would want to study the case and help according to the need and would regret them leaving town because then the opportunity for personal service would be denied. The limit of such service would be bounded by the needs (not wants) of the individual case and our love for doing good—yes, our love for God himself.

With the above taken care of our preaching would become effective not only to those served but others who "behold your good works." It is a wonderful thing to preach the gospel by word of mouth—it becomes more wonderful when it is done in practice—both lip and life—this is God's way. Mass evangelism will never become obsolete. Even if we could train all members to be expert personal evangelists we would still have reason to preach to and teach the masses of the people. Radio is proving to be an excellent means of reaching men and women for Christ. Just how far reaching the effects of gospel preaching by radio we will never know, at least this side of that eternal day. I know of some good gospel preachers who first heard the gospel by radio. The fact that we are using every means at our command to reach people for Christ makes radio a useful tool. There is however, no substitute for personal contact. Radio, the press and other means of preaching are but supplements not substitutes for telling the story "publicly and from house to house."

We should rejoice in all means the brethren are using to proclaim the glad tidings and build people up in the "holy faith." The national programs are very fine as long as the gospel is faithfully proclaimed as it has been up to the present. It is my personal opinion that we make a mistake in

sacrificing a locally controlled radio program in order to have a national program—especially so when it is run by transcription anyway.

The Herald of Truth radio program is doing an untold amount of good and reaching many thousands. I hope all of us will get behind that work more and more. Creswell Street church, in Shreveport, where I preach, is helping to support the program and I hope will continue to do so and I believe will continue its support as long as it is run as it is now. I think it deserves our fellowship. We must, however, watch that centralization does not develop into denominationalization. This would destroy the very purpose for which the program was begun. One thing, I think, objectionable on the Herald of Truth program, and many others, is the recorded prayer. I do not see any objection to the transcribed singing provided we look upon it as a demonstration of the fact that we can sing well without mechanical instruments. We can not worship God through transcribed songs and prayer. Those who recorded the songs and prayer could, and no doubt did, worship at the time they recorded—but they can not after this, thirty minutes or thirty hours later play back the recording and worship thereby. Brethren, this thing requires mature thinking. The Chinese sometimes write their prayers on a paper windmill so that each time the wheel turns it is counted as a prayer. In a good strong wind these people could get a lot of praying taken care of without much trouble. This is like the man we heard about who wrote out his prayer and fastened it to the head of his bed and then all he had to do was lie down at night, point to the written prayer and say, "There she is Lord, read it for yourself." What is the difference between this and a recorded prayer. When the program first started I felt like bowing my head and praying with them but when I found that the praying took place a week ago I wondered if it had not already accomplished its purpose, and so I do not feel so reverent about it any more. Sounds to me like someone saying: "Here is a prayer I prayed a week ago, how do you like it?" The Herald of Truth program is not the only one doing this, if it were I would take it up direct with them for I love them for the good work they are doing. No, brethren, we can not spiritually live on "canned" worship. Who was it that said: "I would as soon pray by machinery as to praise by machinery?" Wesley? Spurgeon? Anyway we use to quote that and thought we had a point that stressed a truth. I still quote it, but when I quote this and insist that it would be as consistent to pray by machinery as to praise by machinery and then after advising others to tune in radio programs and learn the truth—and they come back to me and say, and they do say this very thing, "Well, I notice you brethren have gone to praying by machinery why not include the praise?" And all I can say is, like Amos 'n Andy: "Uh-wa, uh-wa, uh-wa."

Speaking of national programs, I wonder if we could not think of "The Gospel Hour" on XEG (1050 on the dial) as a national broadcast? That station certainly covers the nation. Brother V. E. Howard, evangelist, of Greenville, Texas conducts this program which is on the air each Sunday night at 9:30. I have known Brother Howard quite well for many years. I have always enjoyed hearing him in meetings and now especially do I enjoy him on XEG. He is, in my opinion, better on the radio than otherwise. He is certainly well qualified and I rejoice that his program is reaching at least forty states of the union as well as thousands of English speaking people in Mexico. This program is not a "send me a dollar" program or a "help me celebrate my birthday" program. I understand the "The Gospel Hour" broadcast is getting upward of two hundred cards and letters a week. Request for the sermons, questions concerning the Bible and other communications because of the broadcast. Too, the type of mail received. Letters that show intelligence, cards written by people of ability to grasp things and express them-

selves. This means that many intelligent people are becoming interested in the plain simple gospel of Christ, that they are tired of the denominationalism forced upon them. Thousands know that what they have is not in harmony with the word of God but do not know what to do about it. Brother Howard is reaching many of them, as is the Herald of Truth, and we are going to see great results if these programs are continued. Brother Howard is spending more in mailing out literature, answering questions by mail and these general contact expenses than the station time costs him. I am glad those connected with the Herald of Truth want this and other work supported as well as their own (or our own). I could not respect them as I do if they did not have this attitude. So, let me urge all who are not supporting this work to begin now. I don't know how the Herald of Truth is coming along financially, but I do know that the Gospel Hour needs more help. Brother Howard has put hundreds of dollars of his own into this work and asks nothing in return for his personal services. Let's support him. XEG is the most powerful radio station on the North American Continent and it reaches millions of listeners and many are responding. Let us respond to their response. And again, brethren let us take down our Chinese prayer wheel. A prayer of the past will not suffice for the present.

Shreveport, Louisiana.

Unto The Uttermost Parts Of The Earth

Hugh M. Tiner

(Lesson given over Radio Station KFVD, Los Angeles, California, June 28, 1953)

In the Scriptures it was prophesied that Christianity would be established in Jerusalem, at which time the kingdom of God would come with power (Luke 24:47; Mark 9:1; Acts 1:4, 5). Jesus spoke of the spread of Christianity after they received the power when he prophesied that the disciples would "be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts 1:8). As we read about the rapid spread of Christianity in the beginning it suggests to our minds many valuable lessons regarding the spread of Christianity today.

In the first place let us note the orderly fashion of the progress of Christianity. It began at Jerusalem. That was the focal point from which the kingdom spread. Its borders soon encompassed all Judæa and Samaria. This was the natural order of progress. But from these enlarged borders the gospel influence then spread unto the uttermost part of the earth. The gospel of Christ is dynamic and powerful, and its border of influence cannot remain static.

The apostle Paul tells us that the gospel had been carried into the whole world during the time of his ministry (Col. 1:23). This was due to the unceasing efforts and untiring zeal of the apostles and evangelists of that time, to the powerful influence of the gospel of salvation upon the hearts of the people who were burdened with sin and the yoke of bondage, and to the great spirit of cooperation manifested by the disciples at that time. The Lord blessed the efforts to enlarge the borders of his kingdom. Christianity caught fire among the Jews assembled on the day of Pentecost and spread into all the earth, since it contained within itself inherent qualities of universal need and since it possessed such an enthusiastic vitality as a result of the eternal purposes of God. Within less than a generation, Christianity had permeated the culture of that time, not only in the Jewish community, but in the urban life of the Hellenistic world.

World Ready For Christianity

In keeping with the eternal purpose of God, when Christianity was established the world was ready for it. Political,

geographical and spiritual influences favored the spread of Christianity in the beginning.

The Roman empire had brought peace to the world. This empire embraced a much larger area of the Mediterranean basin than had ever been brought under one rule before. This political unity was favorable to travel which made the spreading of the gospel message easier. Commerce on land and sea was developed extensively. It was along the trade routes that Christianity first expanded.

In the first century the Greek language was spoken and read almost universally. The fact that the Lord chose this language for his revelation was extremely favorable for the propagation of the gospel throughout the then known world.

The spiritual background developed by the Jews also was a favorable condition for the spread of the gospel. The Bible student is aware of the manner in which God had overruled their destiny to the end that they were the only nation who had developed real morality and a definite monotheism. This spiritual background was certainly conducive to the acceptance and propagation of the gospel message.

But the gospel message spread to the uttermost part of the earth not only because of the physically and spiritually prepared soil but because it was superior to any message that had ever existed before. It was evident to the people that the gospel was divine and that it was the fulfillment of God's eternal purpose for the salvation of the world. It far outstripped anything that philosophy or religion had ever offered the people. It met their needs as no other religion had ever been able to do. The people were ready for a universal religion which could break down the middle wall of partition between Jew and Gentile. Its religious vitality and spiritual appeal were great because it came from Christ, the Son of God.

Jerusalem, Judæa, and Samaria

Christianity had its beginning in Jerusalem on the first Pentecost after the resurrection and ascension of Christ. On the birthday of the church, three thousand souls accepted Christ, were baptized, and were added to the Lord's church (Acts 2:41). There was a daily increase (Acts 2:47). The number of the disciples soon grew to be more than five thousand (Acts 4:4). During this time great numbers of both men and women were added (Acts 5:14). The Scriptures tell us that the number of disciples was exceedingly multiplied and even a great company of priests also were added to the faith.

The apostles with great zeal and enthusiasm proclaimed the message of the crucified and risen Savior. The growth of the kingdom was phenomenal. In keeping with the marching orders of Jesus, the kingdom spread into "all Judæa." Persecution against the church in Jerusalem arose and this was responsible for the gospel first leaving that city and being taken into all the world.

Opposition came from the chief priests and the Sadducees. Every effort was made in an attempt to keep the apostles from preaching the resurrection message. With the stoning of Stephen, persecution against the Christians became even more intense.

As a result of the great persecution many disciples left Jerusalem and carried the message of Christ wherever they went. This persecution proved to be a blessing to the cause of Christ. It was responsible for the gospel being taken to the uttermost part of the earth.

The gospel was next carried into Samaria. Philip, the evangelist, was a pioneer in the Samaritan field. Through his efforts many believed and were baptized. He led Simon, the sorcerer, to Christ. In Acts 8, we also have an account of the conversion of the Ethiopian through Philip's preaching. Philip continued his work in Samaria "and passing through

he preached the gospel to all the cities, till he came to Cæsarea" (Acts 8:40).

To the Uttermost Part of the Earth

As we read through the book of Acts, we find that the gospel message was carried to the uttermost part of the earth. We read of the conversion of Cornelius, the first Gentile convert to Christianity, in the city of Cæsarea (Acts 10, 11).

We read of the conversion of Saul of Tarsus, who was later to become the matchless apostle Paul (Acts 9). After becoming a Christian, Paul became the most powerful exponent of Christianity that the world has ever known. Paul had a burning desire to let the whole world know about Jesus Christ and him crucified. Even though he was educated at the feet of Gamaliel his speaking and message "were not in persuasive words of wisdom but in demonstration of the spirit and of power" (1 Cor. 2:4).

Paul's influence for the cause of Christ was great. The borders of the kingdom were greatly enlarged as a result of his labors. He was in the true sense of the word a missionary. He made three missionary journeys, each of which took several years. He preached wherever and whenever the opportunity presented itself. Even as a prisoner in Rome, he continued to preach the gospel of Christ. Other soldiers of the cross accompanied Paul in his missionary activities.

Through diligent study of the book of Acts, we see that the gospel message was carried to the uttermost part of the earth. A study of the book of Acts should remind us all that we need to feel a very keen responsibility today in carrying the message of Christ to the uttermost part of the earth.

Points From Proverbs

Clarence C. Gobbel

The book of Proverbs was written in about 1000 B.C. That it was written by Solomon, the son of David, has seldom been questioned by any great scholars of modern times. However, some claim that many of these proverbs were not actually written by Solomon, but were collected by him and placed together with those of his own writing. Granting that there is this possibility, does not necessarily lessen their usefulness, nor even the inspiration of the truths contained therein.

However, realizing that Solomon lived before the great ethic teachers, and writers who are most famous in history, should be sufficient proof that he did not borrow from them these pungent proverbial expressions. He lived some 479 years before the "seven wise men of Greece" flourished, and around 679 years before we heard of such men of renown as Socrates, Plato, and Aristotle. Thus, consistency would declare, if nothing more, that from Solomon they may have drawn, but from them Solomon could not have borrowed the learning, and the wisdom that is manifested in these writings.

Men from all walks of life, have been, and may continue to be aided through their reading and meditating upon these proverbial wise sayings contained in this book. All men, from kings and courtiers to those engaged in the more common walks of life, "may here read lessons of instruction for the regulation of their conduct in their respective circumstances. Fathers, mothers, wives, husbands, sons, daughters, masters and servants may here also learn their respective duties; and the most excellent rules are laid down, not only in reference to morality, but to civil policy and economy" (A. Clarke).

The design uppermost in the mind of the writer of these proverbs is stated in the first six verses of the book. Here he gives the purpose of writing as that of being able to impart "wisdom and instruction; to perceive the words of understanding." Such expressions as these are found scattered throughout this piece of inspired literature. In verse 4, he says: "To

give subtilty to the simple, to the young man knowledge and discretion."

The word "simple" as here used, did have the meaning, when written, of: "without fold, unmixed, uncompounded," or as applied to men: "innocent, harmless, without disguise." But it seems as time passed by, and standards were lowered, it had the meaning of: "silly, foolish." And such is the manner in which it is often used today. In this statement, the thought is, "to give skill, and cunning to the one open minded, and innocent." After all, those of these qualities would be really benefited by receiving this instruction, and not those of opposite tendencies. For he goes ahead to declare: "A wise man will hear, and will increase in learning." That is, it is a matter of wisdom for one to be willing and openminded, to receive further instruction along any given line.

After this short introduction, Solomon continues this very thought as we read: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (1:7). One of the favorite themes of this entire collection of proverbs is found in this one expression. The first thing to be learned is to "fear the Lord," that is, have a godly and deep religious reverence for the things of God. When this lesson is first learned, then the learning that follows will be advantageous, conscientious, and of lasting benefit. But when one leaves off this lesson in efforts to acquire knowledge then that which is learned may be, and often is, turned to avenues of greed, avarice, and even self-destruction.

Not only is it true that "the fear of the Lord is the beginning of knowledge," but we also read in the closing words of that other book written by the same wise man, that: "Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man" (Eccl. 12:13). So we understand that to fear God is the lesson we should be willing to learn, and to continue to keep afresh in our lives, for it is "the whole duty of man." Until man learns to "fear" God, he will not be willing to obey his every command, submitting himself to his every divine law. "But fools despise wisdom and instruction." Turning this around, those who despise wisdom, those who refuse to be taught other than what they have known, who close their minds to a continued reception of truth, are fools, according to this, and many other of these proverbs.

"The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise" (Prov. 12:15). "A wise man feareth and departs from evil; but the fool rageth and is confident" (Prov. 14:16). "A fool hath no delight in understanding, but that his heart may discover itself" (Prov. 18:2). Thus we can see how essential it is for our hearts to be willing to learn more of that which is true, and not to be self-satisfied to the point of refusing to listen to anyone in their attempt to teach the things of righteousness. Of course, it is also the part of wisdom to refuse to accept, and obey that which cannot be proved to be the will of God. But in order to learn all that we need, and may be able to use in life, we must not be foolish, but desire fuller understanding that can come only through further instruction.

Tucson, Arizona.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Did Jesus Buy A "Gold Brick"?

Frequently you hear someone say that the matter of salvation is personal and that the church isn't important at all. Of course, the matter of your salvation is personal and invokes your acceptance of Jesus Christ as the Son of God and your faith in him leading you to repent, and put him on in baptism (Gal. 3:27), and abide in him. No denomination or religious hierarchy controls the grace of God. No group of men on earth today can forgive sins or bind sins upon you. You can come to God through Jesus Christ in simple obedience to the gospel of Christ in the heart of India or in jungles of South America without ever meeting a congregation of Christians.

The eunuch heard Philip preach Christ, believed in Christ, repented of his sins, confessed his faith in Christ, and was buried with his Lord in baptism and went on his way rejoicing. He didn't have to go to Jerusalem to ask and obtain entrance into the church. The Lord added him to the church, the undenominational body of Christ, just as he added the three thousand who obeyed the gospel on the day of Pentecost (Acts 2:47). One's trusting obedience to the gospel of Christ brings him "into Christ" and into the church, the kingdom of God. God does the adding so that no one who truly is converted to Christ is overlooked. God adds all the saved people to the church, the kingdom, the spiritual body of Christ!

But just because salvation is a personal matter between you and God does not mean that the church is unimportant. On the contrary, as we continue our study of Acts 20 we find Paul urging the elders of the church at Ephesus to "feed the church of God, which he purchased with his own blood." The American Standard Revision translates it: "Feed the church of the Lord which he purchased with his own

blood." The church belongs to God the Father, and to Jesus Christ, the Son. Jesus paid his life's blood for the church. Does anyone dare to say that he paid his life for something that was unimportant? Did Jesus buy a "gold brick"? God forbid! The church is the most important and valuable institution in the world. The church is Christ's spiritual body. He is "the head of the body, the church" (Col. 1:18).

After Jesus ascended to heaven, imagine his talking with the angels about his mission upon earth. He would tell them how he had died on the cross to purchase the church with his own precious blood. Then imagine, if you can, one of the angels voicing the opinion which is so prevalent today, "Oh well, the church isn't important. It isn't valuable. Sinful human beings can be saved and live the Christian life without the church." Such a conversation is unthinkable.

The church is composed of all those who have been saved by the grace of God upon their obedience of the gospel. Wherever these saved persons are, there the church exists. They are commanded to assemble on each Lord's day for worship. They are required to preach the gospel to others, to exhort one another, to live daily in the steps of the Master. They are to love one another, encourage one another, and glorify God "in the church" (Eph. 3:21).

This church is not some human denomination or sect. It is undenominational. Jesus promised to build it when he said: "I will build my church" (Matt. 16:18). It was established by Christ on the day of Pentecost after his resurrection. It has continued to exist in the hearts of every faithful Christian in all the ages until now and will exist until Christ comes again and delivers it up to God the Father. Do not ever speak lightly of the church. Do not underestimate its value. Remember, Christ purchased it with his own precious blood. Be sure that you are added to it by the Lord. If you have been added by him then labor each day to give glory to God "in the church."

"Fatherless And Widows"

Clifton Rogers

"To visit the fatherless and widows in their affliction" (James 1:27), is part of "Pure Religion," and members here at Proctor Street rejoice that they are having part in this in a variety of ways. Periodically such needs are met relative to families in Port Arthur, regularly clothing is sent to Korea and other needy fields, and monthly financial assistance is sent to homes for the needy, maintained by the churches of Christ at home and abroad.

The fact that those helped are not always orphans indeed, or widows indeed, does not deter our helping them when they are in need. Even brothers in need are extended assistance, as are entire families (note John 3:17). And the fact that we cannot meet all the needs of all the needy does not keep us from assisting those we can help.

We are happy to send monthly support to homes for the needy, although we understand that this is not the only method of meeting such needs, and that under some conditions may not be the best way. Yet it is one way privileged under the law of expediency. As we are not told "how" to "visit" the fatherless and widows, our good judgment must be exercised—even as is true, relative to studying the Bible in classes, to the size and type of building in which the church is to meet, or to the best methods to be employed in teaching all nations.

Yes, we deem it right and wise to have fellowship with our

brethren of other congregations who zealously apply themselves to the maintaining of Christian homes for the needy. When a home is under the oversight of the elders of one congregation, it is not a separate organization from the church. This is the church at work. The fact that others are called in for assistance in planning and one man is given the responsibility of directing the details of the home, does not argue that the elders are not actually overseeing the work, or that it is not only a congregational enterprise. "Oh, but the superintendent runs it" no more proves the plan is wrong than, "Oh, the preacher runs it" proves that a congregation should not employ an evangelist.

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EDITORIAL

G. H. P. SHOWALTER, Editor

ON TO NEGLECTED FIELDS!

There are so many thousands of people living throughout the length and breadth of our own land who have never obeyed the gospel because they have never had the privilege of hearing it, that it presents a distinct challenge not only to every congregation of disciples of the Lord, but to every Christian who is whole-hearted in the Lord's work. It is well enough to be interested in the soundness of the congregations that are already established. It is well enough to be concerned as to their loyalty, and it is of high importance that preachers and elders as well as others engaged in teaching among the churches be vigilant in the conservation of the faith and practice of the people of God.

But all of our time should not be spent in trying to save the saved. All of our time cannot be wisely spent in criticisms just or unjust of what members are doing or not doing. There are many thousands of the best people in the world, honest and earnest but ignorant of the right ways of the Lord — unsaved without God and without hope in the world. Many of them would make better Christians than some already in the church. It is often better to go out and establish some congregation where the people are honest-hearted and rejoice in learning the truth, than it is to spend months and years in a monotonous harangue over a congregation that is doing nothing and wants to do less, and that is making no growth either in numbers or in the essential qualities of the Christian life. When people have been well taught and well and earnestly warned, it is not always the best part of wisdom to stay with them and spend all of one's power, energy, and ability speaking to them or trying to teach them what they already know and will not do. Much of such teaching (and writing as well) is often lost because it is like some fellow whistling against the wind. Paul once said, "Seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." He turned away from some people who would not heed and who were not being benefitted to some of the many thousands of his day and time who had never heard, and among whom there were vast possibilities for the blessings of the gospel of the Son of God.

Personally, I am calling for young men of faith and zeal and determination—and older ones as well—from our schools and colleges and from congregations that are loyal, faithful and strong and want to do something to save souls—I am calling for the cooperation of such material in the churches of Christ to go out this spring and summer (as well, as at other times) and preach the glorious gospel of the Son of God in destitute fields. I realize that something is being done

along this line, but what has been done and is now being done is small in comparison with the almost unbelievable possibilities for the extension of the cause and kingdom of the Master.

One hundred faithful gospel preachers could spend their time well during the next four or six months preaching wholly in the destitute fields in the Rocky Mountain States and in the North and East. That may seem like a large number of preachers, but the work is larger and greater than even that number of gospel preachers can perform. In many congregations men capable of preaching the gospel, and others who are incapable of doing so, are sitting down on the seat of do-nothing or lying on the bed of do-less, speculating on the philosophies of men and some vague interpretations and misinterpretations of the Bible and quarreling among themselves, and undertaking to expose some of their fellow preachers or fellow members. Men of Israel, help! Our Lord does not require us to sit down and beg people to come and get the truth. They will never do this. The Lord requires us to carry the gospel to the people. Every Christian can be doing this today. Send them good literature. This is, perhaps, the cheapest possible method of interesting them in the truth. Send to them the proclaimers of the gospel, and let preachers understand that if churches do not cooperate with them as they should, they must, nevertheless, themselves go. We can afford to make some sacrifices. Paul delighted to preach the gospel where Christ had not been named and he did not wait for some security and certified assurance that his necessities would be provided by some congregation. He went out into waste places and proclaimed the gospel, endured hardness for the cause of Christ, made sacrifices in the Lord's great work, and he had plenty on which to live, so far as the material things of this life were concerned. The Lord went with him—he did not leave nor forsake him. After he went, preached and established churches, these churches and others that were already established sent to his necessities. This is the Lord's way. Let us be up and doing. Read what others have to say.

Let us press the glorious work as never before.

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FROM THE HARVEST FIELD

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, July 7: Three baptisms and one identified here recently. The work progresses in a very fine way. I have preached in recent weeks at St. Petersburg, Florida, and Uvalde, Texas. I am now in a meeting with the brethren at Chandler, Texas.

Harold Thurman, Lindsay, Oklahoma, July 6: We have just closed an excellent song drill with Ira Y. Rice, Sr. He is the best singing teacher we have seen. I will meet the local Missionary Baptist preacher, July 27-30 in the Lindsay Community Building. We are debating the questions of baptism and apostasy.

W. A. Bradfield, Henderson, Tennessee, July 6: The meeting at Northside in Fayetteville, Tennessee, closed last night. Seven were baptized and one was restored. Roland Andrews, who preaches there regularly, was a great help in the meeting. B. F. Davis of McBurn, Tennessee, led the singing in a commendable way.

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, July 10: The vacation period does not seem to be affecting our attendance as adversely as it usually does here. We had an unusually good attendance for our last Wednesday night service. Three have been baptized here this week: one lady Sunday morning and two Wednesday. I have time for a meeting this fall or winter.

Gene Arnold, Gastonia, North Carolina, July 10: Construction of another building for the church of our Lord will begin soon. The grading of the lot has been done and just as soon as the plans have the approval of the State Fire Marshal the building will be started. The church is now meeting in the front part of the house in which we live. The congregation as a whole is working faithfully.

Vestal Chaffin, Box 84, Bruceton, Tennessee, July 6: My work with the Warners Chapel church in Clemmons, North Carolina, came to a close June 14. One was baptized the last week I was there. Our work here is off to a good start. Good attentive audiences have characterized all the services here thus far. One has been restored since my coming. I am to be away two months in meeting work beginning July 13.

S. C. Kinningham, Calgary, Alberta, Canada, July 8: Two have been baptized in the past two weeks and two placed membership with the congregation who moved here from Saskatchewan. Our recent meeting in Lethbridge showed encouraging results and we hope to have a congregation meeting there within a short time. A preacher is needed there badly. Will some congregation assume the responsibility of sending one there?

Haskell T. England, 211 East B Street, Waurika, Oklahoma, July 4: Brother Clarence Harris very ably conducted the song service and I did the preaching in a meeting at Braggs, Oklahoma. Attendance and interest were very good but there were no visible results. The Lord willing I will be with the good people at Braggs again next year. Our new building at Waurika is coming along nicely. Brother Tom Ward of Lawton, Oklahoma, is in charge of construction.

Herbert L. Coffman, 2208 Cleburne, Apt. 2, Houston 4, Texas, July 5: Brother Warren Branner of Boling, Texas, just completed a meeting with us at West 34th Street. The results of the meeting were approximately a hundred families visited the meeting; two people placed membership, three were restored, and five were baptized. If anyone is desirous of securing a good meeting preacher, I would unqualifiedly recommend Brother Branner.

A. J. Hobbs, Jr., 3156 Jane Lane, Fort Worth, Texas, July 8: Just recently I did the preaching in a meeting with the East-side congregation in Waco, Texas. There were eight responses to the invitation—three for baptism. Brother Thomas McDonald is the faithful evangelist for this congregation. They have just recently added some new classrooms. The Warren-Ballard and the Wallace-Hunt debates will be off the press soon. At the present, I am in an interesting meeting at Pottsville.

Louie M. White, San Marcos, Texas, July 9: We have been laboring with the church in San Marcos for about three months and are very enthusiastic about the growth of the Lord's cause here. We have had 21 responses to the invitation including ten who came requesting baptism. Brother James Fowler of College Station, Texas, will be with the church here in a meeting from July 26 through August 2. He will also assist with a vacation Bible school during that week. I am to be with the church in Knappa in a meeting from July 13 to 22.

Jimmy Campbell, 101 N. Lelia, Guymon, Oklahoma, July 6: I have resigned the work here, to become effective sometime in August. This will have seen some 23 months go by since we came here. During that time astounding growth was made. However, many have moved in recent weeks. No one has been selected to follow me here. Interested parties should contact Herman Ralstin, 1210 N. Academy, phone 478 or 293. My plans are not yet definite, but I hope to be able to locate where I can continue in college.

James D. Groves, Detroit 16, Michigan, July 6: A. J. Kerr, who leaves Wyandotte, Michigan, after an outstanding work, August 1, spoke at our 8:30 a.m. service yesterday at Vinewood. One was baptized and one restored. I spoke at 11:00 a.m. and 7:30 p.m. Three were baptized, one identified, and one restored, for a total of seven responses for the day. The Wyandotte church has made signal progress in the almost eight years Brother Kerr has served it, growing from 35 to 175 members, erecting a building valued at \$75,000 with an indebtedness of about \$16,000 remaining.

E. J. Berry, 1030 Dearborn Avenue, Salem, Oregon, July 9: The cause of the Lord continues to prosper here in the Keizer community of Salem. Three were baptized last night at our mid-week service: one young lady, and two young men. One of them is the husband of a fine young Christian woman. We now have an even 50 active members in this little congregation, which is an increase of 29 since we came here last September. Our attendance continues to increase and we have several neighbors who are very interested in the gospel and we hope to convert some of them soon.

Russell Gleaves, 1 Jordan Avenue, Brunswick, Maine, July 1: Avis C. Wiggins of Lewisburg, Tennessee, did the preaching in a meeting at this place recently; four were baptized. The work here is making steady growth. Members of the church stationed at the Naval Air Station are helping considerably. Notify us of anyone being sent here or to Bath, Maine.

W. Taylor Carter, 1526 Vermont, Lawrence, Kansas: Homer Halley of Tampa, Florida, closed a very fine meeting at Lawrence, Kansas, last Sunday night. His lessons were excellent. Crowds were good throughout the meeting. Though there were no additions during the meeting, the church was strengthened and edified. One was baptized and one placed membership the week following the meeting. Eight were baptized three weeks before the meeting.

Beryl Bodenham, 515 Ann Street, Montgomery, Alabama, July 9: It has been some time since I wrote you about the work in the Mt. Hebron community, near Eclectic, Alabama. Since coming here last September, the work has progressed in every way. Last week, five more obeyed the gospel. Our new meeting house should be completed soon if the Lord wills. When passing this way, stop and worship with us.

Ira Y. Rice, Sr., 1107 W. Eufala St., Norman, Oklahoma, July 6: I have spent the last two weeks with the church at Lindsay, Oklahoma, conducting song drill work. I also preached there on the two Lord's days I was there. Brother Harold Thurman is the efficient and faithful minister for those good people, and he and his wife are held in high esteem by the church. I spent the time in my work most pleasantly with those fine people. They know hospitality. Success to the Firm Foundation.

Arnold Hardin, Lancaster, Texas, July 6: Despite the heat and lack of rain the work seems to be holding up fine this summer. We are still setting new records in parts of our work with the contribution reaching \$401.38 yesterday. We are printing a four-page paper twice a month and the boys are placing these in each home. The reaction has been considerable thus far and we believe much good will be done by this method. Fifty-eight responses here thus far this year, with four this past week.

Clarence A. Price, Bryson, Texas, July 4: On Thursday morning of this week I baptized a young mother who came to my home requesting baptism at once. There should be more such action on the part of those who make up their mind to obey at once or "the same hour of the night." A former Baptist lady who obeyed the gospel here recently has been ordered by her parents not to come near their home any more. This means being cut off from her parents in order to be a Christian. May God Bless her and others like her for their stand on the truth.

Homer Putnam Reeves, 2448 W. Jefferson, Dallas, Texas: The Sunset church has just completed an encampment at Thorp Springs, Texas. Approximately one hundred of our people participated. Brother Wyatt Sawyer of Madisonville, Texas, brought very appropriate lessons each evening. Nineteen were baptized; eight were restored. On June 23, six were added by transfer at Sunset. We plan to have services in our new building at the above address on August 2. I am to begin a meeting with James Benson and the Lepanto, Arkansas, church on August 4.

W. Levi Gentry, Box 369, Huntsville, Texas, July 7: We are glad to report two baptisms in Huntsville within the last three weeks. Brother B. Frank Rhodes, Jr., of the Abilene Christian College faculty, will preach for the Huntsville church during August. I expect to be in meetings at Durham, North Carolina; Acton, Tennessee, and Memphis, Tennessee, during that time.

Durward Boggs, 7825 Hillard, Dallas, Texas, July 1: The Lord's work in Pleasant Grove moves forward. During June we had our first vacation Bible school. We had an average attendance of 115. We feel this is a good attendance for this size congregation. Following our vacation Bible school we had a ten-day meeting with Otta Johnson from Denison preaching; one was baptized. Our membership as of today is 202.

Tillit S. Teddlie, Box 336, Ennis, Texas, July 9: The Normal Music School at McLean, Texas, closed July 3. Thirty or forty young men were trained to direct the song service in the churches of Christ. I began a good meeting at Buffalo, Texas, Sunday night. The interest is very high and we expect to baptize a number of men and women before it closes. My next meeting will begin August 31 at Clarendon, Texas. Interest continues to be good in Ennis.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, July 4: The Willow Street Church of Christ in Cookeville is now having two worship services every Sunday morning, 8:45 a.m., and 11:00 a.m., as a remedy for the crowded conditions. The average per Sunday for Bible School in June was 193.5, the very best in the history of Willow Street. The meeting at Green Hills in Nashville, closed with one baptized and one to place membership. Brother James McBroom is a fine co-laborer. will return in 1954.

David Allan, 1020 Austin Avenue, Brownwood, Texas, July 6: Since my last report, two have been baptized, one restored and one placed membership with us, and I must say that the work here moves along in a very fine way. My next meeting will be at Zephyr, Texas, beginning July 31 and continuing through August 9th. One of our deacons, W. L. Ladyman, is doing a fine job, carrying on gospel meetings every Lord's day evening, at Oakland, which is about twenty miles from Brownwood.

Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, July 7: Since our last report, one has been baptized, four placed membership, and five have been restored. We have just concluded our vacation Bible school. We began with 150 and reached a high of 185. The average daily attendance was 170, a very high proportion of the 190 enrolled. We reached the physical limitations of our classroom space. A building fund to meet that need has been begun. We have also extensively redecorated our auditorium.

Wendell Winkler, Box 133, Rayville, Louisiana, July 7: Since last report, nine have been baptized, four restored and two have placed membership here in Rayville. I just returned from two meetings in the Birmingham, Alabama, area: Mulga and Adamsville. One was baptized at Mulga and seven adults were baptized in Adamsville. W. W. Wade and J. G. Pruett labor with these respective congregations. I also just concluded a meeting at Oak Grove in Walker County, Alabama, where John Nicholas labors. I begin at Oak Grove, Louisiana, July 23, under a tent.

A. H. Bryant, Del Paso Heights, California, July 6: Brother B. U. Baldwin closed a very good meeting with the church here in Del Paso Heights yesterday evening. Brother Baldwin preached the truth in love, yet in a powerful way. Visible results: three confessions of wrongs, and especially neglect and indifference. We are persuaded that many others of us were encouraged and persuaded to continue with more zeal and greater determination. The future of the church here looks brighter, and we are pleased to give our Lord the glory through the gospel ordained to man's salvation.

Clifford S. Owens, 1805 River Drive, Nashville, Tennessee, July 7: We concluded a very successful meeting at the Eighth Avenue congregation on July 1. R. Leonard Owens of Atoka, Oklahoma, did the preaching in a simple and forceful manner. The writer directed the song service. There were eight responses to the invitation: four were baptized, two restored, and two placed membership. One man came from the Presbyterian church and one lady from the Christian church. Two more have placed membership since the meeting. One man was restored previous to the meeting.

Maurice M. Howell, 3425 13th Avenue, N., Birmingham, Alabama, July 5: Thirteen were baptized in the meeting last month with the Foote Street Church of Christ in Corinth, Mississippi. It was as pleasant a meeting as could be expected. It was my privilege to work with this fine congregation from 1942 to 1947. Brother Lindsay Allen is doing a great work there now. Brother Sewel Hall directed the song services during the meeting. A vacation Bible School was carried on during the meeting. The School was a very successful one. I am now in my fifth year with the Central congregation of this city.

James W. Reynolds, 135 Vernon Place, Pueblo, Colorado, June 30: Our Vacation Bible School came to a close Friday, June 26, with the last week's attendance averaging 366 daily with the entire school's daily average attendance being 344. This was the best school in many ways that we have ever conducted as the average attendance and enrollment was very near the same. Our work continues to show an increase in every way. I am beginning a meeting July 6th with the church in Rocky Ford, Colorado, where Milton Simmons preaches. When you are this way, worship with the Broadway & Orman church of Christ in Pueblo, Colorado.

W. S. Willis, 2811 Avenue E, Fort Worth, Texas: Just closed a very good meeting with the brethren at Chico, Texas, where I have been preaching two Lord's days each month for some six months. There were no baptisms in this meeting but every member came forward and acknowledged their sins, wrongs, and mistakes and rededicated their lives to the work of the Lord. It was a very happy day for the church as there had been ill feelings among the members for a long time. The meeting was well attended by many congregations coming from Bridgeport, Paradise, Boyd, Decatur, Springtown, Graford, Sunset, Alvord, and Houston. It was said there were more local people in each service than ever before. The last service, the members of the Christian church came in a body. There were some in every service. It is my prayer that the teaching will bring a better feeling between these people and the church, and that eventually work for the unity of them in the Lord's church. I have been going to Cottdale

for a number of months one Lord's day each month. I have been called to preach at Leonard, DeLeon, Spade, and Joshua. I have supplied for a number of the congregations here in the city. I delivered my special lecture on "America's Greatest Curse" at the Poly congregation to a large crowd of children, young people, and adults. I will be glad to deliver this lecture any time I am called. It is on "tobacco and its effects." If any of the brethren would like to have this lecture, I will be glad to hear from them. I will supply for Brother Williams at the Lake Worth congregation the second and third Lord's days of July. If I can be of service in supply or meetings, please call me at La. 3145.

Ted Norton, 2701 Avenue F, Snyder, Texas, July 2: Brother Paul Foutz of Sweetwater, Texas, did the preaching in our meeting, June 19 to 28. Nine were baptized and five restored. Another was baptized last night. Attendance was good through the meeting. Chairs were added to seat the audience most of the evenings. Day attendance was near two hundred. Next Sunday will be another great day for the church in Snyder—a new congregation is to begin work on 37th Street. Brother Warder K. Novak is to serve as evangelist.

R. Elmer Adcock, Mertzon, Texas, July 8: We just recently closed a very good vacation Bible School, June 15-19. The attendance was fine and means much to the church. Brother G. C. Ross of Portales, New Mexico, assisted us in a very fine meeting, June 21-28, with Brother Pat Stephenson of Sonora, Texas, directing the singing. Interest was very good and the church was strengthened a great deal. Brother Ross will return the same date next year for the third meeting here the Lord willing. Three were baptized into Christ on June 14th. Two of these young boys are already active to some extent in singing and leading prayers, the other is in the service of his country and we have much hopes for him in the Master's cause.

Frank L. Cox, Box 104, Mineola, Texas, July 6: I have prepared a series of special lectures on themes of interest to churches of Christ: A Course for Preachers—on the preparation and delivery of sermons; a Teachers Training Course; Great Prayers of the Bible; Parables of Jesus; Eschatology—the Final Things; Letters to the Seven Churches in Asia; the Sermon on the Mount; the Beatitudes of Jesus; etc. Though busy in local work, I am allowed a few weeks off each year for such special meetings. Would you like to have one or two of these lecture courses this fall? or next year? Any two of the courses may be delivered concurrently—one during the mornings, the other during the evenings. Let me hear from you.

Lloyd R. Brents, 1520 Hickory Street, Texarkana, Arkansas, July 9: Last night I closed a meeting at Nash, Texas, with five baptized, five restored, and four identified. Brother Jack Moore preaches for the Nash church, and it is growing. I begin a meeting at the New Liberty church at Cleveland, Arkansas, July 13. We are now entering our second year of work with the Walnut Street congregation in Texarkana. Our first year here saw 43 baptized, 14 restored, and 50 identified. For the first six months of this year Bible school attendance averaged 311 per Sunday, as against 256 in the same period last year. Contributions averaged \$543.01, as against \$425.25 for the corresponding period last year. When in Texarkana, worship with us.

J. P. Williams, Route 11, Box 198, Fort Worth, Texas, July 9: One was baptized and 17 confessed wrong in a recent meeting at Carolton, Texas, where Brother Price Bankhead is the faithful minister, and your writer did the preaching. Two have been baptized, seven confessed error, and nine identified as Christians here at Lake Worth in Fort Worth since our last report. Several of these were during a recent meeting with Brother Joe Malone as visiting evangelist. This congregation will send me anywhere in the United States for a mission meeting. Anyone interested, may contact us at the above address.

C. W. Scott, 301 N. W. 52nd Street, Miami, Florida, July 10: Meeting with the Brownsville church in Pensacola closed June 18 with one baptism, four requesting prayers of the church, and one placing membership. Lewis Casey was a faithful worker in the meeting and is now in his third year with the congregation. He spoke for us here last Sunday morning with one restoration resulting. Two others have been baptized, one a Lutheran and the other renouncing Christian Science, and two placing membership since my return to begin my fourth year with the Seventh Avenue brethren. Visit with us when in Miami.

Paul M. Tucker, 1244 Plymouth Avenue, Nashville 6, Tennessee, July 1: The first six months of 1953 have been above the corresponding time in any previous year at Jackson Park church in every way. There have been forty additions of which twenty-five were baptisms. Sunday school attendance and contribution are up. Vacation Bible school averaged 246 daily. Granville Tyler, of Birmingham, held our spring meeting. Jackson Park, with others, is supporting Joe Sanders, in Boston, Massachusetts, and is sending six of our best teachers to Boston for Vacation Bible School this summer. I am now in a meeting at Blue Mountain, Mississippi, with T. A. Nicks of Nashville leading the singing.

Voyd N. Ballard, P. O. Box 465, Woodville, California, July 1: I am happy to report that the work of the Lord is in good shape in Woodville. Interest and attendance have been unusually good during the past few weeks. One thing that is especially encouraging to me is that we are having quite a number of people in attendance who are not members of the church. During the month of June there were five baptisms and three confessions of wrongs. Beginning August 16 I am to conduct a meeting in Invercoran, California, and all who can are invited to attend. I could arrange to conduct another meeting in California in September or October. If any congregation is interested, you may write me as above.

R. V. Wood, Box 482, Mission, Texas, July 6: The work of the Lord in Mission goes along in a very fine way. A marked improvement is noticeable at all the services, for which we are most happy, and give unto the Lord all the glory. We are having a number of visitors for every service, and especially on Sunday evening, most of the denominations have dismissed their Sunday evening service for the summer, and quite a few of them are attending our services, and that too, is novel in the church here. We have just concluded a most successful vacation Bible school, the first attempt at having one here. It was conducted by home forces, and we had a daily average of 75, which for Mission is a fine attendance. The elders worked hard to make the school a

success. They never missed a service, and used their pick-up trucks to get the ice and cold drinks out to the park, while their wives used the family car to transport children to the schools. We just know some contacts were made that will be responsible for bringing some of the children to our service. It is something new and refreshing to me to work with elders that elder. They have taken me to visit in the homes of every member of the church since we came here (strange that an elder should know where his sheep live, isn't it?) When coming to the Valley, worship with us at Mission.

Church of Christ, Chico, Texas, July 6: Brother W. S. Willis led us in a gospel meeting which was most profitable and well attended. The church was unified, edified and made stronger by the splendid lessons presented by Brother Willis. Brother Royce Flowers directed the songs in a very commendable way. He is the regular minister for the church at Krum. These brethren came one evening in a body which was much encouragement to the church here at Chico. Many outside people attended the meeting. Many of the congregations were represented in most every service. In the last service the members of the Christian church came in a body. Much good will come from this meeting.

D. D. Woody, 127 Oakwood Drive, July 1: I closed a series of meetings with the church at Tiptonville, Tennessee, last Sunday evening. There were seven responses to the invitation, and many visitors were present for the meetings. Brother Homer Royster, the local preacher, was a great co-laborer. He very ably directed the singing as well as helping in many other ways. I am scheduled to begin at Petersburg, Tennessee, on the night of July 2. During the first half of June Brother Carroll Ellis of Nashville, Tennessee, did the preaching in a meeting for the church in Baton Rouge. His lessons were some of the very best, and several responded to the invitation. Brother Ellis was with the church here for a number of years and is loved by all.

Austin Taylor, Uvalde, Texas, July 7: The Sabinal School, in which hymns and hymn singing is studied, along with Bible, is closed for this year. Seven young men from the classes were baptized. A number of young men attending those classes in the past, have not only learned to sing well but have been encouraged to start preaching the gospel. They are out now baptizing people. It appears that much good is being done. Of course, a good critic could find fault with all that is being done. Our dear Savior was criticised all the time he was on earth. His own disciples were astonished that he spoke kindly to a Samaritan woman at Jacob's Well. The only way to avoid criticism is to sit flat down and do nothing. By the help of so many good people, we hope to have a larger class each year and reach more of the unsaved.

W. B. Cox, Mason, Texas, July 4: We closed a most interesting Vacation Bible School the first week of June. Many young people attended from the denominations around us. June 19-23 Brother Cecil E. Hill of San Antonio conducted a gospel meeting here. His son, Allan Hill of A.C.C., conducted the song service. Allan is an outstanding young man in the song directing field. Any congregation would do well to employ his talents in gospel meetings. Brother Cecil Hill preached the word in all of its purity and the result was four bap-

tisms and two to place membership with this congregation. Two of those baptized were men between 60 and 75 years of age. The congregation here rejoiced at their decision. The work here is the finest we have been privileged to work with. May God continue to bless the faithful. One has been restored since our last report.

C. Ray Miller, 208 S. Witte, Poteau, Oklahoma, July 6: The meeting with the Moten congregation, near Mammoth Spring, Arkansas, closed June 28. Four were baptized. The brethren asked me to be with them again next year. The cooperation of the churches of Christ in Fulton County, Arkansas, is among the best I have ever seen. We had visitors each night from various congregations, which was a source of encouragement to all. During my absence here the elders did the preaching, and one was restored. My next meeting will begin July 27 at Summerfield, Oklahoma. This is said to be the oldest congregation in LeFlore County. I have never held a meeting there before and am looking forward to being with the brethren at that place.

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R. E. Griffith, Box 397, Eunice, New Mexico: I am in fine health. Have recently conducted two good meetings. The local work is fair. I am in position for a meeting in October. Who wants the time?

Bill Thompson, Lufkin, Texas, July 6: One man and one Catholic lady were baptized yesterday. Half of the money for the new meeting house for the Union Road congregation has been raised, and construction is well under way.

Logan Buchanan, 2760 Emmett Street, Dallas, Texas, July 9: Brother Woodrow Hughes has just moved to Grand Forks, North Dakota, to establish the church in that city. He is sponsored by the Hereford, Texas, church. Lots have been purchased to build a church building, and a fine preacher's home has been bought at 1112 Cherry Street. On August 3, we shall begin a meeting in Grand Forks, and we are anxious to find as many members of the church in that section, and as many people who are

friendly to the church as we can. Many readers of the Firm Foundation will have friends or kinfolks in the Eastern part of North Dakota, or the Western part of Minnesota, who can be reached during this meeting. Please help us by sending the information to Brother Hughes in Grand Forks. The Herald of Truth has just been placed on the Grand Forks radio station, and this should be of great help to the work.

Truman E. Spring, Corpus Christi, Texas, July 8: We enter the last half of the year at Hillcrest with high anticipation of continuing to break all of our previous records. For the first six months of 1953, there have been 127 responses, with well over one-third of these being baptisms. The writer has conducted two meetings thus far this year—at Luling, Texas, with seven responses; and in Corsicana, Texas, with the North Beaton Street church where T. B. Crews is minister, with seven responses. My next meeting will be with the Gardenale congregation located in the suburban part of this city, and following that, I will be with the brethren in Poteet, August 3-12. When visiting the Gulf Coast, you are cordially invited to worship with the Hillcrest congregation in Corpus Christi.

Clyde V. Moore, 546 Western Avenue, Toledo, Ohio: June 27th, I closed a meeting in Adrian, Michigan, resulting in two baptisms. Brother Glen Mellott of Toledo, Ohio, preaches regularly for this congregation. We have had 26 additions here since the first of the year: 13 by baptism, four restored, and nine to transfer membership. Sunday, June 28, I completed 27 months' work with this congregation. Brother Greer Hendon of Rogersville, Alabama, will begin his work with this congregation about July 16. After July 1, my address will be Route 1, Garrett, Indiana. We expect to worship and work mostly with the Garrett congregation where Brother Palmer is local minister. I shall be secularly employed, preaching and teaching as I have opportunity in that area.

Luther G. Roberts, 2110 W. 2nd Avenue, Corsicana, Texas, July 6: Two, a husband and wife, were baptized yesterday here at the West Side church. With a total membership of 187 there were 187 present for Bible classes yesterday morning. Of course, some of those attending were not members of the church, as some of the members are "anti-Bible class," at least, in practice. The West Side church meets at West Second at 24th Street. The church building was air-conditioned with refrigerated air-conditioning the past spring. The summer meeting of the church is to be conducted August 9-16, with Jack Hardecastle of the College Avenue Church in Lubbock, Texas, doing the preaching. I am to preach in meetings at Pursley, Texas, July 26-August 2, and in Loveland, Colorado, where Gorin Rutherford is the regular preacher, August 26-September 6.

C. Edwin Bills, Sr., Box 178, Freer, Texas, July 8: Since moving to work with the church here on January 1, 1953, there have been 15 to respond to the Lord's invitation. The church here is supporting the Herald of Truth, Sunny Glenn Home, and the African work, and plans to support The Way of Truth, over KWBU in Corpus Christi, Texas, when it resumes broadcasting. Brother R. D. Simmons of Corpus Christi, the speaker on the Way of Truth will hold our fall meeting, October 19-28. We have made extensive repairs to the meeting house here. We plan to have a vacation Bible school in

August, and are planning a full program of work in this community. The work here is hard, because of the community and the section of the country, however, we are enjoying our work with these good people. The Lord blessed our family with our second child, a son, on Memorial day. I can hold one or two meetings, preferably this fall or next spring. May the Lord bless our labors to the saving of the souls of men.

H. W. McClish, Star, Texas, July 11: The time of this writing finds me at Star in a wonderful meeting. Five baptisms and one restoration thus far in this meeting which comes to a close tomorrow, Sunday, July 12. I have done the preaching in meetings in Hermosa Beach, California; Fairview, Texas, and Hico, Texas, and now this one. I also had the privilege of teaching the adult class in the vacation Bible school for the church in Brady, Texas, this year. I have seen thirty-five precious souls respond to the invitation thus far, and almost all of them for baptism. I believe a spiritual awakening is evidencing itself among our people of today, as I find them more ready to hear, everywhere that I go, than they have been in the past. Let us hope and pray that such is true and that the movement in that direction may ever increase in its rapidity.

Fred W. McClung, Box 84, Fayetteville, Arkansas, July 4: The Mt. Sequoyah Encampment starts July 11th and will continue through the 19th. We intend to make this an annual affair. Come with the entire family. Because so many could not arrange on such short notice to go with us, we have postponed our tour of Europe, Egypt, and the Holy Land until next summer. Several changes are being made in the itinerary so as to make it the best tour available. Transatlantic passage is being booked on the Queen Mary, but most of the travel from country to country will be by plane to save time. Contact me now if you are interested. Watch for exact price and sailing date in a few weeks. I want to report two baptisms, three restorations and three placing membership. Majestic Hymns is one of the greatest hymnals ever offered to the brotherhood.

Herb Swinney, Box 7, Coleman, Texas, June 22: The greatest gospel meeting ever to bless Coleman, Texas, has just come to a close. This twelve night endeavor resulted in 130 responses to the invitation. There were 35 baptized, 92 restored to their first love and three to place membership. Dan Fogarty did the preaching with hundreds of scriptures, forceful ability and timely lessons. Curtis Lindsey, a local member, led the singing. The co-operation between the song leader and the preacher was one of the reasons for our success. Our church bus was used to bring to the services those who did not have a way. A great number of people baptized came from the Baptist church; some were from the Methodist ranks and one man with wife came from the Pentecostal church. The meeting was held out of doors with 1500 rented chairs, a loud speaker and flood lights. Our largest audience was 1050 people and the average attendance was 806. Our Bible class record was shattered with 488 present. The Coleman church gains strength, takes courage and looks forward to greater things.

John McCoy, Box 65, Nocona, Texas, July 7: The last month, four have been baptized and five have placed membership in Nocona. We have begun a special class each week training men to be elders and deacons.

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MISSION MEETING AT ROCKPORT, TEXAS

M. Norvel Young

The brethren in Lubbock sent me to preach in a week's meeting at Rockport where Brother Leo Owens is preaching regularly. It was a very enjoyable week preaching to 150 to 200 under a tent in this coast city. The brethren are working together and Brother Owens is well loved. One was baptized and one restored. Two other couples promised to obey the gospel soon. The visiting brethren from that area were a great encouragement.

PREACHERS OF TODAY

Mont Whitson

One of the finest contributions to the brotherhood in recent years is the publication of "Preachers of Today," edited by M. Norvel Young and Batsell Barrett Baxter.

For locating preachers, for visualizing those whom you have heard about but never seen, and for renewing old acquaintances this volume is unsurpassed. Recently, I looked through the entire book and to my amazement I had personally met at least two hundred and fifty-two of the preachers listed. Where else could you meet so many of your friends with as little effort and expense?

A second volume is being contemplated by the editors if the demand is great enough. If you would like to see a companion volume, why don't you write to the editors and encourage them in such a project?

A VALUABLE REVISION
BY L. R. WILSON

James O. Baird

Ten years ago L. R. Wilson delivered a series of twelve sermons on the New Testament church over Radio Station WOAI in San Antonio, Texas. These lessons were printed in the Firm Foundation and then published in a book which exhausted two printings. The original book has been rewritten and six additional chapters have been added in this current edition of The New Testament Church, published in March by the Firm Foundation Publishing House.

I do not know of any book which fills the role of this one. It is concise, yet comprehensive. The eighteen themes dealt with are discussed in such a manner that the novice, through a thoughtful reading, will be led into a clear understanding of the true nature of the church. Those who have read much about the church will from this fresh restatement have their faith deepened and strengthened. Few men possess Brother Wilson's ability for writing so succinctly and effectively. His talent is well used in this book which, like its forerunner, will be valuable to many.

Bert Wells, Box 674, Archer City, Texas, June 25: We are beginning to make some real progress in Archer City. Our gain just in the past few months is certainly noticeable. Though still comparatively few in number, the church is indeed doing a creditable work for the Lord Jesus. Lord's day attendance continues to increase. Our auditorium seats about 100 people and is almost filled at the morning service, with a good gathering for the evening service. Since my last report several weeks ago, we have had three baptisms and two by membership. One of those baptized was a dear old lady past eighty years of age. Our summer revival meeting closed Wednesday night, June 24, in which Brother Jimmy Wood, from the Northside church in Odessa, did the preaching. The meeting was well at-

tended, with visitors from many neighboring churches. Brother Wood preached the gospel of Christ humbly, boldly, and in kindness. We know the church was strengthened and greatly encouraged as the result of his work with us. We are expecting almost immediate results, visibly, from his preaching and the work that was done during our ten-day revival. At the present time we are preparing to build a new auditorium. The plan is to move our present building back on the lot, convert it into classrooms, and build a new auditorium that will seat about 250 people. Members of the church have been very liberal in giving into a special building fund the amount of \$1,100. We will need approximately \$3,000 in addition to this to erect the auditorium, and are asking other churches who feel that we are worthy, to help us finance this project. We intend to do most of the work ourselves. The Firm Foundation is an excellent church paper and I enjoy every issue very much.

B. F. England, P. O. Box 241, Grandfield, Oklahoma, June 30: I closed a good meeting at Lequire, Oklahoma, May 31. Five were baptized and one restored. Among the baptisms was an elderly couple. The wife was 76, and the man 72. They had been in denominational churches most of their lives. One has been baptized at home and one restored and placed membership since our last report. We have lost two families and one of our girls by moving in the last two or three months. Our meeting begins here July 10. Brother Allen Lawton will do the preaching. We are working for a good meeting. My next meeting will be with the brethren at Greenland, Arkansas, beginning Monday night, July 20, and closing July 29. We are looking forward to this meeting. We begin a meeting at Charlie, Texas, August 2. We anticipate an enjoyable meeting with these brethren.

R. C. Copeland, Jr., Box 863, Clarendon, Texas, June 27: The Lord willing, I am to be in a meeting at Irene, Texas, July 5-14, and at Cee Vee, Texas, July 15-22. I am to be at Anton, Texas, and perform a wedding ceremony for some friends on July 17th. My work will terminate here July 26. I lack about one month working three years with the congregation here. My family and I will miss our friends here. The people of the town and church have been good to us, but we look forward to our new place and work with the good congregation at Tahlequah, Oklahoma. My work with the congregation there is to begin August 1st. All correspondents please note that my address will be Box 146, Tahlequah, Oklahoma, after August 1st. The friendliness of Clarendon will not be soon forgotten by us. The article on dancing in last issue of the Firm Foundation should do much good. It will wake those who want to know that dancing is wrong. You are doing a great work. May God bless you through many more years of fruitful, effective service in the church of Christ. The church of Christ is on the march.

C. L. Maxwell, Gonzales, Texas: The church work in Gonzales is making very satisfactory progress. This congregation has more than doubled the past two years and is still going forward. Two years ago this small congregation was being partially supported by outside help, but now we are self-supporting and doing some outside work. The church here is supporting me in a meeting at Waelder while the local members take care of the Lord's day preaching while I am away. The Waelder meeting is off to a splendid start. Brother W. A. Massey labors

with them along with his good wife. This small group of Christians is worthy of help and should be assisted by some congregation in getting the work firmly established there. A little help will do the job. Brother Clarence Miller is one of the faithful members of this congregation. They have a very nice church building paid for, but the preacher should live in the community. Brother Massey is preaching for them now at great inconvenience and a very small support.

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Max L. Johnson, 921 S. W. 18th Street, Ft. Lauderdale, Florida, July 8: The writer began work with the only congregation in this city, July 5. There was one baptism at the morning service. The congregation seems anxious to do things for the Lord in this community.

Robert G. Cook, 615 West Fifth, Hope, Arkansas, June 29: Yesterday was a remarkable day at Fifth and Grady. The largest crowd we have had since I began work with these good people three years ago was present. One was restored to fellowship and three placed membership with us. Saturday night, July 4, I will begin a series of lessons in a meeting at Balls Chapel, near McCaskill, Arkansas, to continue through July 12. I will preach at Hope at the morning service, then have our evening service at 6:00 p.m., that I may go on to the meeting. This will be our last Lord's day with Fifth and Grady, as we will begin a meeting with the Oak Ridge Church of Christ, near Ladonia in Fannin County, Texas, July 17 to continue through the 26th. This is the community in which I was reared. I am looking forward to a wonderful meeting with these fine people. I will then return to Hope for the midweek service and then on August 1 I will begin work with the church at Springhill, Louisiana, where I pray there will be a great door open for me, opened by our Lord for the gospel. Pray for me that I may have faith, courage and purity of purpose to continue in my Master's work until the end. Sister Cook and I have enjoyed living in Hope. It is a fine town in which to love. Many good people here. May your good paper keep busy in spreading good tidings to the brotherhood.

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James B. Scott, Harlingen, Texas, July 9: After nearly six pleasant years with the Broadway church in Houston, we resigned that work effective July first to begin our labors with the fine congregation at Harrison and Eighth here in Harlingen. Brother Harrison Matthews, now of San Angelo, and Brother Flavil Colley, now with Vickery in Dallas, preceded me, and seems to have left a fine foundation on which to build. We regretted to leave Broadway. It is one of the coming congregations in the state, and its people are the very finest. We had the privilege while there of seeing it grow from a struggling band of about 75 to a strong, stable work numbering 276 and with a contribution average of well over \$500 per Sunday. The challenge here in Harlingen is tremendous, and we most earnestly covet the prayers of good brethren everywhere that we may have the wisdom to meet it. Visitors to the Valley can hardly miss the building, as it is on the main highway through the Valley, and we invite all brethren from up-state to worship with us when here.

W. L. Baze, 417 Welch Street, Denton, Texas, July 6: Since my last report, the Welch Street church has concluded a very successful vacation Bible school. The average attendance was one hundred and seventy-three. Much of the credit for the success of this school belongs to Brother and Sister C. A. Buchanan, who worked very hard and faithfully to insure such success. We were glad to have them both back here where Brother Buchanan had labored in past years. While we have encountered the summer slump, which evidently effects this congregation more than some, we still have enjoyed a good and profitable work with these brethren during the past few weeks. Visible results of our preaching the last three Lord's days consist of one baptism, one member restored, and one to place membership with this congregation. One of our greatest present needs is an enlarged auditorium which will obviate the necessity of having two services on Lord's day mornings. There can be little doubt but that a large, air-conditioned building would contribute largely to future growth. It is our hope that means will be found to bring our plans in this respect to an early fulfillment.

Paul T. Dumm, Charleston, South Carolina, July 6: Two were baptized and three confessed their sins during the month of June. Our building is being filled each Lord's day. Truly we do thank God for his wonderful blessings. When in Charleston, you will find us at Hester at San Souci Streets.

Greer E. Hendon, Rogersville, Alabama. Since my last report, I have conducted singing schools at the following places: Solo Church of Christ, near Covington, Tennessee; St. Joseph, Tennessee; Lawn Cedar, and Antioch Churches of Christ, near Florence, Alabama. The first two weeks in June, I conducted a meeting in Shady Valley, Tennessee, with my son, Greer Chunn, leading the singing. Two were baptized. The last two weeks in June, I conducted a tent meeting at Lacon, Alabama. Harmon Tilery and Greer Chunn Hendon directed the singing. I am now in a meeting with the Springhill church, near Somerville, Tennessee. I am to begin a meeting with the Elm Grove church, near Covington, Tennessee, August 2 with my son leading the singing. June 21, I am to begin regular work with the Western Avenue Church of Christ, Toledo, Ohio. My address will be: 544 Western Avenue, Toledo 9, Ohio.

Palmer Wheeler, Box 974, Memphis, Texas, July 8: The North Texas Music Normal at McLean, Texas, closed last Friday night. It was a success far beyond our fondest expectations. Two hundred and thirty-one were enrolled with five states represented. Students from 35 congregations were present to comprise the greatest array of talent ever to assemble for such work in North Texas. Brothers Tillit S. Teddlie, George Saunders and I were ably assisted in this work by Brother and Sister Harold McCollum, the local preacher. The elders at McLean have asked us to return for the third session next year. It will probably be scheduled for the first weeks in July. Announcement will be made later as to the date. Because of drought conditions, I will be open for schools and meetings all winter. Please contact me at the above address for a song drill this fall. I can go anywhere. Brother George Saunders will be available for school within 100 miles of McLean. His address is Box 188.

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R. C. (Bob) Copeland, Jr., Box 863, Clarendon, Texas, July 2: July 26th will terminate my work here. I start working at Tahlequah, Oklahoma, August 1st. No one has been selected to work here. All correspondence should be addressed to J. H. Wood, Elder, Naylor Route, Clarendon, Texas. The church here is in position now to do very fruitful work and it is my prayer that every opportunity will be used, every obstacle met, every problem and decision be handled and made to the growth of the church here. To God be the glory. Brother Tillit S. Teddlie will be here the last Sunday in August for his second meeting. He did a splendid job last year, and no doubt, he will repeat this year. We will miss our friends. I am very glad to see reports of more anti preachers changing. We are on the threshold of carrying out the great commission and I believe that some will live to see the gospel preached to all of the nations. The church of Christ goes marching on. I will be in two meetings and perform one wedding between July 5th and 23rd. My new address will be Box 146, Tahlequah, Oklahoma. All correspondents will please note. Brother Showalter, the article on dancing was just right. We need more. The Firm Foundation continues to do much good.

Our Departed

JOHNSON—Wells Warren Johnson was born March 16, 1905, to Mr. and Mrs. J. H. Johnson in Madison County, Texas. He departed this life March 20, 1953, at the age of forty-eight years and four days. He obeyed the gospel of Jesus Christ at the age of seventeen in a mission meeting in Batson, Texas. A. N. Kennedy preached in this meeting, baptizing Wells and three Hobbs sisters, one of whom, Elizabeth C. Hobbs, became Wells' wife October 21, 1923. To this union three children were born, who, with his wife survive him. They are Mrs. Erma Gabor, Garden City, Kansas, James Wells Johnson of Tulsa, Oklahoma, and Justin Edward Johnson of Grand Prairie, Texas.

Wells and J. W. Wright were instrumental in establishing the church in Liberty, Texas. The first meeting was conducted in the school house March 20, 1932. For the past several years he has served faithfully as one of the elders of the church.

He was a devoted husband and father, rearing his children to live in obedience to God's word. He was loved and respected by his brethren and the community in which he lived. He was a faithful student of the word and if found alone, was usually reading the Bible.

After preparing for bed, he read an article in the current, "Just A Moment", entitled, "Keep Your Eye on that Star" then retired; a few minutes before 2 a.m., he left his house of clay and made his return to God. His prayer for a peaceful hour in death was granted.

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

ROBERT GORDON CLEMENT

* * *

MARTIN—Pearl Lorena Martin, a Christian mother and one who loved the Lord, was called home to rest on May 30th. Death came at St. Louis, Missouri, while she was visiting with her son and was a result of a physical reaction to a blood transfusion being administered at St. Luke's Hospital. Funeral services were held at Texarkana, Texas, on Tuesday by Brother Gussie Lambert of the Portland Avenue Church of Christ, Shreveport, Louisiana, and Brother Eli Westbrook of Texarkana. Mamma was the daughter of an old time gospel preacher, George Crawford Reeks, and was born near Montgomery, Alabama, on August 5, 1880. Mamma had told me many times of her early childhood and grand-dad's work in the restoration movement. She attended her first school at a community known as Owlet Green, near Tyler, Texas, in the year 1887 and subsequently lived at Plain Dealing, Louisiana; Vivian, Louisiana; Mena, Arkansas, and other places where grandpa preached. I had the pleasure of taking her back to the scene of her childhood in the summer of 1950 and while the dirt roads of the one time community pointed the directions where she had once played, there was little else to be recognized at Owlet Green. It was difficult to stand by and see life fade away from my mother's face and yet I was so thankful to have had a mother that had taught me Christian principles and through my nearness to her had heard

Christ preached in word and deed. The brothers and sisters in Christ at Spring and Blaine congregation, St. Louis, Missouri, and the minister, Brother Carney, made the burden of sorrow much easier to bear, and for that my wife and I are especially thankful.

The family will ever be grateful to the singers from the Rose Hill church, Texarkana, for the beautiful hymns rendered and to all those who had a part in the service.

For the family,
THERON MARTIN

* * *

COURTNEY—I was called to Byars June 7th to speak at the funeral of Sister Courtney. She was born Vernie Oakley, April 23, 1888, and departed this life June 6, 1953, at the age of sixty-five years, one month, and thirteen days. She was married to Albert Courtney in September, 1907. There were four sons and three daughters born to this union. She obeyed the gospel at the age of twenty and she was described as a consecrated Christian, a loving faithful wife and a real Christian mother. I can think of no finer tribute. Burial was at Byars.

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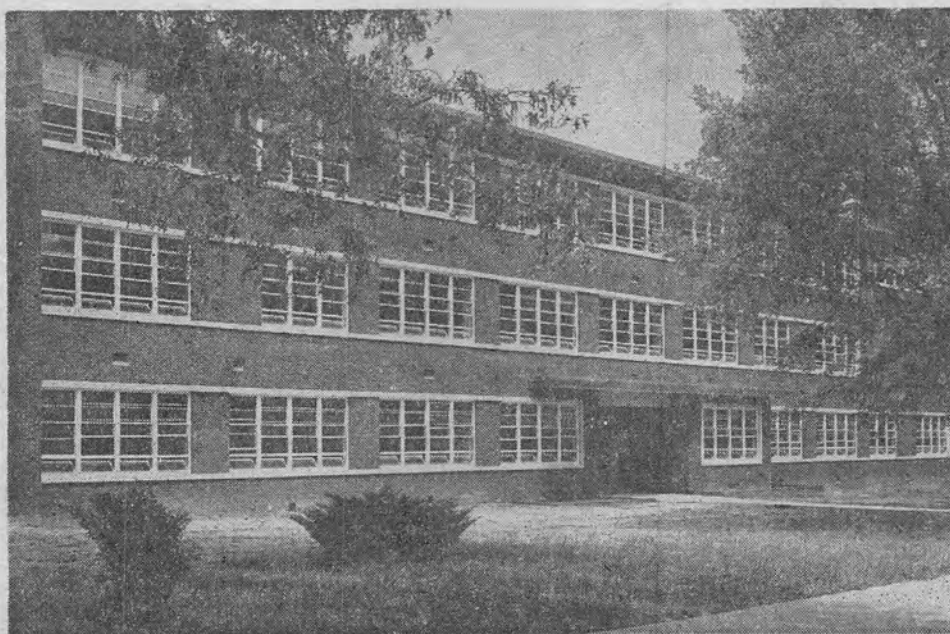
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Aug. 9	Eternal Security	Nov. 15	Why Not A Supplement To The Bible?
Aug. 16	Can That Faith Save?	Nov. 22	The Authority Of The Bible
Aug. 23	How Should We Live?	Nov. 29	The Bible And Evolution
Aug. 30	Songs In The Night	Dec. 6	The Power Of The Bible
Sept. 6	The Father And His Sons	Dec. 13	The Influence Of The Bible
Sept. 13	Christ On David's Throne	Dec. 20	The Bible And The Spade
Sept. 20	Adult Delinquency	Dec. 27	The Misuse Of The Bible
Sept. 27	Life Without Liquor	Jan. 3, 1954	Handling The Bible Aright
Oct. 4	Touching All The Bases	Jan. 10, 1954	Search The Scriptures
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Vol. 70, No. 30]

Austin, Texas, Tuesday, July 28, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Mind of Christ

Paul says, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). He was writing to Christians. All who profess to follow Jesus need to have the mind of their Leader. In the second verse of this chapter, Paul says, "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." There is only one way for Christians to be of one mind, and that is by all of them having the mind of Christ. The religious people of the world can never unite and be one by having the mind of some man—he may be a good man and have much wisdom, but the multitudes will not accept him as their leader.

Jesus prayed that all his disciples might be one. He said, "Neither pray I for these alone, but for them also which shall believe on me through their work; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (Jno. 20:20, 21). All who have the mind of Christ will be one in the sense that Jesus prayed for them to be one.

On this same thought these passages of scripture are to the point. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. 1:27). "Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous" (1 Peter 3:8). In these passages, Christians are taught to be of one mind, and they are all to strive together for the faith of the gospel.

A Timely Editorial

Brother Showalter's editorials are always good. But the one in the July 21st issue was exceptionally good. Did you read it? If not, get your paper of that date and read, "On To Neglected Fields." Keep the paper and read that article frequently. We are not doing exactly right till we put as much emphasis on missionary work as we do on regular attendance at the worship. We preach that it is the duty of every Christian to assemble with the saints and observe the Lord's Supper on every first day of the week. We should also preach that it is the duty of every Christian to do his best in carrying the message of salvation to the lost. We cannot convert alien sinners by preaching the gospel to those who are already Christians.

Jesus taught that the word of God is the seed of the kingdom. A farmer cannot increase his wheat yield by keeping the seed in the granary. The kingdom of God is sure to grow

when men sow the seed of the kingdom. And it is sure not to grow when we neglect the sowing of the seed.

I think the Lord's people are more missionary-minded now than they have ever been, but the tempo can be accelerated. It is indeed refreshing to observe the remarkable success of the gospel in Germany, Italy, Africa, and other places. The churches supporting these missionary enterprises are to be commended for their generosity in supporting gospel preachers in these fields.

There are many waste places here in the homeland where the gospel should be preached. And there are many of the smaller congregations that are not doing anything in the way of carrying the gospel to the lost. These should awaken to their duty in this respect.

5842 Monticello, Dallas, Texas.

An Unbiased Approach

John Allen Hudson

Men and women everywhere should study to make an unbiased approach to every question. We freely descant on the subject to our sectarian neighbors and friends, but how often are we equally fair with the problems that arise in the brotherhood? There has been currently a considerable degree of discussion in one of our journals on the subject of allowing an instrument for a marriage ceremony. This piece does not propose to get into that discussion, but to use it as a basis for this thought. It is true that we are prepared to discuss the subject on its merits, alone, or do we sometimes harken back to our religious training and prejudice in the matter? Just how traditional are we? Can we rightly say that the whole field of prejudice and tradition lies with our religious neighbors? How far are we custom bound?

Recently a brother in a college lectureship made the statement that the young fellows in college often discussed the scripturalness of the church in doctrine and in practice. He said that they finally ceased to discuss the practice feature because practices were so different. Now this speaker was speaking of the variants in custom, and not in the essentials of practice. We are agreed on the articles of worship, but the custom of putting them into practice varies from time to time, and from community to community. And often times a person coming to face a new set of customs will feel that here is something unscriptural. Maybe there is not a thing unscriptural about it, but only the man's previous training and traditional approach. He speaks and begins to criticise

before he calmly tries to weigh the whole matter. What flurries have been but tempest in teapots!

Sometimes there is a resentment because of the silent treatment such a person receives, and he must, perchance, stir attention in order to protect and advance his ego! Did humility ever rush in like that?

There is also the clash of personalities, and many little tempests are simply Trojan horses in which egocentric and bristling personalities ride! How much practical Christianity is there among us, anyway?

Amiable men are not always agreeable men, but amiable men are always kind and impersonal in their approach. One does not have to agree in a spirit of defenselessness, but he should disagree without rancor. And his disagreements should be on principle and not on prejudice. He should first of all examine his own heart in reference to the issue, and then to speak. That will guarantee an unbiased approach. Some years ago this scribe took frequent evening walks in Melbourne, Australia, with a Brother Lyle. Brother Lyle could not let the question of instrumental music rest. He never managed to sustain his points, and so he finally said that we should have to agree to disagree. This scribe assented, and so the matter was closed. Each knew the other's mind quite well, and the reasons behind it. Neither had any prejudices against the other because of disagreement. God will judge the final issues. Men cannot be made to do what another thinks.

Dealing With The Prejudices Of Others

It is so easy to stir prejudice! And it is such a blinding thing when it is stirred! Some communities have been embittered against the church almost, because of the antagonistic preaching and teaching done there. Of course truth cannot compromise with error, but one need not needlessly stir up such a prejudice that he cannot get over the barrier to the other person's mind and heart. Some communities yield to the gospel with very little prejudice. In such a case the church has grown into respectability through the lives of good and influential men and women. It is easy to preach in that community. Thoughtful and kind men have preached there.

All prejudice cannot be avoided. The truth will infuriate some people when preached by the kindest of men. There will ever be a line between truth and error. But there is little good sense and very poor salesmanship where one deliberately forestalls the chances for success in the minds of some because he goes out of his way to stir prejudice. Preaching is therefore the finest art in the world, and the preacher should be the greatest diplomat. Yet there may conceivably come a time when flaming prejudice may be turned to the growth and strength of the church. Take Paul's experience at Ephesus. A magnificent sense of timing, a sense of history in the making, causes one to know when to strike, prejudice or no prejudice. But deliberately to stir prejudice on a small scale denotes a little spirit seeking a broader attention, speaking the most charitably. It is not the greatest wisdom.

This scribe confesses, in his earlier day, to having done a little of that sort of thing. He now attributes it to emotional and mental immaturity.

Going As Far As You Can In Agreement

It is quite right for one to agree with another just as far as he can without sacrificing truth. And he should seek for agreements at first, in order to establish a common meeting place of minds. Early contacts should avoid all possible clashes. And to postpone a serious difference in conviction is oftentimes wise. To postpone and then never to come to defend the truth is to be insensible of the claims of duty to truth, and to be woefully remiss in a feeling of responsibility. If the arch-enemy takes caution to ensnare the soul, the winner of souls should be equally wise. Paul was aware of this, and so he said to the young preacher Timothy, "In

meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

If you can win a man's love and confidence first, you can nearly always win the man. His prejudice should not be stirred; he should be agreed with as far as possible, and all truth everywhere should be admitted, regardless of the teacher, though humble artisan or sapeint sage.

Report From Germany

Fred L. Casmir

I just came back from taking our last visitor back to his home. He lives way back in the Odenwald Mountains, and although he is deaf it's not often that he misses a service. We are having a meeting in Heppenheim, you know. But cold statistics and reports can never tell you about our work, and that's why I decided to sit down right now, in the middle of the night, to tell you a little about the things we are doing over here. Now don't try to find Heppenheim on your map of Germany, for chances are you won't find it. It's a small place, to be exact, a country town of about 15,000 population. Ninety-six percent of these people are Catholics, and the town is considered to be a stronghold for Catholicism. There are people who claim that an "idle mind is the devil's workshop," but I am ready to contest that statement any time. I believe Heppenheim has the sole "privilege" of calling itself the devil's workshop.

A lot of work and sweat went into this meeting. If we have the right to pride ourselves of anything in the Lord's work, I believe it's the fact that we canvassed this town as no other place in Germany. Everyone who lives in this town received a personal invitation to our meeting, and large posters informed everyone that we are here and preaching the word of truth. We started on Sunday, and Sunday was the day when the convention of Catholics of all Southern Hessen was held. Even Chancellor Adenauer came. I don't know if they thought that we had planned it that way, but the truth is that we weren't even aware of what was going on around here. We learned about it only a few days beforehand. Not only did we have the opposition of our Catholic "friends" to face, but even the weather seemed to be against us. Every night now, it has been raining. It seems to hold out till it's just about time for our services, and then a steady downpour tries to discourage even the most faithful among us. Yes, we are having a meeting in Heppenheim, and that means that I have to start making the rounds several hours in advance. That means I have to drive to the small cities and villages around here to pick up the people who could not otherwise come. It means driving over roads which one would not travel with a tank in the States, roads which are actually nothing but slush, mud-holes, and rocks. Fog and rain make it almost impossible to see where you are going, and the streets in the small towns are made of something which we call "cobblestone," and which makes you feel like a piece of soap in a bath tub. There are four places where I have to pick up people, and four places to which I have to take them home again. Some of them live back in the moun-

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tains, which reminds you in their primitive wildness of the mountains of Kentucky and the hills of Tennessee. A few minutes before service time I get back, only to run off again to make one more quick drive through the city trying to pick up those whom the rain would force to stay home if we didn't see that they had a way to come. Some of the people can come by train, but they are only the "wealthy" among us and that means two or three people. When you come back to the church building you begin to wonder if it's all worth it. There may be 25 or 30 people there, and they are wet and tired from a day of hard work. But then you see the face of someone who has never been there before, someone who for the first time hears the gospel, the message of Christ, delivered in a city which seems to be living in the Middle Ages—and all of a sudden you know that all the work, all the sweat, all the heartbreak is worth it after all. You learn to see things in their right perspective out here. You find a set of values none can ever take away from you again. Services are over, you hope and pray that the words they just heard will be seeds planted in a fertile soil. But you don't know. There is no invitation offered after services over here, and only time will tell how much good has been done. Once more my little old Opel car slithers and grinds through the mud and takes people home, and coming back alone through the cold, wet countryside I am grateful for that little car which may cost a lot of money to run (much more than in the States) that little can which proves that German engineering skill is not just a story; and I think that this vehicle does perhaps as much or more for the Lord's work as I have ever done. Yes, we are having a meeting in Heppenheim, and that's about all you would usually hear, but what it is really like so few people know in the States. That's why I decided to sit down and write to you. What will happen tomorrow? Well, there is no telling, but there is going to be the same bunch of jeering, ridiculing Catholic neighbors across the street, who are checking up on the ones who are coming to hear another message taken from the word of God; maybe it'll rain again; maybe there'll be only a few who can come, and maybe it'll all look pretty futile, and it certainly will have nothing of the "glamor" of mission work, but one thing is for sure: The Lord will be here, and though it may be little enough we can do, still the truth is being preached in a place which never heard it before. Pray for us and our work, and for the work of our Lord everywhere.

\$250,000 ESTATE WILLED TO CHILDREN'S HOME LUBBOCK, TEXAS

M. Norvel Young

The Floyd E. Bakers of Burnet, Texas, signed a will bequeathing their estate to the Children's Home of Lubbock this afternoon in the office of the Broadway Church of Christ. The principle item in the estate consists of 480 acres of irrigated farm land near Petersburg, Texas.

Brother and Sister Baker stated that they had been interested in orphan children for a number of years and had predicted that some time there would be a children's home similar to the proposed home on the South Plains. Sister Baker's father died when she was just about a month old and she expressed her sympathy with those children who have to make their way without one or both parents. Brother Baker, she stated, has always had a "soft spot" in his heart for orphan children. They modestly disclaimed any credit for making this bequest, but stated that they wanted to give God the glory for whatever good may come from this gift in the future.

Brother Baker was born near Batesville, Arkansas, and has lived in El Paso since 1934. Sister Baker was born near Cloudcroft, New Mexico, and has lived in El Paso since

1925. They were married in December, 1944. He has worked for a number of years with the Federal Reserve Bank in El Paso. Now they are building a home near Burnet on Lake Buchanan and plan to reside there most of the year. They are both members of the church of Christ at Burnet and formerly worshipped with the Montana Street Church of Christ in El Paso. They worship with the Petersburg Church of Christ when they visit their farm in that area. For several years they have been generous contributors to orphan homes in Texas and mission work in Mexico. Paul Sherrod, an elder of the Broadway church, and Mont Whitson, instructor in the Bible Chair, were present in the church office for the signing of the will.

The Children's Home of Lubbock is a new home for homeless children to be erected on the 200-acre site donated by Sister Ida S. Collins on the Idalou Highway. At the present time \$27,500 is in the bank account of the home, and the first unit to house 18 children requires approximately \$43,500. As soon as sufficient funds are available the elders of the church plan to begin construction of the first home. Additional homes on the unit plan will be erected as funds are given. A superintendent for the home is in the process of being selected by the elders. A goal of \$150,000 has been set for the completion of the first three units.

Faith Without Works

Quentin A. Dunn

Many sermons have been preached and many articles have been written for the purpose of teaching that man is not saved by faith only. The purpose of such sermons and articles, is to show that a mere accent of mind, without obedience will not save a man. The majority of American citizens believe there is one God, yet a good many people do not believe all of God's word. It is not enough to believe there is but one God; the devils believe, and tremble. Are the devils saved? Surely we know the devils are not saved. "But wilt thou know, O vain man, that faith without works is dead?" Was not Abraham, our father, justified by works when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works and by works was made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith (Jas. 2:20-24). The faith that will save a man is the faith that prompts him to humble obedience to the will of God. The man who argues that God has many non-essential commandments, believes in God to some extent, but he has a dead faith and such faith will not save him. There is the command to be baptized, yet many people say that one can be saved without being baptized. Those who make such statements do not believe what the Bible says about baptism. The New Testament plainly tells us that baptism is a burial (Rom. 6:4). Yet there are millions of people who say that sprinkling water upon a person's head is baptism. This is another manifestation of faith without works. Baptism puts one into Christ and the one body, the church (Gal. 3:37; 1 Cor. 12:13). An alien sinner needs to be taught that the doctrine of saved by faith only, is not a most wholesome doctrine, and there is not one ounce of comfort in it. I do not hesitate to say that it is the doctrine of the devil, and that faith without works is dead. An alien sinner must hear, and believe the gospel, repent of his past sins, confess his faith in Christ, and be buried with his Lord in baptism. By doing these things he is showing his faith by his works.

After we have been raised from the watery grave of baptism, we must walk in newness of life. We must love God and keep his commandments, our faith in Jehovah must be manifested by keeping his commandments. God commands

his children to practice pure and undefiled religion, to visit the fatherless, and the widows in their afflictions, and to keep themselves unspotted from the world. When we do these things we show our faith by our works. When we argue that such commandments are non-essential, or fail to do them, our faith is dead, and it will not save us eternally. It is just as important for Christians to know what to do to remain saved, as it is for an alien sinner to know what to do to be saved from his past sins.

God has given us a Book, the Bible, which we can understand, if we will study it diligently, carefully and prayerfully. God commands his children to study (2 Tim. 2:15). When we study as God directs we show our faith by our works. If we say that we believe in studying God's word, and do not study it, we have faith without works, and faith without works is dead. When the question is asked: Do you believe in Bible study on Lord's day morning? Some brethren answer after this manner, "I seldom attend, but it is all right, and I believe in it for the other fellow, those who want to actively participate in it, but I don't care to put forth much effort." The brethren who talk in such manner would not want the church to discontinue Bible study, they would think that the church was falling down on its job. But who is the church? Is it us or them? The church is composed of those who have been baptized into the one body—the church. We are the church, and we ought not to speak of the church as they or them. To properly participate in the Lord's day Bible study, requires diligent study and some effort, but who wants to be a lazy person? To advise the other fellow to participate in the Bible study and not put forth any effort to partake of it ourselves, shows that our faith is weak. The Bible study is good for the other fellow, it is good for you, it is good for me and it is good for everyone. We must know God's will in order to do it, God speaks to us through his word. The Lord's day morning is a good time to increase our knowledge of God's word. Make your plans to attend Bible study each Lord's day. Faith plus works will enable us to be saved eternally. Faith without works is dead.

Eldorado, Texas.

624 DAILY ATTENDANCE AT MADISON VACATION BIBLE SCHOOL

Ira North



Pictured above is one of the Fourth Grade Classes at Madison Vacation Bible School

The congregation at Madison (Madison is a suburb in greater Nashville, Tennessee) has just concluded its first vacation Bible school in recent years. The attendance ran from 602 to 651, with an average of 624 per day.

A Record

As far as we know this is the largest vacation Bible school ever held in Davidson county by any religious group. We

understand Madison Church of Christ averaged 500 more per day than the largest denominational church in the community.

Advertisement

The success of the school must be attributed largely to the foresight of the elders and their willingness to advertise the effort. The writer, who directed the school, had conducted all winter an educational program for children on WSM-TV (middle Tennessee's only television station). The elders took full advantage of the fact that all the children knew the director and they purchased pencils and balloons and had them distributed to every child in the community. When the children blew up the animal balloons they found in large print the advertisement of the vacation Bible school.

Public School Building Rented

Since Madison congregation is in the process of erecting a modern air-conditioned building, the new public school in the community was rented for the vacation Bible school. Approximately 35 teachers taught in the school and among this number four outstanding teachers were brought in to assist in the school—Mrs. A. R. Holton, Mrs. C. J. Garner, Mrs. Reinhart, and Brother Charles Scott.

A Community Effort

The community was concentrated on and thoroughly worked rather than efforts to bring children from other congregations of the church of Christ in this area. The results were not only pleasing, but astonished us. Some thought we might have 200 and few dreamed we would average over 600 per day.

The Results

The school cost some money, much work, planning, and prayer, but it was worth many times the cost. Hundreds of boys and girls were reached whose parents are not members of the church. The school proved a wonderful training course for our teachers, who worked diligently and used the beautiful classrooms to great advantage. The goal at Madison is to have 1000 souls studying the Bible each Sunday morning at Bible study. The Bible class average has been approximately 700 per Sunday for the last few months, however, when the new plant is completed we can easily take care of 1000 students in classes. It is believed that the vacation Bible school has given us a great boost in the direction of reaching more souls for Christ. The writer has directed these schools for several years and has seen the good fruit. Brethren, have a school at your local congregation each year. Spend money in wise advertising, secure a few outstanding teachers, and sound literature. Spend plenty of time planning, praying and working. Generate a lot of enthusiasm. It pays wonderful dividends.

WILLEFORD STARTS ON NETWORK SERIES

James D. Willeford, who recently moved from Madison, Wisconsin, to Abilene, Texas, will begin a six-month series of gospel sermons on the Herald Of Truth radio program, Sunday, July 19, it has been announced by the elders of the 5th and Highland Street church in Abilene who direct the coast-to-coast radio broadcast.

Willeford's sermon topic for Sunday, July 19, is "Infant Sinners." The complete schedule of his series is listed elsewhere in this paper.

Willeford and James W. Nichols are the two principal speakers on the network broadcast. Willeford will be speaking through Sunday, January 17, 1954.

James Willeford has had extensive training and experience in radio broadcasting. For a period of six years he conducted a daily broadcast over Radio Station KAVE in Carlsbad, New Mexico.

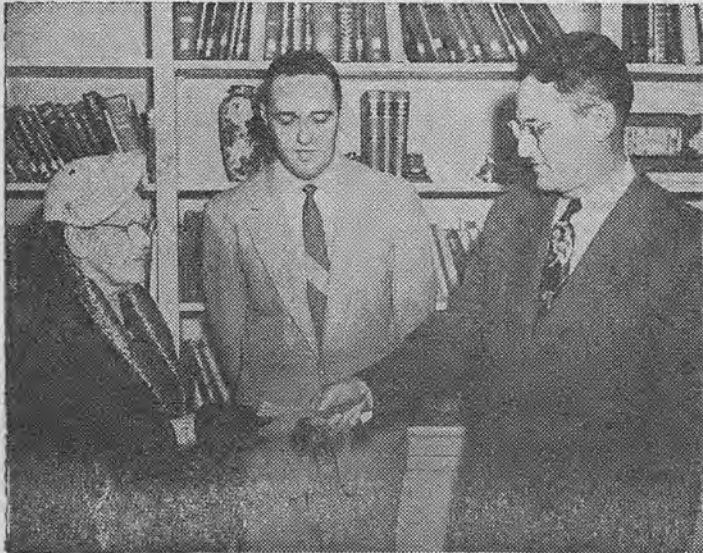
In 1947, Willeford went to Madison, Wisconsin, to serve the church there. In three years, attendance rose from thirty to one hundred and thirty and the congregation purchased a brick building which is completely paid for. In addition they are helping to support other churches in the upper Midwest.

Shortly after going to Madison, Willeford began preaching over Radio Station WIBA. Nichols was then being heard over Station WMT (Cedar Rapids, Iowa). They began to coordinate their efforts which grew into the Herald of Truth.

Willeford attended Freed-Hardeman College in Henderson, Tennessee, two years and then went to Penn State one year. He graduated from Abilene Christian College in 1942.

TECH BIBLE CHAIR RECEIVES DONATION

James C. Kerr, Elder



Shown above is Sister E. Gilliland of Lubbock as she presents a check for \$4,601.66 to Lawrence Green, an elder of the Broadway Church of Christ. Mont Whitson, instructor of the Church of Christ Bible Chair, Texas Tech, looks on.

The money was left to the Broadway church in the will of Brother Gilliland, one of the pioneer residents of Lubbock, and a faithful member of the Lord's church for many years. It will be used in accordance with the will and the wishes of the family, for a library which will be housed in the Tech Bible Chair. Such a library will be of invaluable service to all of the churches of Christ in Lubbock and the surrounding area. The books will be made available to all members of the church in the South Plains area.

*It is hoped that this example of giving will serve as a stimulus to promote others to give to similar good works.

"OUR NATION"

George Hickey

We utterly reject the principle, however fashionable, that the church and state have no connection. We sincerely believe that the latter needs the aid of the former. We do without doubt engage in prayer on behalf of our lawmakers with full assurance that God will remember our nation and bless us.

Teachers of the church teach and enforce subordination, that fundamental principle necessary in our nation. The church sanctions parental authority and family discipline, without which civil communities cannot flourish. By doing this, men are qualified by the church for public duties. Teachers of the church teach magistrates to be just, ruling in the fear of God. They are reminded of their responsibilities to the King of kings. Every well-taught member of the church knows that it is God's command to lead a peaceable and

quiet life; to obey magistrates; to speak well of them; to pray for them. Faithful members of the church view their magistrates as ministers of God. Magistrates ought never to require anything but that which is reasonable; if it be reasonable, nothing ought to divert them from enforcing it. They ought to persist in exacting obedience without changing.

Assuredly he who "moved upon the face of the waters," who "garnished the heavens," who gives life universally, cannot be mistaken himself, or be capable of misleading us in Matthew 7:12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

On The Way

Glenn L. Wallace

The church of the Lord has made marvelous strides within the last few years and there are even greater fields to conquer just ahead, but Christians must remember one important truth: One can do the right work in a wrong way. There are some things that brethren may attempt to do that are not within the framework of the New Testament organization.

Mass Meetings

There is a very evident trend toward the loss of congregational autonomy in the mass meetings that convene frequently today. Wide publicity is given to a certain cause and one congregation gives its approval to the calling of a convention of Christians in an area-wide meeting. The general aims of the meeting may be just and scriptural, but a shift toward a high-powered machine is easily seen. Influential men from the realm of business along with well selected orators are given the floor to advocate the cause of the hour. Trained choirs and quartets are presented and the moving music is enough to pull the strings of the tightest pocketbook. There may be some congregations in the community and hundreds of individuals who either by reason of the work already being done by the church or because of a difference of opinion as to the merits of the case presented, who object to the work. In the hysteria of the hour, these voices are not consulted or they are ignored as "moss-backs," "sour grapes" and "deliberate obstructionists." The assembled audience is told that if you wish to give to this work, you may send your contribution to the sponsoring congregation, thus the voice of the local congregation is ignored. There are hundreds of members of the church today who are "members-at-large." Their support and their allegiance is to that which strikes their fancy. The number of such members is growing. Church sponsored mass-meetings is the key to the condition.

It is perfectly within the right of private institutions, such as a college, to call mass meetings of interested friends to carry on their program, but it is not within the plan of the New Testament organization. How can hundreds of Christians meet in a convention to vote, take collections, pass resolutions, and appoint delegates? This is not the right of New Testament Christians apart from individual congregational action.

Washington Lobby

As an individual Christian citizen, I have the American right of appeal to those who represent me in Washington. I should exercise that right. When my brethren or my neighbors are refused the rights guaranteed them by any treaty, either the American Constitution or a peace treaty under which my neighbor works, then I should ask my government to intervene and grant justice. "Washington envoys," "Church of Christ committees," "delegates to Rome," and just plain "Church of Christ lobbyists" in Washington are strictly out of the New Testament way of doing the Master's work.

High-Geared Publicity

Christians should be a humble people. The spirit of the

New Testament Christian is not in keeping with paid publicity agents seeking to get the names of churches and men spread in the newspapers. Would New Testament Christians have employed advertising agents from among the unconverted to keep the "Church of Christ name" before the nation? The public likes news and it will get the news, but let us be prayerful and considerate before grasping at incidents just to get our names and pictures in the news.

Let us be on the way to do a greater work for the Master and remember there is a **wrong** way to do the **right** work. This latter road is the way to a denominational machine.

SUCCESSFUL VACATION BIBLE SCHOOL HELD

Alan Bryan

The Broadway Church of Christ at Lubbock, Texas, held their annual Vacation Bible School this year, June 8th through June 13th. Over one thousand (1000) were enrolled with ninety-seven (97) men and women helping in the teaching. Average daily attendance totaled 826 per day. From almost every standpoint this proved to be the most successful Vacation Bible School held here. The quality of teaching and efficiency of operation surpassed all former efforts.

At the present time Bible School attendance for the summer months is running almost 1100. This is an increase of over 150 above attendance during the summer months of last year. Plans are now being made for another workshop for Bible School teachers to be held here in August.

GRAYS LEAVE FOR SOUTH AFRICA

Leonard M. Gray



The Leonard Gray family—Brother Leonard Gray, his wife, Marguerite, and two sons, Fred and Randy.

We are leaving the first of the week on our way to New York. We, my wife, Marguerite, and two sons, Fred and Randy, are scheduled to sail for Port Elizabeth, Union of South Africa, Thursday, July 30. We have been planning and working toward this occasion for about eighteen months.

The Lamar Street church is supplying our personal needs while we are in Africa. These brethren have suffered three years' drouth and the prospects of another one. They have lost over one hundred and twenty-five members, mainly due to this condition, within the past two years. Their willingness to undertake this sizeable task, in view of these conditions, is a real expression of faith.

We shall be working with Brother and Sister John Hardin, song leader, who is supported by the Riverside church in Ft. Worth. Brother Hardin went with the original group in 1949 and has moved to Port Elizabeth in anticipation of our arrival there. He is an excellent teacher and I look forward eagerly to the pleasure of working with them in this challenging field.

MAURICE HALL TO RETURN TO PARIS, FRANCE, WORK



Brother and Sister Maurice Hall and their two sons.

Nearly a year ago, the Maurice Hall family returned from Paris, France, where they had been laboring in the ministry of the gospel since 1949. Their plans to return to America were advanced due to the ill health of Sister Hall.

It is with sincere gratitude to God and to the many brethren that remembered them in prayers that the Halls announce their plans to return to France on September 4, on the S. S. United States.

Reservations have been made for their crossing, and one-fourth of the cost has been paid for tickets, and \$540 additional is urgently needed to complete their travel fund. Churches and individuals that are willing to assist them are urged to send contributions to the elders, Cleveland Avenue Church of Christ, 130 Cleveland Avenue, Wichita, Kansas, for "Hall travel fund."

France, a nation of 50,000,000 people, has been in spiritual darkness for centuries, and yet no problem is incurred in obtaining visas for preachers to enter this Catholic nation. There are only four evangelists in France. Two of these work in Northern France, and the other two concentrate their efforts at Paris. The Halls will fill a much-neglected place in the work there.

This family is also in need of monthly support for their living expenses. Interested churches or individuals are urged to assist in this need. "How can they preach, except they be sent" (Rom. 10:15). If you would like to hear a first-hand report of the activities in France, and to see a colored movie about the work, please write Brother Maurice Hall in care of J. H. Cline, 209 Pennsylvania, Etowah, Tennessee. He will have the entire month of August available for appointments to preach and speak in the middle and east Tennessee and northern Alabama and Georgia areas.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

It Really Is More Blessed To Give!

Jesus was never more serious than when he taught his disciples that, "It is more blessed to give than to receive." The pagan rule of life goes like this: "Get all you can for yourself; do as little; give as little to others as possible." Are you living by Jesus' rule or by the pagan rule?

It is surprising how many professed followers of Christ think that this rule is idealistic, impractical. On the contrary, it is a profound truth which most people never discover. Believe Jesus and put it into practice every day.

You never give of your time or your talent or your money in the service of Christ or in his name that you don't receive a blessing. As one Christian has put it: "What I give always comes back to me in some blessing—multiplied." Jesus put it this way: "Give and it shall be given unto you;

good measure, pressed down, shaken together, running over, shall they give into your bosom" (Luke 6:38).

It works! Look about you. Do you know any selfish, self-centered, stingy person who is very happy? Are not those persons the happiest who are the busiest giving themselves in service to others? The Christian who gives is the one who lives abundantly.

But you have to take the first step by faith. You have to believe in Jesus enough to begin giving before you can experience the blessings he will give you. Try it this week. Remember, that God loves a cheerful giver! Not even a cup of cold water given in Jesus' name will go unrewarded.

If you would be happier than ever before, practice this divine rule. Begin by giving yourself to the Lord in obedience to his gospel (if you are not already a Christian), then try to give as much of yourself, your money, your talent to others in Jesus' name each day. "He that soweth bountifully shall reap also bountifully . . ." It will work in the home, in the business house, in the school, in the church. Let me challenge you to try it this week!

How To Convert Souls To Christ

George Hickey

Otis Gatewood has written a masterpiece entitled, "You Can Do Personal Work." Homer Hailey's book, "Let's Go Fishing for Men," must be studied if one accepts the full teaching of this article. These books can be ordered from the Firm Foundation Publishing House, Austin, Texas.

Some of the essentials on being a soul winner to Christ are, namely:

One must actually be converted himself. The simple and beautiful gospel as is found in Acts the second chapter must have been obeyed by the soul winner himself. Man must find the way before he can point it out to others. To be partially blind as to the full meaning of Acts, the second chapter would certainly hinder anyone trying to win souls to Christ. When man has fully obeyed the gospel as is found in this chapter it can be detected in his conversation. Man's conversation reflects his faith. "Only let your conversation be as it becometh the gospel of Christ . . ." (Phil. 1:17). When soldiers came to take Christ, they noted that his conversation was different (John 7:46). In order for man to convert his neighbor his conversation must never be foolish jesting but sober and meaningful. Man's friends know him by his speech and conduct. Before he can have any weight on others they must be able to see his walk and be attracted to it and in a measure desire to become like it. "Walk in wisdom toward them that are without" (Col. 4:5). The wisdom of God is made known to man by the conversation and walk of man (Eph. 3:10). These Scriptures teach that I must enjoy being a Christian. Man can be just religious enough to be miserable. This sort of person is never on time, never ready to go the second mile. If we win souls to Christ, we must be on our toes. We must live in the spirit and be ready, looking, and waiting for an opportunity to help our neighbor. When Phillip saw the Eunuch he "ran" to him. Phillip was "living in the spirit." In order for man to win souls to Christ he must really be converted himself.

Man must have a deep and abiding concern for people. If this is missing he is doomed to fail. Jesus beheld the city and wept over it (Luke 19:41). At Jacob's Well, Jesus was so concerned over the soul of the Samaritan woman that his

physical hunger was soothed. We must lose ourselves in glory. In order to do this we must know the value of a soul (Matt. 16:26). Jesus left all glory to come and save souls. Friends will help a neighbor if he is sick. Men will risk their lives to rescue a neighbor from physical death. Our neighbors that have not been baptized into Christ are dead spiritually (1 Tim. 5:6; Col. 2:13; Gal. 3:27). Our neighbors and loved ones will go to an eternal burning hell unless we win their souls to Christ. The fire in hell will be hotter than any furnace and "the worm dieth not and the fire is not quenched" (Mark 9:44, 46). One soul is worth more than the whole world.

If we are to be soul winners to Christ we must know the Bible. We must have a "working knowledge" of the Bible. People can see inconsistency. Man must not be consistent to the extent that he will not act upon faith. When man gets so consistent that he will not admit that he does not know and that he makes mistakes then consistency has become the "hob-goblin of a little mind." A soul winner must understand the "Great Commission" given in Mark 16:15, 16. He must "rightly divide"—"handle aright" the word of God (2 Tim. 2:15).

To win souls to Christ, man must have confidence in the word and promise of God. God's word shall not return void (Isa. 55:11). God has all power. Greater is God than all the powers of Satan. Christ came to seek and save the lost (Luke 19:10). Man must forget self with its fears and doubts and humbly cast his bread upon the waters. Confidence can be obtained by continuing in prayer. It is Christ's will that souls be saved. Man can and will save souls if he will continue in prayer according to the will of God.

In order to win souls to Christ, man must begin, not tomorrow or tonight, but now! Write the names of those you desire to win to Christ in a little book. This book can be called a prayer book. Telephone them, go to see them, approach them, give honor to them in all things that are worthy of honor. The man who will sincerely begin will eventually find somebody who is waiting for the word to be said. When you speak God's word and your neighbor believes it and obeys it then you have saved a soul from death and hid a multitude of sins. To begin is Christ's will and to do his will is to have him with you always even to the end of the world.

EDITORIAL

G. H. P. SHOWALTER, Editor

THE ENCAMPMENT AT FAYETTEVILLE, ARK.

This great meeting was under way from July 11th to July 18th. The Fayetteville congregation, in the lead of the program, did their part wonderfully well. The advertising in many ways all over Arkansas and other states was efficiently and enthusiastically performed and everything was ready for the various classes and teachers, as well as the details of preaching, when the work began. Four preachers preached twenty minutes each on each day for six days, beginning promptly at 2:30 and closing at 4:30. Some twenty-six or twenty-seven preachers preached sermons during the week. The Firm Foundation editor spoke for the Fayetteville congregation in their new building on Center Street Lord's day at eleven o'clock, July 19th. The auditorium which seats 750 people was practically filled. These brethren have done a great work during recent years. Fred McClung is their preacher and he is an untiring worker. The elders are: Chas. Johnson, O. L. Daily, Frank Gibson, O. Salyer, Walter Miller, and the deacons are: C. S. Fritts, Geo. Smythe, Jones Sizemore, John Mahaffy and D. Woods. These brethren represent a fine element of citizenship, influence and Christian character in the community, and are responsible for the good influence and growth in that locality. It was nearly twenty years ago when

I was in attendance and spoke for them in a lectureship during the days in which Brother E. M. Borden was serving as their minister.

Brother R. N. Hogan, Negro evangelist, from Los Angeles, California, preached every night during the encampment. The attendance began at something over one thousand and increased, according to reports of those in charge, each night till the last meeting on Sunday night, at which above two thousand people heard the word. Brother Hogan was full of energy and his voice in fine condition till the close of the meeting. The colored people were pretty well represented, but they have no congregation in Fayetteville at the present time. There were eighteen baptisms during the meeting, also four restorations.

The properties for the encampment on Mount Sequoyah belong to the Methodists and it is seldom that they are used for any other purpose than for their own conventions and their own meetings. It is said that by far the best attended meetings in the history of Sequoyah were those just closed by the churches of Christ. It was estimated that some fifty and possibly more congregations in Arkansas and adjacent states were represented in this great meeting.

Arrangements have already been made and contract executed for a similar encampment in July of 1954.

THE CHURCH IN FRANKFURT — TEACHING SEVEN DAYS A WEEK!

Georgia Carver

As I see it, the age-old adage of the Roman Catholics of, "Give me a child until he is seven years . . ." is profitable for teaching truth as well as error. Early established teachings are lasting if they cannot be proven false, so let us be the first to install God's truths in the minds of children as we are given opportunity. This we have at our fingertips here in Germany. Why not teach children these seven days instead of just one day per week?

When children enter the German schools they are taught daily either Evangelisch or Roman Catholic doctrine which encourages them to go to their respective churches. On Monday each child is asked whether or not he attended church yesterday and if the answer is negative he is given a demerit. If we can begin with them before school age and have them established here, they are not so bound to attend the state churches; however, they must still take religion in school.

The parents of these children have a fair education. They were in the fifteen- to thirty-year-olds during Hitler's regime. Many rejected all religion, while others, in a passive way, adhered to the religion of their families. Since peace is restored in Germany and prosperity looms, everyone is busy rebuilding their damaged city and homes, which some estimate to be as much as 80 per cent. In many cases the mothers are widowed or both parties are working, thus they have little time for spiritual training or even atheism. As a whole, these families are small—possibly for economic reasons—but the largest family on our list has three children. The parents desire physical and educational advantages but depend on the

school and church to teach religion. Responses such as, "Oh well, I guess they won't learn anything that is not good for them," or "That is such a nice place and so convenient for us," are indications of indifference to spiritual teaching.

Spiritual training in our daily training classes consist of giving thanks for our food twice daily, singing songs and playing games that teach Bible truths, telling and reading Bible stories. The regular 11 o'clock story hour is very impressive as visual aids such as the flannelboard, etc., hold their undivided interest and they are able to recall much of their past lessons. In coloring we use pictures of nature and Bible characters which we discuss to bring out spiritual lessons.

There are now 25 children between the ages of two and five years enrolled in pre-school training class, and six school-age children who receive Bible teaching here in the afternoon in our University church building.

So we can see that if we have an average of 20 children daily to receive Bible teaching we will be giving 120 lessons during one week; whereas, with no program of this type, probably none of these children would be here on Sunday. As it is many of these children come for Sunday morning Bible classes with their parents who attend preaching service at the same hour. German parents are not accustomed to taking their children to church. Most parents think that their two- or three-year-olds are too young to learn Bible teachings.

To establish the truth of God's word in the hearts of these youngsters before they are taught error will do more to firmly establish the church than erasing error and establishing truth in our young and older adults.

Remember us in your prayers. We would be glad to hear from you. Address: Church of Christ, 17 Senkenberg - Anlage, Frankfurt, Germany.

FROM THE HARVEST FIELD

O. K. Alexander, 2612 Mission Street, Fort Worth 9, Texas, July 17: I will be engaged in a gospel meeting at Doole, Texas, July 31-August 9, after which I will be available for located work.

John French, Little Rock, Arkansas, July 16: Eldred Stephens of Nashville, Tennessee, preached here July 6-15 with six responses. Two were baptized, two restored and two placed membership. Our first vacation Bible school begins August 10.

George Tlpps, 211 West Grand Avenue, Jackson, Tennessee, July 7: Six were baptized in a joint meeting among the churches in Jackson and Bemis with E. R. Harper preaching. Three of these will worship at Highland. Recently two were restored.

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, July 16: Three were baptized here last night following the service. Our building was two-thirds filled for the prayer meeting service. We are encouraged greatly by these things.

Tlce Elkins, 1523 Cuba Avenue, Alamogordo, New Mexico, July 14: We are back at home again and letters are still going to San Diego right along. Please note our change of address from San Diego, California, to 1523 Cuba Avenue, Alamogordo, New Mexico.

Ross Turner, 512 W. 10th, Casa Grande, Arizona, July 14: A seventh grade teacher and coach is needed at Showlow, Arizona. Good pay. We would like to get a Christian so he could conduct church services. The church is very young there and needs someone badly. Willing to pay some. If interested, answer quickly.

Joseph Sherman, 614 South 6th Avenue, Yakima, Washington, July 13: Last week I preached in Kinsley, Kansas; Akron, Colorado; Rapid City, South Dakota; Billings, Montana; and Spokane, Washington. Also, five of my sermons were broadcast last week from radio station KYAK, Yakima, Washington.

Milton E. Truex, Piggott, Ark., July 13: Saturday evening, July 11, 1953, I baptized a man. Sunday evening, July 12th, I baptized three ladies. I have baptized 33 people since I last reported to this paper. We are enjoying our work here in Piggott. As a rule we are having over three hundred out for Bible study. We hope to reach four hundred soon.

M. F. Manchester, Comanche, Texas, July 15: Wilson Wallace, son of Brother Foy E. Wallace, Jr., closed a very fine meeting with the church here last Lord's day evening. He is truly an outstanding preacher, and no church will make a mistake in having him for a meeting. Two were baptized and the church greatly strengthened. I will begin a meeting at Beattie July 24th.

E. E. Altizer, Elder, 2233 Maiden Lane, S. W., Roanoke, Virginia: An experienced preacher is needed by the Roanoke congregation beginning September 1, 1953. The congregation in Roanoke has approximately 60 members and at present has under construction a new building that will seat 275 to 300. We have approximately 100 in attendance each Lord's day. Roanoke is a

city of over 100,000 population and is an exceptional field for any good man who really wants to work for our Lord. Substantial support has been arranged for a faithful wide-awake man.

J. D. Taylor, Box 242, Gould, Oklahoma July 7: The Gould church of Christ began a Vacation Bible school last week. Fine crowds are attending. Floyd Hoover of Hedrick, Oklahoma, church; George Wilkins of Eldorado, Oklahoma, church; and Raymond Copening of Duke church all have given fine lessons to us.

Jno. W. Pigg, Box 38, Gunter, Texas, July 16: Ten were baptized in the meeting which closed here last night. Robert D. Bankes preached earnestly and forcefully. John A. Elmore led the singing fervently. James W. Huggins worked diligently before and throughout the series. Therefore, the great meeting.

W. Earl Mansur, 241 E. Arlight, Monterey Park, California, July 4: The meeting in Comanche, Oklahoma, resulted in two baptisms. Interest and attendance were the best in several meetings I have held there. When in the Los Angeles area we invite you to worship with us at 536 N. Poplar in Montebello.

Lee Starnes, 1238 E. Bennett, Suringfield 4, Missouri, July 8: I have time for other meetings after the first of August. I would especially like to have some meetings in Texas or Oklahoma. I will be glad to go any place. If you need a meeting, contact me at above address or call me at 6-0782, Springfield, Missouri.

Frank Trayler, Box 207, Boerne, Texas, July 12: A service for members of the church is conducted at 1:00 P.M. each Sunday in Chapel No. 4 (Bldg. 6417) at Lackland Air Force Base, San Antonio, Texas. Although I am based at Kelly Air Force Base, I conduct this service. Parents and friends of airmen should advise them of this service.

Ch. (Maj.) Frank Trayler, Box 207, Boerne, Texas, July 7: Due to my wife's illness, I arrived home from Korea on May 24, 1953. I am now assigned to Kelly Air Force Base, San Antonio, and shall remain there a year. My wife is in the hospital, but it is too early to tell if treatments will help her. It is kind of the Air Force to station me nearby in her illness. Pray for us.

James W. Huggins, Box 72, Gunter, Texas, July 12: Robert D. Bankes is doing excellent preaching in a meeting at the College Hill church in Gunter. Five have obeyed the gospel so far. We expect more. Attendance higher than in any previous meeting. Yesterday's contribution was the highest it has ever been. The future looks bright for the work here.

Claude A. Guild, 2701 E. Belknap Street, Fort Worth 11, Texas, July 17: There were 23 responses in the meeting at 23rd and Grace, Wichita Falls, which closed July 15—8 baptisms, 13 restorations and 2 placed membership. Kenneth Arrington is doing an excellent job preaching for this congregation. This is a responsive and cordial group of Christian people. They have extended an invitation to conduct a third meeting with them in 1956.

Paul Butterfield, 1003 South 21st Street, La Cross, Wisconsin, July 11: The meeting at Nelson, Wisconsin, closed June 26th. No baptisms, but interest increased each night. It was a pleasure to work with Henry Pipkin, who labors with this church. Brother Pipkin works in a machine shop in Lake City, Minnesota, for support.

J. Kearby Bentley, 300 N. Riverside Drive, Fort Worth, Texas, July 13: I closed last night at Liberty Hill with seven baptisms and three restorations. Brother Sidney Stewart of Austin led the songs and did his part in a very commendable way. My next meeting is at Hayden, Colorado, to continue through July 26.

Levoy Blvens, Box 734, Gadsden, Alabama, July 8: One was baptized last night, a lady aged 84, who had been a Methodist for 72 years. Our Vacation Bible School is now well under way. We have already enrolled 221. Expect others as the school progresses. J. B. Cox is assisting with the school again this year. He does a fine work in this respect.

Walter P. Bryan, 2600 S. Agnew, Oklahoma City, Oklahoma, July 15: There have been 14 baptisms and 11 restorations at Southwest this year. Ten of those baptized were adults, five were former Baptists and two were Catholics. We have had quite a number to move into our part of the city who have placed membership with us.

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, July 13: With home forces in the lead we closed a fine mission meeting in the Oakdale section of the city last Friday night. Attendance overflowed the tent every service. Three were baptized and one restored. A good day here at Clements St. yesterday. I begin a meeting at Barlow, Kentucky, tonight. Our attendance defies the torrid heat.

Edward J. Craddock, 1714 Cass St., Nashville, Tennessee, July 16: The Trussville, Alabama, meeting with E. W. Wade resulted in five baptisms and two restorations. The Fountain Run, Kentucky, meeting just closed with 22 public confessions. The four day meeting in Oil Valley, Kentucky, is well attended. I begin July 19 with Burrell Prince and the Greenwood, Tennessee, church, and with James Burrow, Peoria, Illinois, August 2.

Jess Hall, P. O. Box 401, Paducah, Kentucky, July 13: After August 15 our new address will be 3205 Denton Road in Fort Worth, Texas, where we will be working with the Birdville congregation. Our work with Broadway has been pleasant and we will be leaving many good friends here. Sunday, July 12, five were identified and one was baptized here at Broadway. Broadway now has six elders and nine deacons all working together for the upbuilding of the cause of Christ.

Winstead O. Cooper, Nocona, Texas: The work at Saint Jo continues about as usual. We have had several members to move from Saint Jo and some to move in. Brother V. E. Howard was the evangelist in our recent meeting, and certainly did a good job. We had some restored to the church and some baptized during the meeting, and some since the meeting. Last Sunday a man who had been out of duty eighteen years was restored, making the entire family Christians. I always look forward to receiving the Firm Foundation which is one of our best papers for its purpose that I know of.

Bill Burton, Box 431, Stonewall, Oklahoma, July 16: I closed a meeting at Rattan, Oklahoma, July 15. Interest and attendance were good throughout the meeting. Six were baptized. One lady, who had been a Baptist forty years, gave up that error and became a Christian.

Tillit S. Teddlie, Box 336, Ennis, Texas, July 16: Two were baptized at Buffalo, Texas. One was formerly a Baptist. Brother Milo Sullivan preaches for the church at Buffalo, and is loved and respected by the entire community. My next meeting will begin at Clarendon, Texas, August 31.

Paul Southern, 1642 College Drive, Abilene, Texas, July 16: Three were baptized, one was restored from the Christian church, and one placed membership during the meeting at Holliday. Following a meeting with the Stephenville brethren, which closes July 26, I shall go to Trinidad, Colorado, for the first half of August.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, July 13: On July 5 the Willow Street church of Christ broke all records in attendance and contribution. At 8:45 a.m. worship service, 242 were present; at 11:00 a.m. service, 198 were present; total, 440. 202 were present at Sunday Bible School. Our contribution was \$300.55. Rejoice with us.

Choice L. Bryant, 165 South 15th Street, Salem, Oregon, July 14: There were two baptisms during the two weeks I served the Southwest church in Phoenix, Arizona, as visiting evangelist June 21 through July 1. There was one baptism in the Central church in Salem, Oregon, while I was home the first two Sundays in July. We began last night a protracted meeting in Baker, Oregon, to continue through July 19. I expect to be in Vancouver, B. C., July 21-31.

William K. Cunningham, 801 Reine, Mena, Arkansas, July 15: After over two years of fruitful work with the church at Paducah, Texas, we moved recently to Mena, Arkansas, to work with the church on 12th St. & Maple Avenue. We have a beautiful new building in which to meet, and hope and pray for continued progress in the work of the Lord. Granville Jones of Stinnett, Texas, preached in our recent meeting. One was baptized.

Walter W. Leamons, Junction, Texas, July 15: The church at London, Texas, is having a good meeting this week with baptisms almost daily. Brother Marshall Davis, minister at Fairgrounds Road church in San Angelo is doing the preaching. It is his fourth meeting there in three years. Lewis Jetton, Jimmie Simmons, and Walter Leamons, Jr., members here at Tenth Street, are alternating in leading the singing in the meeting.

L. Reese McDouglas, Prescott, Arkansas, July 15: Our meeting with G. K. Wallace of Florida Christian College, Tampa, Florida, closed Wednesday evening, June 17, with a soul-stirring, thought-provoking message, "The Great Judgment Day." The meeting was a success in that the word of God was preached with power. We who were privileged to "sit at the feet" of Brother G. K. Wallace eleven days will not soon forget the great lessons of faith he taught. It was a great meeting because four precious souls answered the gospel call. There were those left unsaved that should have yielded themselves to the Master's will but this should not be charged to Brother Wallace. He was

mighty in the scriptures; he was convincing. Yet, possessed with that meek and quiet spirit, he was gentle; he was tender as he opened unto us the scriptures. Brother Jimmy Allen, Searcy, Arkansas, has been engaged to work with the church here full time beginning November 1.

Dwain Jones, Box 14, Cordell, Oklahoma, July 13: One baptism at Lone Wolf, Oklahoma, yesterday. C. Rhodes, evangelist and O. Church, singer, will hold our meeting July 24th to August 2nd.

St. Clair Slatton, Wilburton, Oklahoma, July 9: I began work with the church here July 5th. We are small in number but we have some very fine material. The brethren here have a nice building, well located on East Main Street and a minister's home contracted for. If I am equal to the task before me I see no reason why the church should not grow in numbers and in favor with the city of Wilburton. When coming our way stop and worship with us. We solicit the prayers of the faithful.

Cecil E. Allen, Box 50, Plains, Texas, July 15: Our work is still going well. We never received any help from any of our sister congregations concerning our building, but we believe, with God's help, we can accomplish it. If we don't we will go down fighting. The prospects are looking better all along. No baptisms since last report but believe there will be soon. I wish to announce a meeting at Covington, Texas, from July 31 through August 9 at 8 p.m. each evening. I will do the preaching the Lord willing. Everyone within driving distance is cordially invited to attend.

J. C. Choate, David Lipscomb College, Box 755, Nashville, Tennessee, July 16: I have just closed a short meeting at Gladeville, Tennessee, with one restoration. We are also having a wonderful Vacation Bible School at the same congregation. I go next to a meeting at Red Hill, Mississippi, on July 19-26, a tent meeting at Thrasher, Mississippi, July 27-August 1, a meeting at Kewanee, Missouri, August 2-12, a meeting with the church at Sheridan, Wyoming, August 16-23, and then to a meeting at Sykes, Tennessee, August 30-September 6. I look forward to these meetings in preaching the gospel that souls might be saved.

J. Willard Morrow, 2203 Azle Avenue, N. Fort Worth, Texas, July 16: Since a year ago last February, it has been my pleasure to be in gospel meetings each week. These have been well attended and the results encouraging. Will give a report of some of these recent meetings soon. The meeting at Montague this week is enjoyable with numbers of gospel preachers and other faithful Christians and numbers of friends who are not Christians in attendance. Next week's meeting is at Blum—July 20-26. I am now in position to give the Lord's days in meetings. I will be glad to hear from congregations about holding meetings.

Louie M. White, San Marcos, Texas, June 26: I have just returned home from some work in the "harvest field" where I assisted in two meetings and two vacation Bible schools. At Leakey, Texas, we enjoyed a very fine association with Brother O. M. Reynolds who labors with the church there. During the mornings we worked with their first vacation Bible school and had preaching each evening. Six were baptized and one man was restored. Brother Reynolds led the singing and did a splendid work in this department. At Big Foot, Tex-

as, we had a delightful association with Brother Ivan Wilson, minister, and the church in that vicinity. Although no visible results were seen in additions to the church, we feel that much and lasting good was accomplished. At Devine, we assisted with a vacation Bible school. This church had its beginning some ten months ago and is growing rapidly. A great deal of interest was manifested and a daily attendance of over 100 was registered. We were fortunate in being able to baptize one lady as a result of the Bible school.

Timothy B. Crews, 105 Hardy Avenue, Corsicana, Texas, July 4: From June 22 to July 1, Brother Truman S. Spring did the preaching in one of the best meetings ever conducted at the North Beaton Street church. More non-members attended this outdoor effort than we have ever been able to get to come. Four were baptized, one restored and two placed membership. Others were stirred as never before and people who had never been to one of our services came several times and asked questions. We should bear fruit for days to come from this effort. The meeting served as a revival as well as a gospel effort. I will begin at Bazzette Sunday for eight days and at Cayuga July 16 for ten days.

U. R. Forrest, Akron, Michigan, July 13: The work with this fine congregation is going well. We have recently finished an annex to our building (to take care of our growing Bible Classes) and conducted a very successful Vacation Bible School. We have just about twice as many in our "Sunday School" as we have members, and as many perhaps a few more even on Wednesday nights than we have members. Our weekly contributions average more than \$3.00 per member. Four placed membership with us yesterday. In all we are very happy in the work here. We print about 2000 copies of an eight page bulletin twice each month for free distribution, if you would like to receive this, drop us a line, requesting it.

Curtis J. Torno, Pasadena, Texas, July 6: I would like to report again on the activity of the church of Christ at Devine, Texas. Our first Vacation Bible class continued for two weeks, closing on June 19, 1953. Attendance averaged well over 100 per day and the total registration was over 125. Our gospel meeting with Brother H. R. Little of LaPorte, Texas, ran for ten days, and closed July 1, 1953. The interest of the membership was high, and many heard the message and plea of the church of Christ who had not heard it before. One was baptized, and all were edified. New records in contributions and attendance are being broken almost as soon as they are set, and this despite the drouth and short crops. The cause of Christ is growing.

J. Emmett Wainwright, 547 East Walnut Avenue, El Segundo, California, July 13: Four placed membership with the new congregation, 406 East Grand, El Segundo. Attendance doubles membership; and quite a number of fine people are studying with us—gradually coming out of various forms of religious error. The offering averages about four dollars per member. I am to be with the congregation in Prescott, Arizona (120 North Mt. Vernon Avenue) during September. The church building is well located in the "Mile High" city which boasts anti-asthmatic atmosphere! The most interesting section of the great southwest; and we are expecting many visitors from many sections—as well as a grand experience with the people of that interesting city.

Tom Walker, 1135 Hollywood, Dallas, Texas, July 13: I closed an interesting meeting at Middleton in Leon County last night.

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, July 13: Another good day in our work here yesterday, with one being baptized at the morning service.

Ralph R. Giveus, 555—12th St., Yuma, Arizona, July 13: Within the past two weeks five have been baptized and two restored. This makes 22 baptisms this year. All adults except four.

L. L. Swinney, 118 Depot St., La Grande, Oregon, July 10: We have just closed a 12 day gospel meeting here with Brother J. Hale Miller of Boise, Idaho, doing the preaching. Two obeyed the gospel and one was restored to the church. Brother Miller is a fine young gospel preacher. This town has about 9,000 people. We now have nine members here. We believe there is a good opportunity here. We need a regular preacher here but our means of support is very limited. We have a nice building here and it is clear of debt. If possible we would like to get help in supporting a good man to work with us here. We don't have any elders here. The men members of the congregation besides myself are Brother Glenn Henry and Brother Davis.

T. Reginald Boley, 2825 Avenue E, Fort Worth 5, Texas, July 13: The Rio Vista, Texas, congregation began a gospel meeting July 10 with Wayne Smith of Dallas doing the preaching. The meeting began in a wonderful way. And he measures up to every need of the people. Brother Marvin Rowland is directing the singing in his typically good way too. I have been visiting these people for a few weeks, and I find them to possess excellent qualities as Christian workers. The church has problems, but they will meet them. The word of God will have its effect even against hardened hearts. I anticipate fruit from the sowing of the seed. I shall continue with these brethren for a while after the meeting.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, July 15: June 7-14 I was in a meeting with the church in Medford, Oregon. This congregation is about two years old but has progressed much. They have a building which is very nice and will seat about 350. Their attendance is about 200. Brother Maurice Tisdal is the evangelist there and is doing a wonderful work in his personal evangelism campaign of Cottage meetings. Two were baptized during the meeting. Brother David Allen of Brownwood, Texas, preached here during my absence. There were two baptized and several restored and identified during that time. Two were baptized July 5. We continue with a three day a week broadcast on the local station.

Sam Medford, Route 1, Box 456, Creswell, Oregon; Grover W. Hollon, from the Pine Ridge church, near Ft. Cobb, Oklahoma, is the regular minister at the London church, since June 28. The church is well pleased with his work. With the exception of about six months he is the only full time preacher the London church has had. The church has been organized about 65 years said to be the oldest congregation in the state of Oregon. I was guest speaker at the Kleser church at Salem, Oregon, where Brother Richard Berry is the regular minister now. Brother Berry has been there less than a year and the attendance and membership has

a little more than doubled. I was also guest speaker at Roseburg lately which is a fast growing congregation. They are temporarily out of a full time preacher. Henry A. Lynch of Gainesville, Texas, just recently preached in a gospel meeting at Cottage Grove with one baptism, where Richard Morrison is the regular preacher.

John G. Reese, Box 1037, Clovis, New Mexico, July 14: The work here is doing well. There were three baptized and three to place membership this last week.

Ira B. Sandusky, South Park Church, Beaumont, Texas, July 15: I have not reported for several months but our work goes along in usual shape and while we have had some summer slump yet it has not completely upset our work. We began second year here July 1st with renewed hope for the future. In past year 88 responded to the invitation. Of this number twelve were baptized. The remainder of the number were transfers and restorations. Best attendance and offerings in history of the church the past year, the treasurer reports. Bud Irvine held a meeting here in April in which three were baptized, several transferred. He is to return next year. I held a meeting at Jasper the first of April in which three were baptized, and then in June at Bandera. The church sent me there to help them and one was baptized in that effort. When passing this way, worship with us here at South Park church of Christ. It was good to be with Brother and Sister Swinney again after many years.

COLLEY-KETCHERSIDE DEBATE

Flavil L. Colley

The following propositions are to be discussed in Dallas, the first week in December.

Proposition I

The securing of a preacher as a minister of a congregation having elders, as generally practiced among churches of Christ in Dallas, is scriptural. Affirmed by Flavil L. Colley. Denied by W. Carl Ketcherside.

Proposition II

The securing of a preacher as a minister of a congregation having elders, as generally practiced among the churches of Christ in Dallas is contrary to the teaching of the scriptures. Affirmed by W. Carl Ketcherside. Denied by Flavil L. Colley.

NEW PAMPHLET ON "THE CROSS OF CHRIST"

M. Norvel Young

This is to announce the publication of a new pamphlet of 34 pages on the theme "The Cross of Christ." John Banister is serving as co-editor of it. The following articles should prove valuable to Christians and to sinners in learning the way of salvation. We hope that it will be used widely by churches in winning souls for Christ. "The Cross in Old Testament Prophecy" by James D. Bales; "The Necessity of the Cross" by K. C. Moser; "Christ's Attitude Toward His Cross" by J. D. Thomas; "Christ on the Cross" by James Willeford; "Preaching the Cross" by Carl Spain; "The Relation of the Conditions of Salvation to the Cross"; "The Paradox of the Cross" by John Banister; "The Offense of the Cross" by Frank Pack; "Glorifying in the Cross" by Jack Bates; "Remembering the Cross in the Lord's Supper" by Melvin Wise; "What the Cross Means to Me" by Batsell Barrett Baxter; "Bearing the Cross" by J. P. Sanders.

Copies of this pamphlet may be obtained through the Firm Foundation Publishing House. Cost: 10 cents each.

Lucian M. Farrar, Conway, Arkansas, July 11: Two were baptized here during a recent meeting in which Brother Robert F. Turner of Prescott, Arizona, did the preaching.

Cleon Lyles, Little Rock, Arkansas, July 13: Fourteen have been baptized, sixteen placed membership and three were restored the past two months at Sixth and Izard. Homer Halley preached in our spring meeting. He did his usual outstanding work.

M. R. Phillips, 3909 N. Retama St., Victoria, Texas, July 15: I have just closed a fine meeting at the new congregation in Victoria, Texas, known as the Crestwood Avenue congregation. I did the preaching and Brother O. V. Plinson who is associated with me in the work here directed the singing. I go next to Lake Victor, Texas, to be with Brother H. W. McClish and the good church there in a meeting beginning July 17th. This will be my second effort with these good brethren. From there I go to Crystal City for a meeting with my good friend and brother, Edgar Furr, and the brethren there. I am looking forward to these meetings with a great deal of anticipation. Pray for us and visit us in Victoria, Texas.

Wilburn Whittington, Mt. Pleasant, Texas, July 15: Since my last report I have conducted meetings at Lufkin and Blossom, both in Texas, with four baptisms. Ten have been added to our working forces here at home in the last month, and in the last two weeks more than \$700 have been contributed to mission efforts, besides our regular contributions of approximately \$100 per month to work outside of Mt. Pleasant. The Lord is blessing us and we are growing in love and unity at the North Jefferson congregation. Our membership now numbers about 210 and our Bible class attendance is averaging more than 200. I begin a meeting at Winfield July 20, and on August 10 I will begin with Jesse Brookshire and the church in Morton, Texas. Brother Brookshire will be with us in a meeting in October.

TO WHOM IT MAY CONCERN

Two and one-half years ago, about eight brethren met here in Rock Island and established the cause. We rented an old store building in which to meet. At present we have fifty-two members. Attendance runs as high as ninety-eight on Sunday morning.

Our attendance has grown until this building is much too small. The cheapest building we could rent that is large enough is an old theatre building and they want fifty dollars per week for it.

We have bought a lot, size fifty-four and one-half by one hundred and seventy-eight, and have it paid for. We plan to build on this lot.

Our preacher, Brother Deen, is working five days a week to support his family, hopes to build here as soon as possible.

We wonder if some good brother or congregation would make us a loan of seven thousand (\$7,000). If so, we could pay the balance for a building, which will be thirty by eighty in size with three class rooms.

We have no hobbies, no isms, and invite anyone to come or send and investigate.

The Building Committee: (Signed)

JOE MCGOOLDRICK

901—14½ St.

SILUS DEEN

1020—22nd St.

LOUIS WHEELER

701—2nd St.

Rock Island, Illinois.

Murray Marshall, 321 South 15th Street, Frederick, Oklahoma, July 9: At this time I am in a good meeting at Fieldton, Texas, near Littlefield. July 4, Mrs. Lee, widow of Dr. Lee of Tipton, Oklahoma, was baptized into Christ at Frederick. The Lees are a prominent family in Southwestern Oklahoma. Two sons are car dealers in Frederick and Wichita Falls, Texas. Mrs. Lee is a former Methodist and is now happy in the truth. Friends of hers at Tipton and other places will rejoice that her years of study have led her to obey the gospel. The colored brethren in Frederick are in a revival through July 17 with Brother A. Bowdre of Dallas, preaching and Brother Jesse Davis of Vernon, Texas, leading the singing. Brother Davis has been preaching on Sunday afternoons regularly at Frederick the past few months. He is the regular preacher at Vernon for the colored brethren. Our summer revival in the City Park at Frederick is July 26 through August 3 with Foster L. Ramsey of Tipton. I held a 5-day revival at Ambrose, near Denison May 25-29. I go to Foster, Oklahoma, August 10-18 for a meeting. Let us uphold Christ and his church to a world confused spiritually.

Hood Wilkins, 3210 Howard, Fort Worth, Texas, July 16: One of the best meetings in the history of the Oaklawn church closed last night. Brother Joe Malone, evangelist for the West Berry church of this city, did the preaching and the writer led the singing. Brother Malone began his part of the meeting on the 6th. Counting those on Lord's day, the 5th, there were 18 responses to the invitation. Seven were baptized, five placed membership, five were restored, and one was restored and placed membership. Brother Malone did excellent work in proclaiming the truth, fearlessly yet kindly. In connection with our meeting we conducted our first Vacation Bible School. It was a great success from every standpoint. We enrolled a total of 291, and our attendance grew from 219 the first day to 283 the fifth and last day. The remarkable thing about this is that at the beginning of the school the Oaklawn church had a membership of

272, and our record attendance in Sunday morning Bible study was 240. Thus, we not only had more in attendance at the Vacation Bible School than we have ever had on Sunday morning, but we also had more than the total membership of the congregation. Such a successful effort is the result of careful planning and preparation, hard work and prayer on the part of the entire church, and the gracious blessing of our heavenly Father. To him be all the praise. Sister Wilkins and I will leave after the evening service of July 26th for a mission meeting in Camas, Washington. The Oaklawn church is sending us for this meeting. We are grateful for this opportunity, and we request your prayers to God for us in this work.

Houston P. Hollis, Metropolis, Illinois, July 15: Two placed membership with us here last Sunday. Two others have been baptized since my last report. The church continues to grow in every phase of our work. During the month of June our average for midweek Bible study was over one hundred, for the all time high record. The work continues to be very pleasant and fruitful. The church here is commanding more respect from the people outside, which is as it should be every place. I am now in a meeting with the Tip Top church, near Dover, Tennessee. My next meeting will be with the Dexter, Kentucky, church beginning September 6. On September 27, I will begin a meeting in Wetaug, Illinois, which is near Dongola.

Cato Sheerer, Kerens, Texas, July 2: Since our last report there have been two restorations and one baptism and several to be identified with this congregation. We have made several much needed improvements, also have built and purchased twenty-three ten-foot benches to be used in outdoor meetings. We have had two good meetings, a fine vacation Bible school, and plan two more meetings in the communities near Kerens. The elders have asked me to preach in these two meetings. In August I plan to be with the congregation at Placid, Texas. We enjoyed being with these brethren last year. Later we have been asked to preach for the congregation at Bellville. Brother Clifton Crisp of Victoria, Texas, preaches for them. The elders also have plans for a colored meeting at Kerens about July 20. We will be assisting the colored brethren in Corsicana in this effort since there is no colored congregation here. We are happy in the work here and our prayer is that our efforts are acceptable unto God. Brethren, pray for us.

C. R. Turnbow, Carlsbad, New Mexico, July 13: There have been one hundred and five additions to the Hillcrest congregation in Carlsbad, New Mexico in one year. I would like to personally commend Brother Murphy D. Phillips for the work done the past year with us here at Hillcrest. It has been my good pleasure to work with him and to help him when the work was too heavy for him to do also to carry on the work when he was away in meetings, etc. A year ago today, he came to work with us from Louisiana, where he is returning to work. I was young in the work also, having recently come from the Anti-class group. It has been a source of encouragement to work and talk with Brother Phillips. Our thoughts and our experiences are very much alike, and we have had the sweetest of Christian fellowship in the Lord's work. The church as a whole in Carlsbad has enjoyed a spiritual growth and development. He and his family have been an encouragement to all the congregation. We

consider Brother Phillips one of the strongest preachers of the gospel and defenders of the faith in the Lord's family. Through his knowledge of the scriptures, his forceable preaching and kindness to all, he has led many precious souls to the Lamb of God. During his work with us one hundred and five have been added to our number and many others have made confession of faults. We give God the praise and honor.

Earl E. McCord, Corning, Arkansas, July 16: We closed the meeting here at my home congregation (old Palatka) the night of the 14th. Six mature people were baptized. It was a good meeting in every way. Marshall Corner of Bono, Arkansas, did the preaching in an excellent way. We had the best singing I have ever had charge of here. It was my fourth meeting in the last five years. We had good help, and then we had one of the best song books in the brotherhood, the Firm Foundation book, "Ideal Hymns." I go to Dorena, Missouri, to begin the 20th, then to East Prairie, Missouri, then to Muncie, Indiana. I have some time in September and October.

R. V. Hamilton, Box 107, Hamilton, Texas, June 16: On last Wednesday, June 10, it was my sad duty to conduct the funeral for our beloved brother, Dr. Robert Fowler. He was 85 years old but remarkably well preserved for his age. He was one of the most remarkable and lovable characters I have ever been permitted to know. Dr. Fowler was a keen conversationalist. His whole life was dedicated to making people happy—he lived to serve, and as long as he was physically able he practiced medicine. But he was more than just a doctor; he tried to be a friend to all his patients. The undertaker, a middle-aged man who was delivered into this world by Dr. Fowler, and a lifelong friend of his, said to me before the funeral, "Preacher, this is one time you can say anything you want to about this man; I don't think it is possible to exaggerate about him." Dr. Fowler came from Arkansas and settled in this part of Texas more than fifty years ago. He lived in Thorp Spring and in Hamilton County nearly all of his adult life. Much of the strength of the church here is due to his efforts.

Boyd Gilliland, Box 2551, Waterloo, Iowa, June 30: After moving here from Ames, Iowa, I am now settled and working with the faithful church which has only sixteen members. Current assembly is held at the YMCA building, 151 W. Fourth. Morning worship is at 11:00 each Sunday. A meeting house is urgently needed but outside financial help will have to come for this goal to be reached within the next year. There are only four men wage earners in the congregation. Including children the average Lord's day attendance for the morning worship during the month of June was twenty-six; contributions averaged \$25.67. Few visitors investigate a church that meets at the YMCA. The nearest church of Christ is at Oelwein, forty miles east, where Robert Parker now serves as evangelist. I am supported in this mission work by churches in Tennessee (Murfreesboro, Rutherford County, Shelbyville). Through arrangement with A. R. Kepple of Kansas City, Missouri, the Waverly Street church there and some Iowa churches also assist. Jack McElroy of Nashville, Tennessee begins a ten day meeting here July 5. Following our ad in the local paper, twenty-three responses within two days have come to our new series of free Bible Correspondence Courses. Pray that the church may grow at Waterloo, Iowa.

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V. E. Howard, 1128 Commerce Highway, Greenville, Texas, July 11: Recent meetings in which I have done the preaching include the Burleson Street church in Marshall, Texas, where Melvin L. Vaughn is the regular minister. We had good interest, good crowds and seven baptized; at Idabel, Oklahoma, where Roy Henderson is the local evangelist there were five additions. (This was the first meeting in the new, beautiful building for the Idabel church); at Plain Dealing, Louisiana, where Aubrey Miller is the regular preacher, four baptized, and interest and attendance were good. I am now in a good meeting in Bowie, Texas, where Paul Gray is the regular minister. Next, I shall be in Mt. View, Oklahoma, July 24 through August 2. We sincerely appreciate the encouragement of our efforts in presenting the Gospel Hour broadcast, originating over XEG, 1050 kc, in Monterrey, Mexico, each Sunday night, 9:30 to 10:00 (C.S.T.) Hundreds of letters from listeners in the greater part of North America are being received.

Elders, Church of Christ, Furman & Staples Streets, Corpus Christi, Texas, by R. D. Simmons, July 15: This is to advise the brotherhood that "The Way of Truth" radio program over KWBU, the 50,000 watt station from Corpus Christi, has been discontinued for the present. The radio station has always cooperated with us in every way, giving us full freedom of speech on all subjects of our choosing, exposing the errors of denominationalism and Catholicism. We are pleased to announce to the brotherhood our plans of beginning again this early morning program at 6:30 a.m., not later than October 1st. We received mail from a total of thirty-one different states in the union, plus Old Mexico and Estevan, Sask., Canada. Our average mail came from twenty-four states a month. About forty percent of the responses to the program were from those who were not members of the Lord's church. Our main reason for discontinuing the program at the present was a financial one. The program costs \$28.00 for each fifteen-minute period. The following churches have contributed in times past to the support of this program: Sabinal, Argenta, Raymondville, Woodsboro, Portland, Edna, Bishop, Ingleside, Sinton, Dilley, Refugio, and Furman Avenue, Flour Bluff, Hillcrest, Gardendale, and Alameda Park in Corpus Christi. Since going off the air, two other congregations have agreed to support us when we return to the air; Freer and Texas City. A number of individuals have also supported us, and we want everyone everywhere to know we have appreciated the interest in us and the program. In the near future we will advise our brethren about our plans for returning to the air.

S. W. Baker, 2207 Racine Avenue, Burlington, Iowa, July 6: I am glad to report once more after some years. I had a wonderful meeting with the brethren at Hoskinston, Kentucky, recently, with two baptisms. This place is better known as "Stinnett Settlement School." My father and brother live there. Father will be 96 if he lives to see March 1, 1954. He is in perfect health. My wife and I were invited to spend next school year with them there. She would supervise the "hot lunch" provided for the students and of course, I would do the visiting in the community, and also the preaching. We did not accept the offer because my wife thinks she cannot afford to leave her comfortable home to go to the mountains of Kentucky for a year. Probably a younger couple should go. The attendance during the meeting was the largest

in ten years. No finer people live anywhere than those in the Cumberland Mountains of Leslie County, Kentucky. Some preacher who may be interested in working there should contact Hobart Hoskins, Stinnett, Kentucky. The meeting at Hoskinston brought back memories of 1926, when, near the same place I baptized forty-four men and women during an eight-day meeting held in a little school house in the afternoons. West Avenue church in our home town, has just begun to take on a bit of new life. A lack of interest on the part of some has been a great hindrance in the past. We are looking for a preacher now. I sincerely wish we might contact the right man for the church in Burlington, Iowa. We need outside financial support for a while. Who will help us? We have a good building with no debts. When in our city, worship with us at West Avenue Church, between Leebrick and Garfield Sts.

Basil C. Doran, P. O. Box 186, Ferris, Texas, July 15: June 29th through July 12th it was my happy privilege to do the preaching in two meetings. The first was with the North Side church in Mayfield, Kentucky, my 'ole home town. This congregation has just completed a beautiful building which is truly a credit to the cause of our Lord. Brother Robert Willis has done and is now doing a wonderful work with this congregation as its preacher. Brother W. L. Harris led the songs in his own fine way. Two were baptized. The second meeting was with the Macedonia congregation a few miles west of Mayfield. This is one of the oldest congregations in Graves County, and seems to be doing a good work. Brother Willard Alls is in his third year as the preacher for this church. W. T. Winn did a great work in leading the songs for this meeting. One was baptized. Great crowds attended each of these meetings. Our meeting here begins Sunday, July 19, with Emerson J. Estes of Memphis, Tennessee, as preacher. Visit us when passing this way.

Leonard Mullens, 2426 Alco Avenue, Dallas, Texas, July 3: It has been my privilege to assist the Broadway church in Lubbock this year in a teachers' training course, as well as to speak to the combined group of teachers on the importance of the Bible School in teaching God's word at the Skillman Avenue church here in Dallas. Next year, this splendid school will be conducted here at the Edgfield church. In addition to this, I was in a meeting with the Midway City church in Oklahoma City, where Ross Dye preaches, with 29 responses to the invitation. I was also with the East Side church in New York City in a meeting in May, and with the Sixteenth Street church in Washington, D. C., that same month. The first of June was spent in a meeting with the church at Lohn, Texas. Here at home, I preached a week for the Overton Road church with good interest. Eleven responded. Our work here at Edgfield continues to move along. Another house and lot that is close to our present property here on the block has been purchased and is being used for Bible School work. Plans for an addition to our present auditorium are in the making. This week, eleven responded to the invitation with five baptized, and six restored. Our meeting begins July 26 to run eight days, with Brother Athens C. Pullias of Nashville, Tennessee, doing the preaching. Brother Sam Durrance of the Avalon Heights church in Washington, D. C., will direct the singing. The congregation is now engaged in the selection of some more elders to serve with the present group. A few new deacons will also be

chosen. At the present time, this congregation supports four men, and two of them entirely, giving the majority of the support to the other two. In addition to this, we also help in other places as the need comes before us. Yet, we need to make much improvement in our support of gospel preachers and preaching in other places. We still have not caught the great vision that the Master has placed before us. Here in Dallas, the church makes good progress. New congregations begin right along, and new buildings are being erected for older and better established churches. There is a good spirit of fellowship among the churches.

J. F. Smith, 2505 Avenue J, Hondo, Texas, July 12: The work at Hondo is getting along nicely at this time. During this year we have added three more classrooms, have installed tile floors, and new seating throughout. So far this year we have conducted a teachers training course, and a vacation Bible school which was well attended. Brother Harry M. Melton, an elder from the Grove Avenue congregation in San Antonio, has been preaching for us over a year, during which time we have had one restoration, six placed membership and seven were baptized.

Due to my loneliness, after my wife passed away, I would like to get enough meetings to keep me busy for a year or more. I want nothing for my labour, just my travel expense from one place to another, and my keeps while there. I will go anywhere, to white or colored congregations. I can give references. If some congregations can help me out in this way, I will appreciate it beyond words to express.—**O. E. CORRELL, Kimmunity, Ill.**

The church in Boling, Texas, has about 150 opera style veneer seats that some church in need of seats may have if they will come and get them. Some of them are in very good condition, most are average, and some few unusable. These seats came from a theater in Newgulf and they did not cost anything except their removal from the building. Any one interested in them should contact the undersigned.—**W. E. BRANNER, Minister, Church of Christ, Box 524-A, Boling, Texas.**

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URGENT APPEAL FROM HEBBRONVILLE

Raymond Cook, Minister

A few weeks ago, I wrote an article to the Firm Foundation that was published under the heading, "From the Harvest Field" in which I requested various tracts and pamphlets be sent me by various and sundry congregations.

To date I have received one response! That is certainly not encouraging to an ex-Catholic who is trying to convert the Catholics here in this community.

A kind sister in Joshua, Texas, was the only person who responded to my appeal to send tracts, and she could send only about a dozen.

The church here is very small both in numbers and financially, therefore I had no choice but to ask the aid of all able congregations to help me in the efforts to convert some of the hundreds of Catholics here.

We could use help in many directions; such as Sunday School books, and I greatly need a good set of commentaries, which I cannot afford to buy on the small support I receive here.

I have been a Christian since December 11, 1952, coming out of Catholicism in which I trained for the priesthood.

My greatest desire is to attend some Christian college, but that is a financial impossibility.

I might add that I shall gladly go anywhere to lecture on Roman Catholicism. I can speak with authority on the Catholic "faith" due to having lived it many years.

We need your help here in Hebronville. Please don't let us down! Prove that you are interested in winning souls to Christ.

Wyatt Sawyer, Madisonville, Texas, July 16: Eight were baptized and two restored in our ten day meeting which closed last night with Frank J. Dunn doing the preaching. Brother Dunn did an excellent work with us. Brother Gene Sutphen, minister of the gospel at the North Zulch congregation, 12 miles from here, has baptized two in our baptism recently. That work goes well. After September 6th our address will be: 4018 Sue Ellen, Houston, Texas. No one has been selected to succeed me here yet.

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REPORT FROM AFRICA

H. E. Pierce

The lateness of this report indicates to some extent the great pressure under which I am working. With every passing month the load becomes greater. Great opportunities show up so that it looks like I just can't neglect them and have a clear conscience before God. The need for getting work started among the adult whites of this community before some other religious workers come here to interfere weighs heavier and heavier on me all the time, but to find time for it has been impossible so far. If somebody doesn't come here soon to help us, there must of course come a breaking point or stopping place for me. Our financial situation is such that I must produce as much food at home as possible as food is our greatest expense. My correspondence is so sadly neglected that it has hurt our support badly. I now have three African congregations to work with and the Sunday School for white children. My Sunday starts at 5:00 A.M. I have four meetings from 7:00 as fast as I can get from one to another taking out time only for lunch. I now have 12 meetings each week.

Our work in June was highlighted by the starting of our third African congregation. It is a little rail siding five and one-half miles from here around the road. The Northern Rhodesia Police are building a new training depot there. There is at least 100 African houses and ten whites besides farmers. The building program is to continue for two more years. We are the first religious workers on the ground and if we had help we could quickly build up the church before others come. Three of our members moved there from here to work in the building program. We went there to see about starting services for them and found four members of the police band who are former Namianga and Sinda Mission boys. They and their wives are all members. This made eleven members to start with. Two of our bricklaying members

who went from here have taught and converted one of their fellow bricklayers. He was baptized on the 28th making our first addition to this new work. This congregation is called "The Lilayi Church of Christ."

The cement works at Chilanga is called "The Mine" by the Africans so we are calling that congregation "The Mine Church of Christ." One was baptized there in June. The African settlement of the Game and Tse-tse Control Department is situated in the midst of seven artificial lakes, so we are calling that congregation, "The Lakes Church of Christ." Three were baptized there in June making five for the month—49 for six months.

We wish to express our very sincere thanks for the space being allowed for these reports. Please let us have a place in your prayer for our work in this wonderful new field.

P. O. Box 1016, Lusaka, Northern Rhodesia.
July 9, 1953

John W. Medders, P. O. Box 31, Carrollton, Georgia, July 13: I have tendered my resignation with the church here effective at any time that I find a good congregation with which to locate in full time work. I have done located work for several years. Also I have done mission work for many years. I am forty-three years of age, and have a godly wife, and a little son nearly five years old. I have had much experience in radio preaching. A good and reliable recommendation can be furnished by the brethren here and many other places. My telephone number is 1990. I desire to make a change in the near future.

William M. Deuell, Newport, Ohio, July 11: We are happy to report that three more persons have been added to the fold by baptism this past Wednesday evening midweek service. We had 69 present for this service which is a peak thus far. Over 75 were present for Bible study last Sunday morning. The brethren here have a will to work and are doing a fine work in the name of our Lord.

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Fred E. Dennis, Circleville, Ohio, I am in the closing days of the first gospel meeting ever held in Circleville, Ohio, and in Pickaway County. There was no church in the county until September, 1952, when Brother Charles Cochran moved here and got a few together. There are eleven meetings now. The meeting is being held in a tent. A few outsiders have attended, and brethren have been present from twenty or more congregations. Circleville is located 26 miles south of Columbus and about 20 miles north of Chillicothe. Circleville is in the midst of a rich agricultural country. The population is about nine thousand and about thirty thousand in the county. Hocking County, adjoining, has about twenty thousand population and no church. Here is an area of nine or ten counties, with a population of multiplied thousands and a few struggling congregations. A new Dupont plant is under construction here which will bring additional people into this section. Brother Cochran is the right man in the right place. He is humble and sincere. He is not ashamed of the gospel. His life is above reproach. He has a faithful Christian companion. They have one baby. He is being supported by his home congregation, New Martinsville, West Virginia. A few other congregations and individuals pay

his rent. Every dollar above his barest support goes into the work of the Lord. The faithful few here are meeting in an undesirable place. They are in the process of buying two fine lots, well located. For these they will be in debt to the extent of about twelve hundred dollars. There are four men in the congregation. Brethren of other congregations are willing to donate labor and help the brethren to get a modest place in which to meet. They are not wanting a building that will cost \$190,000! No, they are not wanting fifty thousand. If individuals and congregations would help them to the extent of eight or ten thousand dollars they would pitch in and do most of the work themselves, and within a few months they would have a place in which to worship God and invite the unsaved to hear the gospel preached. If you were here on the ground you would give to the utmost to this worthy cause. Every dollar will be spent right. This will be read by many who could give five or ten dollars and never miss it. It will be read by others who could give a hundred, and by a few who could give a thousand. Will we do it? I believe we will. Ask any questions you care to ask. Go over and view the field and its possibilities. Please do not lay this appeal aside. Sit down right now and mail the biggest contribution possible to Charles Cochran, 232½ N. Sycote St., Circleville, Ohio.

Sister P. N. R., New Braunfels, Texas, June 20: Brother A. N. Patterson, San Antonio, Texas, and Brother Zennie L. Booker of Austin, Texas, conducted a meeting at New Braunfels, Texas, from June 1st to the 19th. Brother Ed Cannon acted as song leader. The meeting was a grand success with 33 precious souls baptized. When Brother Booker invaded this area for the purpose of conducting a meeting, the church of Christ was unheard of among the colored people. It was indeed gratifying to note the interest that was manifested in this section. The attendance was good and the group seemed to be eager to learn the truth about the church that Christ authorized. Brother Booker is to be commended for his untiring efforts to make this meeting a grand success, and too much praise cannot be given Brother Bill McCown, white minister, of the church of Christ and his members for their hearty cooperation and financial support. They have volunteered the use of their church building to the new congregation to hold their weekly meeting at 3 o'clock every Lord's day until a suitable place can be obtained for a permanent church home. Brother McCown will also teach the mid-week Bible class for the new disciples in the same building, all for which we give God the praise. Brother A. N. Pat-

terson of San Antonio, assisted by Brother Zennie L. Booker, of Austin, will be the temporary minister at New Braunfels, for the time being. Brother Patterson's church group from San Antonio were there in large numbers every night to aid and assist in whatever way they could to make the meeting a glorious success, as well as some from Austin.

Linwood E. Bishop, 1029 Broadwater Avenue, Billings, Montana, July 9: We began our labors here the first week in June. The brethren received us royally and have assisted us in every possible way to get settled in our new home and environment. Our work has had a very pleasant and encouraging beginning. During the five weeks we have been here interest and attendance have increased noticeably at all services, and the contributions have increased \$25 to \$50 per week. We are now averaging between 90 and 100 in our Sunday morning worship services, and the contributions averaged \$140.00 during the five weeks. My personal support is being supplied by the Dimmitt, Texas, church, Broadway church in Lubbock, Texas, and the Logan Street church in Denver, Colorado. We are still short about \$50 per month. Any church of Christ or Christian wishing to have fellowship with us in this great mission field may contact any of the above mentioned churches, or you may contact the church here in Billings, 7th Avenue North & 24th Street, or me, Linwood E. Bishop, 1029 Broadwater, Billings, Montana. We have plans and specifications drawn for our new building which will be located at 10th and Alderson Streets. We have our lots paid for (\$5,500.00) and will be able to raise between \$15,000 and \$20,000 toward the building by the time we get it to the point where we can occupy it. We are seeking a loan to supplement what we have. A new building is our primary need at this time. With God's help we shall have it. One baptism to date.

O. C. Lambert, 1309—9th Avenue, S. E., Decatur, Alabama, July 9: Recently during a meeting at Port Arthur (Groves) Texas, Brethren James Fife, 2927—34th Street, Port Arthur, and Preston Nelson, 2949—13th St., Port Arthur, led the singing in an exceptionally fine way. Congregations in need of a song leader will certainly make no mistake to secure the services of either of them. Besides being fine singers, they are both wonderfully fine Christian young men. Beginning August 10, I am to deliver 16 lectures on Catholicism for the church in Santa Rosa, California, and one week of lectures at Haynesville, Louisiana, beginning August 31.

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PEWS

MAJESTIC HYMNAL -- Well Received

GREATLY PLEASED, but not surprised we are noting the reaction of those who have received copies of our first edition of "THE MAJESTIC HYMNAL." Sample copies called for have been sent, and examined, and already orders, large and small have reached our office. Some were so certain that the book would please them that they placed orders for their full requirements in advance, to be shipped as soon as the books were from the bindery and these orders have already been filled. We appreciate this confidence, and are glad of course, when we receive a message that "we are more than pleased" with the book.

You will note that "THE MAJESTIC HYMNAL" is different. It is not just like the common run of song books. You are entirely correct in this; and we are glad that you take notice of it. And we want to add that this is not at all **unintentional** on our part. For example you will find quite a number of songs that are designed and intended to be used for **special occasions**, a line of composition for which we have frequent calls, and which are very much in demand among our singers, specially among the younger groups in many of the larger congregations, and are of the very first importance in musical training and song drills, which are greatly needed to revive the proper interest in singing in most of the churches.

Boost the song service; practice singing frequently and also have a real Singing School at frequent intervals. Nothing will build up interest in the congregation more than really good, enthusiastic singing; and excellent singing will do more than any other one element in leading souls to obey the gospel. No matter what song book you are now using, you will make no mistake if you order a supply of "THE MAJESTIC HYMNAL" just for a real period of teaching, and drill, and developing an interest in new and old songs. We can use an old book too long; also it is a good thing sometimes to get a new book for some special drills and for use in the church even if we store the old ones for future use or for supplying weaker, smaller, or mission groups. Prices: Full cloth, \$1.00; Leatherette, 80 cents.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Finding Fault With God's Ways

When Solomon's temple was built in Jerusalem, it was the will of God that the children of Israel should go there to worship. But when the kingdom was divided, and Jeroboam ruled over the revolting tribes, he said, "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods which brought thee up out of the land of Egypt, and he set the one in Bethel, and the other put he in Dan" (1 Kings 12:28).

Jeroboam knew he was violating the law of God, but to carry out his ambitions, it was necessary for him to do this. God's way was for them to go to Jerusalem. But Jeroboam said, "It is too much for you to go up to Jerusalem." The modern version of this is, "It is too much to go to the place of worship every Lord's day." The habitual fault finder does not hesitate to find fault with the ways of the Lord. When one says that yesterday was too warm, and the day before it was too cold; today it is too wet, but tomorrow it will be too dry, he is finding fault with the Lord's ways. He usually becomes a habitual grumbler, finding fault with everything. When he goes to church, he finds fault with the way the brethren carry on the services.

Some of these people lived in the days of Ezekiel. The prophet said to them, "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? Are not your ways unequal?" (Ezek. 18:25). These critical characters charged God with their own foolishness.

Naaman found fault with God's way when he was told to go and wash seven times in the river Jordan. He thought the river of Damascus would be much better than the Jordan. His servant persuaded him to proceed in the Lord's way, wherein he found healing for his leprosy.

Some people who are very zealous in religion find fault with the way of the Lord. There is so much confusion about the plan of salvation, that it has been decided in denominational circles, that the way of every man is right, if he follows it honestly. But when the Bible says that baptism is a burial, with what consistency can anyone say it is something else? And when the Bible says it is for the remission of sins, why should anyone say it is for something else?

Hearing and Doing

James says, "But be ye doers of the word, and not hearers

only. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (Jas. 1:22-24). This requirement does not find its fulfilment in faith only. James was just as clear and emphatic in his teaching on faith only as he was in his teaching on hearing only. He said, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:41). So salvation is not by hearing only, and it is not by faith only; but it is by hearing, believing and obeying. Every man must hear the right thing, believe the right thing and obey the right thing, if he would be saved.

James says the right thing is the word. Peter says, "And this is the word which by the gospel is preached unto you" (1 Peter 1:25). The word of man is powerless to save, but the word of God is able to save the soul (Jas. 1:21).

5842 Monticello, Dallas, Texas.

Try Expository Preaching (No. 3)

A. H. Kenamer

This is an age in which most every alien sinner hears far more preaching before being converted than any time since the beginning of the Restoration Movement. Habits of church-going are more pronounced now than they were several years ago. Perhaps one of the greatest causes for this is the regularity of preaching services, the great increase in the number of available preachers and churches that are following a planned schedule of edification. The much teaching that has been done relative to the importance of using every possible opportunity to study and learn is also a vital factor. Not only does the alien sinner hear more gospel than formerly, the saint also receives an abundance of instruction in Christian living.

Nevertheless, with all the "church-going" that may characterize this age, there is still a pronounced ignorance of the Bible. That there should be planned meetings in which every type of instruction in Christian living and in the work of the church should be given is readily accepted. And, except for a few, that regular classes of various kinds, each imparting instruction in God's word along the line of their endeavor should be had is also accepted. With all this systematized teaching, effective as it is, there is one great field that remains unworked unless this instruction is carried over into the personal consecration of the student.

It now is recognized that a teacher is really effective only

when he has made the lesson to live in the life of the student. Why is it not the same with preaching? To move someone with oratory, to draw an acclaim for its uniqueness is not the purpose of a sermon. Perhaps the usual and almost trite expression, "I enjoyed the sermon" is a universal term covering all the various effects of the sermon. But, would we not like a more definite and accurate expression as to what kind of action it moved the hearer to take; some statement of future purpose, some decision!

In our periodic call "back to the Bible" let us never forget what it really means as we reflect on the Dark Ages when the Bible was bound with a Catholic chain. Ignorance, superstition, and religious slavery are fostered by a chained Bible. Let us also remember with renewed appreciation the sacrifices of Wycliffe and Tyndale in breaking that chain that we all may have the exalted privilege to read our own Bibles. Expository preaching substantiates that call as few methods can. Even Christian education has not removed the appalling ignorance that pervades each congregation. A method in which the reading of the congregation and the preaching of the evangelist is coordinated promotes this call, concretely.

Let me emphasize that reading is not a virtue in itself, but it is a habit out of which virtue grows. Bible reading is character building, devotion promoting, and faith producing. If pursued with regularity it would revolutionize the church even. The Bible is God's very own word. Reading it, therefore, is not just a good habit, optional with Christians to be imposed if they choose. It is an absolute essential part of the Christian's life, to be valued above his necessary food. It is neglected only at great spiritual loss. Most every Christian knows he should be engaged in this regular nurture, and he doesn't intend to be neglectful, but he is "so busy" that he just does not "get around to it." Again, a coordinated program of reading and preaching would serve as a big inducement to many to accomplish the worthy objective they have neglected so long.

For many years devotional books have been coming from the press. They have had short scripture readings and brief inspirational messages from their authors, all of which was supposed to furnish the well-balanced meal for the soul for that day. Their popular acceptance has reflected a desire for such a devotion. Yet, a pulpit guided program would lead church-goers into much more truth and the preacher's sermon would clinch many of those truths so that they become living messages. The devotional books usually cover a few verses that especially appeal to the book's author. The Bible is never covered, and often the verse considered is not considered contextually, so that part of its message is lost.

Expository preaching gives the congregation a number of advantages. It does not remain in total ignorance of the sermon until the preacher announces his subject. They know something about it already because they have read the Scriptures covered. When he states the theme it strikes a responsive chord in their hearts and revives impressions that were made as they read it. A prepared audience is more receptive. Their faith has a real foundation. They are made to see for themselves that it "comes by hearing, and hearing by the word of Christ."

To guide people into a knowledge of the truth, directly from the Bible must leave an unforgettable impression in their minds. How different it must be to witnessing a preacher use his discipline as he administers the church ordinances! It is hardly conceivable that the famous motto coined by Thomas Campbell, "Where the Bible speaks we speak, and where the Bible is silent, we are silent" could better be adhered to than through the expository procedure in reading and studying.

One worthy by-product of the expository procedure is the unity in family worship that it can create. Doubtless all families find it difficult to follow an assigned schedule of de-

votion. If each is reading the portion of scripture that will be the basis for the sermons the following Lord's day, their program of reading is already cut out for them for that week, and if they really try, they will find a time in which all can engage in the reading of it together. Not only can the church as such profit but the truths contained in any book treated expositively can also be applied to the family units in their daily devotions.

This writer is a firm believer that much good can be done by this method of preaching, even though it is not followed to the exclusion of the topical method. Give it a genuine trial.

Midland, Texas

Sunday "The Lord's Day"

D. N. Barnett

A. D. Wilkinson, in Firm Foundation of January 6, 1953, is bold, positive, and sure that his article is the truth. He affirms, "That the Lord's day does not refer to the first day of the week, but to the dispensation of Christ." Please get the Firm Foundation and read with my article. If the Lord's day is not the first day of the week, then the judgment day is not his day in any specific way or manner; for the dispensation refers to the entire age of Christ. Then we can follow all sects and partake of the emblems any day of the week, month, or day of the year. Just imitate the Catholics. The dispensation of Christ has two distinct and specific days—the first to his resurrection—the second to the judgment day.

Paul, with his collaborators, waited at Troas seven days to break bread with the disciples. If the Lord's day is not the first day of the week for Christians to partake of his supper, then any day and every day to entertain each other would be scriptural.

In Revelations 1:10, John was in the Spirit "then" not during a dispensation of days, but on the Lord's day—a specific, certain day.

John turned when he heard Christ and saw the picture which he was to write to correct the work and worship of the seven churches. We have the testimony of the prophets testifying to the importance of the Lord's day—about the resurrection which purchased redemption. Sad would have been the day had his resurrection failed or it referred to his dispensation. It would have taken the entire age for him to conquer death and bring forth immortality to light through the gospel. Daniel called Christ Michael, a great prince standing for God's people, and at that time thy people shall be delivered, every one found written in the book; written when they believed, repented, confessed, and were buried by baptism into Christ.

Daniel further said, "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel did not say all, but many. Matthew saw Christ raised upon the first day of the week, and saw the graves opened; and many bodies of the saints which slept arise and go into the city. Not all, but many. The reason he did not see the wicked, they went to Tartarus.

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to await for the judgment to be punished. The trouble, Christ was tried, condemned and crucified; the sun turned to darkness and the moon to blood (Matt. 27:52, 53).

Daniel, with Matthew, saw the great trouble fulfilled, then the resurrection of Christ on the first day of the week to begin the Christian age—the day of redemption. This makes it the greatest day of all days of his dispensation for the living; therefore the Lord's day. Joel saw this great trouble fulfilled—the moon turn to blood and darkness cover the earth. Next, he saw Christ rise from the dead, and the "Great and terrible day of the Lord come, also, that all who would call upon the name of the Lord shall be delivered" (Joel 2:28-32).

Thus, we have Daniel and Joel testifying, that on the Lord's day shall be delivered. Who? All that call upon the name of the Lord shall be delivered. Where and when delivered? For in Mount Zion and in Jerusalem shall be deliverance. This was fulfilled on the first Pentecost, Sunday, the first day of the week—the Lord's day.

Isa. 62:1-3 testifies that God's righteousness would go forth in its brightness, and the salvation thereof as a lamp that burneth. Acts 2 fulfills the picture to the letter, which fulfills the testimony of the prophets; that this was the great, crowning day of the Lord—a notable day—a single, distinct, specific day from any other dispensation day of the Lord. On this day Christ was laid as the chief cornerstone and three thousand living stones added to the building—the church—by obeying God's righteousness, which went forth day by day from Jerusalem.

And this is the day the Lord hath made (Ps. 118:22-24). It was made for all Christians to rejoice and be glad, from the first day until the last day of his dispensation. A happy day, when three thousand souls' sins were washed away. A day when all true Christians will assemble for worship and observe the Lord's supper, which man has no God-given authority to partake of any other day—the Lord's day—Sunday—the first day of the week. In memory of him who loved and desired to be remembered. David foresaw Christ raised to sit upon his throne which was established for all generations in heaven (Ps. 89). This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear (Acts 2:30-33). See what? The apostles were given power to speak as the Spirit gave them utterance creating an understanding by speaking in tongues that all could understand, so all could obey and be saved. They saw this take place on the Lord's day.

This is the day that Abraham saw, the day which Christ called "My Day" (John 8:56-58). Certainly Abraham was glad and rejoiced to see his seed—Christ—burst the bars of death and fulfill the promise that God made to him. By faith he saw Christ through Isaac. Isaac was God's only begotten son by a miracle performed on Sarah and him when they were past age. Christ was God's only begotten Son by creation—his only begotten Son by a fleshly birth of a virgin—his first begotten Son raised from the dead to die no more. In this he saw Isaac as the type and Christ the antitype offered for sin.

Abraham believed the promise made through Isaac, the type was to be fulfilled through Christ, the antitype. But God said, "Abraham take thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him for a burnt offering." Abraham could have said, "Father, if I offer my son, I destroy my seed and the promise to bless my seed, through Christ"; instead when he raised the knife to take the life blood of his son, God stayed his hand, furnished the offering, which blood rolled sins forward to the sacrifice of Christ whose blood would blot out sin.

Then Abraham saw the offering of Isaac as the type of the offering of Christ, the antitype raised from the dead on Pen-

tecost, the first day of the week, the Lord's day proved by his resurrection.

A certain specific day, that day which God fulfilled his promise to bless all who were and are baptized into Christ. On this day Peter preached the death, burial and resurrection of Christ, and told the Jews they had killed Christ; believing this, they cried for mercy. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise (of the gift) is unto you Jews, and to your children, and to all (Gentiles) that are afar off, even as many as the Lord our God shall call (Acts 2:38, 39). This is the identical promise made to Abraham.

Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed Christ (Gal. 3:16). All the promises of God are in Christ (2 Cor. 1:20). All spiritual blessings are in Christ (Eph. 1:3). The blessings are the fulfillment of the promises. Then the fulfillment of the promises bestowed the blessings. Then, when Paul said, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 3:26-29). This proves that the seed of Abraham, when baptized into Christ, the promise was fulfilled, and they became heirs of all blessings which are in Christ: Therefore, when the three thousand were baptized on Pentecost, they received and inherited the kingdom, Christ as king, saviour, high priest, mediator, redeemer, the door into the fold, the salvation in the fold, the head of the church, the gospel as the seed of the kingdom, entrance into the kingdom, church, the one body, they were new creatures in Christ, raised to walk a new life. They received the worship, which consisted of teaching, preaching, singing, praying; also laying by in store as prospered, and breaking bread in memory of our Saviour's death, burial and resurrection, and show forth his death until he comes to receive his bride, cleansed and purified to presented unto the Father; as the great shepherd, that knows and cares and watches over his sheep. All these wonderful blessings received when baptized into Christ, on the first Pentecost after the resurrection of Christ, on the first day of the week—the great and notable day of the Lord. If our brother's position were true, "That the Lord's day refers to the dispensation days" we could break bread any day of the week, month, or any day of the year, or partake of it each day of the year. In order to forsake the assembling together on the Lord's day, one would have to forsake each day of his dispensation days.

Again, all the promises of God were in Christ (2 Cor. 1). All promises were administered by the Spirit, through the apostles, or as Paul says, "by us." "But God establishes and anoints us with you in Christ." When? When he seals us and gives the earnest of the Spirit in our hearts (2 Cor. 1:21, 22). When do we receive the inheritance—the blessings promised through Abraham? After they believed the word of truth, the gospel of their salvation: In whom they trusted after they believed, they were sealed with the Holy Spirit of promise. What was the promise? "Which is the earnest of our inheritance—until the redemption of the purchased possession—unto the praise of his glory." The promise fulfilled—healed with all blessings promised Abraham through Christ when baptized into Christ, we put on Christ and become the spiritual seed of Abraham according to the promise (Eph. 1:3, 4).

The earnest of the Spirit is the down payment, which are all blessings in Christ; until the redemption of the purchased possessions. Christ purchased the church with his own blood; from the time of the purchase until he gathers out all that

offend and do iniquity; then he will present his bride unto the Father. That means all blessings in this life and eternal life in the next world. Therefore grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption (Eph. 4:30).

On Pentecost, the first day of the week, the Lord's day, the spiritual building was fitly framed together to grow into a holy temple in the Lord for a habitation of God through the Spirit (Eph. 2:14-22). God called the seventh day sabbath, "My holy day; and the sabbath a delight, the holy of the Lord" (Isa. 58:13). He did not mean the Jewish dispensation days. The Lord's supper was his supper—a distinct supper

from all other suppers. I will build "my church"—not sectarian churches. Then, what did Abraham see when Christ said, "Abraham saw my day and rejoiced?" He saw the Lord's day, the first day of the week, the day he sanctified and set apart as a day of worship. Five times we find expressions as "When the Lord's day come." We know each expression refers to the judgment, and not to his dispensation days; but the Lord's day does not refer to the first day of the week, but to his dispensation or Christian age, says our brother. These expressions are parallel in use; specifying a specific day, on the judgment, the other, the Lord's day, Sunday, the first day of the week.—Ft. Worth, Texas.

Encampment Great Success

Fred W. McClung

Between seventeen and eighteen hundred people thrilled to the sermon on instrumental music in worship preached by R. N. Hogan of Los Angeles, California, Sunday night, July 19th, the last service of the Mt. Sequoyah Church of Christ



Fred McClung

Encampment, at Fayetteville, Arkansas. One of his first sermons was, "You had better get married for no unmarried person can go to heaven." The attendance grew with each service. I am sure Brother Hogan did the best preaching of his life during this encampment. The old-timers in this section say that never in the history of the church have we taught and preached to so many people at any one time. As director of the encampment. I'd

like to say its success

was due not only to the wonderful preaching and teaching of E. R. Harper and R. N. Hogan, but to the fine work of the

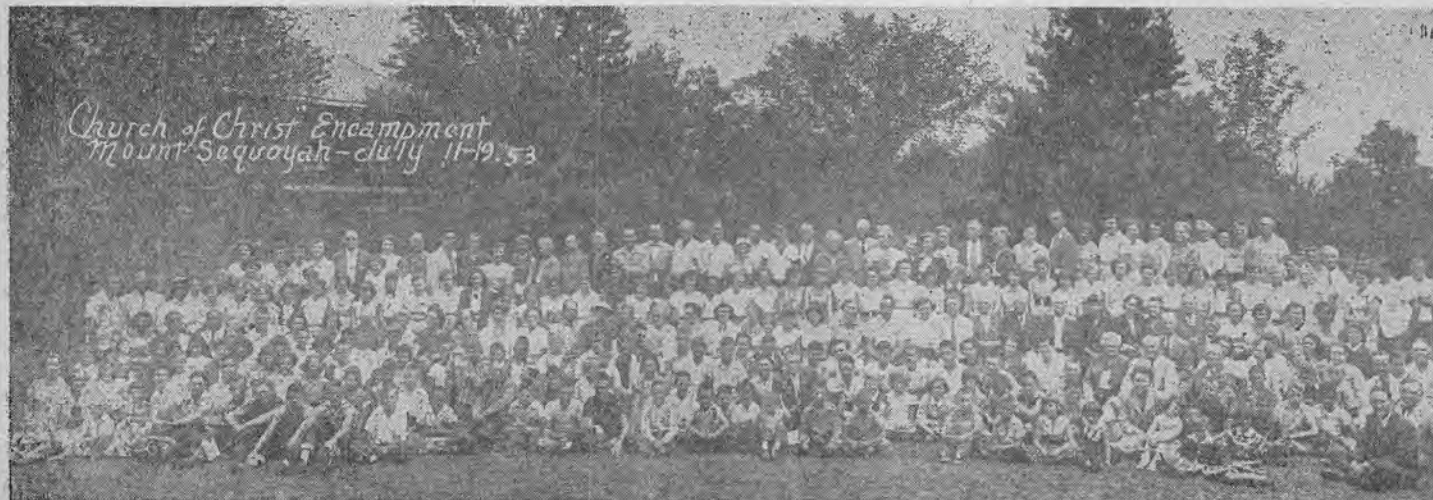
local elders and deacons, the untiring efforts of O. L. Dailey as Camp Manager, the cooperation and support of several other congregations in this area, the wonderful contributions of many other preachers, great teachers and councilors. Two services each day were broadcast over the local radio station. It seems that most everyone either attended the services or listened to the radio sermons. The people of this section have been stirred by the gospel and made church of Christ conscious more than ever before.

Twenty-seven different preachers delivered forty-eight gospel sermons during this encampment. Brother E. R. Harper did even better preaching than last summer when we had sixty baptized and restored.

G. H. P. Showalter, Editor of the Firm Foundation, declared that this was the most complete training program and best equipped camp that he had ever seen in the brotherhood. Twenty-six different classes in Bible, church music, and leadership training were offered each day of the encampment. About 225 people registered to stay in the camp this first year. The others stayed at home and attended the camp.

Eighteen were baptized and three restored. We believe that all the churches in this section will be reaping from the seed sown during this encampment for several years.

We have been told by the owners of the camp that we can make this an annual affair and expect to use the dates July 10 through the 18th, 1954. Arrange your vacation and make plans to come with the entire family for the 1954 encampment.
Fayetteville, Arkansas.



This group is only a small portion of the audience that attended the Encampment on Mount Sequoyah.

The Pacific Christian

J. Emmett Wainwright

Scripture: "In all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 2:7, 8).

Criticism: The ability to understand and render righteous judgment is a commendable trait of character. The worthy critic is a capable judge, and respects the sacred principle of impartiality. The apostle knew by experience, when the inspired admonition was recorded, that the saints would be criticised anyway without making detours with unholy invitations. The spirit of Potiphar's wife did not cease when she perished. The carnal desire of the ambitious to "use or abuse" has smeared honorable persons in every generation; and the ugly varmint often rears its whispering head among the saints nowadays. The experience is a severe test for the impartial who pity the victims of self-righteousness—those seeking to please minority groups while insulting God (Gal. 1:10).

Peacemakers: The coming "Prince of Peace" was the outstanding theme of the ancient prophet, and the angelic host proclaimed "peace among those in whom the Lord is well pleased" when the babe was born (Luke 2:14). Did the master Teacher unify all the partisan groups among the religious Jews? Who was at fault because of the failure? The Christ or the hyper-critics? Paul closely imitated the Lord when he rebuked the partisan groups which threatened the peace and prosperity of the saints in Corinth. The group which preferred Paul must have felt severely rebuked when he directed the admonition at them: "Was Paul crucified for you? Were you baptized in the name of Paul?" The other partisan groups could make the application! The second Corinthian letter is filled with pathos: Many responded and exercised discipline; but some rebelled (2 Cor. 2:5-11). Why did Paul fail to unify the saints? Was it due to his impartiality or the partisan spirit of some?

Gratitude: Amid the trials and tribulations of life, we fall short of the glory of God and often use poor judgment, but the fiery experiences will destroy the dross and purify the gold—if we permit! At the end of fifteen months with the Central church in Long Beach, where it was necessary to deal firmly with demi-digression and semi-sectarianism, the elders handed me a letter of commendation for being a "good minister" who enjoyed the "love and confidence of the congregation." One elder was away, but sent a personal letter which is quoted in part: "I want you to know how much I appreciate your efforts in the work you have earnestly and consistently tried to do for the church . . . at times it was heart-rending for you to carry on . . . dealing with ambitious persons . . . nevertheless you proved to be a better man and a more conscientious Christian in your endeavor to serve the Lord than many who only pretended." The Lord add his blessings!

547 East Walnut Avenue, El Segundo, California.

Second Kings 6:1-7

George Hickey

Elisha was teaching president of a college. One of his students got into unique trouble. Elisha's college had become too small. The president put on an expansion program. The individual plan was put into practice. Each boy was assigned the task of going down to the Jordan to bring back some planks. Elisha went along to help. At the Jordan is where the student got into trouble. All Jewish boys were taught a trade. One boy had to borrow an ax. He was able to borrow

the ax but not the skill required to use it. The head of the ax flew off and sank to the bottom of the Jordan. The student was in serious trouble because the ax was borrowed. To borrow placed the Jew under great obligation. Elisha was a man of God. He cast in a stick and the iron ax head did swim. Common reason will not allow you to believe this history. God made the law of gravity. He made the law change in this miracle. God made the laws of sex. He made these laws change when the virgin Mary conceived the Christ child. God made sounds. He made Balaam's ass talk. The infidel modernist does not believe these miracles literally happened. Believers, "walk by faith, not by sight" (2 Cor. 5:7).

Iron Flies

Picture this young man as the head of the ax flies off. He is left standing holding to the handle. No doubt the ultimatum of every American artist is to describe America as she is today. If I would paint a picture of America it would be iron flying. Man is holding onto the handle. It seems that the important thing is to fly. After a visit to America, a British student was asked for his impression of the American student. He said, "It seems that he has more interest in the coke machine and leisure than in the library." In Luke 14, guests were invited to the feast. They began to make excuses. Every one of these was holding onto the handle. In Mark 10:17 the rich young ruler held onto the handle. In Luke 12 the rich fool made greater barns. He held tightly to only the handle. We can't divorce ourselves from business, but we must realize that earthly business is not eternal. Man may love his work and never look at the clock, but he can't escape the calendar. Death and judgment are only a step in the future. If you are not putting the kingdom of God first you are holding onto the handle.

Iron Sinks

Iron sinks right on down in the mud of its own accord. Man can live and refuse to do good works, but he can't keep from sinking. If a farmer does nothing, the weeds will take his farm. The fig tree must produce fruit (Luke 13:6-9). Every man must use his talent or sink into the mud (Matt. 25:25, 26). If you want to fail in business you don't have to curse or rave at your co-workers, just neglect it. Neglect your home life and it will sink right to the bottom. You don't have to send your children to infidel teachers in order to ruin them, just pour the acid of neglect into their eyes. The sure road to hell is to do nothing, never start a good work, never begin doing good.

Iron Swims

Elisha put a stick on the water. God made the iron swim. The iron was on the bottom but God made it rise. This beauty belongs only to God. He raised the murderers of Christ from out of the mud on the day of Pentecost (Acts 2:37-47). John was known as the Son of Thunder. God made him into the apostle of love. Peter was unstable as water. God made him a rock. Saul was the persecuter. God made him rise to unspeakable glories. What makes the difference in men? God's power makes men different. The blood of Christ makes men free from sin. "Arise and be baptized and wash away thy sins calling on the name of the Lord" (Acts 22:16). Yes, my beloved neighbor, iron did swim. One day your fleshly body must sink. Is this the final? God resurrected Jesus from the grave. A Christian sinks in the grave in dishonor but God will raise him in glory. My beloved brethren, to die in the Lord is only the sunset for a glorious sunrise. My God made iron swim.

"I received your song book, Majestic Hymns, and I think this is one of the finest books I have ever had the pleasure of looking through, and I have been using song books for a long time."—J. W. Bragg, Arkansas.

CUP OF JOY

W. W. Otey

Every one who loves the truth and the church in its simplicity will rejoice when news of the gospel is being preached and the church established any place on earth. And news on the lack of success or the abandonment of questionable work and methods gives much joy to lovers of the Lord's work and method.

Many of our readers have read the book, *Living Issues*, that came from the Firm Foundation press last December. I quoted in that book six full pages from the pamphlet written by E. W. McMillan, and signed and sent forth by the Union Avenue elders of the church in Memphis, Tennessee. The program proposed to establish in four cities various kinds of schools such as sewing, nursing, community centers, cafeterias, athletic fields, and similar social enterprises. I gave the program in one chapter of *Living Issues*. I stated repeatedly in the book that I knew nothing about the whole setup and program except what I read in the literature from Union Avenue elders. To say that it caused a sensation is to state it mildly. I could make a book as large as it from the strongest commendations that could be written.

Just a few days ago I received a letter from Brother Richard Baggett, and sent it at once to the Gospel Guardian, in order to present the work actually being done in the true light. Today I received a letter almost like that one from Brother Joe Bryant, who had also just read *Living Issues*. Those two letters filled my cup of joy till there issued from my eyes a flow of tears. Few things in life have ever so deeply moved me as those letters. I now give a part of Brother Bryant's letter.

Feb. 17, 1953

Dear Brother Otey:

Yesterday I had the opportunity to read your book, *Living Issues*. I would like to say amen to most of what you say. Personally I appreciate the warnings that we younger men receive from you who have been preaching the gospel for so long. Actually Union Avenue has to do with only a portion of the work being done in Japan, and it is not the most important work either. We have work going on in Shizuoka-ken, 120 miles southwest of Tokyo, in the Tokyo-Yokohama area, and here in Ibaraki-ken which are not connected with Union Avenue in any way whatsoever: I came over as an evangelist or preacher, and not as a school teacher in any sense. I do teach Bible one day a week to the young Japanese preachers. But my work is preaching the gospel and establishing strong true churches. Union Avenue had nothing to do with my coming. The same is true of most of the other missionaries now in Japan. Actually I had to choose myself, and then beg to be sent. I feel that the church should choose and send out missionaries, but this is not being done. After a fellow decides that he should go into the world and preach the gospel he has to beg the church to send him. If a fellow is bashful about asking he finds it very difficult to be sent. I don't know how I missed it, but I had never seen the pamphlet sent out by Union Avenue, and quoted by you in the book. I can assure that none of the fellows would agree with such a program unless it would be Brother Bixler, and he has no fellowship with the rest of us. All of us would be opposed to such a program as proposed in that pamphlet. My information is that those connected with the school are not in favor of giving to the school from their treasury. I have heard some of them express this fact. I think they have written Union Avenue to this effect. There are around fifty churches in the various areas where we are working. These churches are the major work in Japan. Not the school. We are striving to lead these people to a knowledge of the simple Bible truth, and establish faithful New Testament churches here in Japan. It is a difficult task, but as you say, it can be done only by preaching

and teaching the scriptures day after day until it sticks in the minds and hearts of these people. Neither do we believe in luring these people with worldly pleasures and material things. We strive to preach in such a way as to convict these people of sin and baptize the penitents into Christ. We have many problems, but we seek for the solution in the word of God, not in the wisdom of men. This I have always preached. This I shall always preach." (Signed) JOE BRYANT.

A great number of brethren will be sincerely glad to hear that no part of the socialized projects proposed by Brother McMillan, and advertised so widely by the Union Avenue church in Memphis, is to be done, except the college. To this writer it is one of the most gratifying in a long time. And the statement of Brother Johnson is of the highest character. It sounds like the words of an experienced student and writer on New Testament matters. Let the church everywhere contribute liberally to the work of preaching the word of the Lord in Japan, send more preachers and support them. Let the school be supported by individual contributions. Peace and unity will follow, and greater success in the work. Keep forever preaching the gospel, caring for the needy as the work of the church. Let schools and all human institutions be under the direction and support of individuals. In all ages when the church is joined to human institutions apostasy results.

Belle Plaine, Kansas.

SERIOUS THOUGHTS

J. C. Choate

Some of the most serious thoughts that can enter a mind are the thoughts of eternity. Just where will you spend eternity? Each individual must ponder over this question. Every time the Bible is studied this thought is under consideration. The sermons that are preached are to lost souls and to those who want to live better. The listener must decide to accept Christ or to reject Christ (Matt. 11:28-30; Matt. 6:24).

This life is short and such a fact should be recognized (Jas. 4:13, 14). People are dying every day. Some are young and others are old. We know not when death may come calling (Heb. 9:27). Yet, people live on in a worldly fashion. Sin is everywhere. Ungodliness walks in the lives of many bringing shame and disgrace. Eternity and salvation of the soul has been forgotten, and the Bible has been rejected by the world as a whole. Hence, the truth as ever is the world's greatest need (John 8:32). The gospel needs to be accepted that souls may be saved from the pits of sin (Rom. 1:16, 17). Eternity should dwell on the minds of everyone (Matt. 25:46). Serious thoughts will help to cause people to awaken from a nightmare of sinful living.

Consider a person that is near death. What thoughts come into such a mind? The answer is plain and simple, the thought of eternity. The poor soul doesn't have time to think about going out and enjoying the pleasures of this world. Neither does the individual want to go out and drink, curse or gamble, etc. Well, why? Because life is too short and eternity is near at hand. The trouble with the majority of the people, eternity is not thought of soon enough. These things should be made in such a way that eternity could be a joyous thought.

Sinners should consider heaven and hell. By so doing, it is believed that more people would obey God. Who wants to die and go to hell? No one in his right mind. Who wants to live in heaven? Everyone. Thus, sinners should do more serious thinking and prepare for the hereafter.

Every Christian should consider eternity every day. If each Christian would do this, there would be less falling away, and greater service to God.

Judgment is sure and all will be there (Acts 17:31; Rom. 14:10-12; John 5:28, 29). The righteous shall be saved but the sinner lost (Heb. 9:27; Matt. 25:46). The wages of sin is death (Rom. 6:23). Dear friend, think seriously, where will you spend eternity?

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Resigning Ourselves to God's Will

Do you find it hard to resign yourself to God's will when trials come upon you? Continuing our study of Acts we find Paul intent on going to Jerusalem, but the Christians at Caesarea tried to persuade him not to go. They were fearful he would be imprisoned and killed. Actually he was made a prisoner and finally died in Rome, but through this experience he had an opportunity to preach the gospel to kings and many others. He told his friends that he was ready "not only to be bound, but also to die" for the name of the Lord Jesus. When they saw his faith they said: "The will of the Lord be done" (Acts 21:14).

This should be the spirit of each Christian as he bravely faces the unknown future. We believe in God. We believe in Jesus Christ. We have surrendered our lives to him. Our task is not to worry about the future, not to fret if circumstances beyond our control bring disappointment and seeming defeat. Our task is to walk daily by faith doing God's will to the best of our ability. Then we know that all things will work together for good (Rom. 8:28). Then we can say no matter what happens, "The will of the Lord be done."

The devil tempts us to think more highly of ourselves than we ought to think. He tries to get us to tell God just how the world ought to be run, and particularly just what should happen in our lives. But we do not know what is best for us. Health, prosperity, power, or popularity which we may desire may be stumblingblocks to us. God knows best. Let us pray daily as Jesus prayed in the garden of Gethsemane: "Not what I will, but what thou wilt."

In the coming years our task is to yield ourselves to Christ's way of life. "If we walk in the light, as we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). When we do this there is no need to worry about wars or depressions or health or even death itself. Our task is to obey God in Christ, and "with God be the rest!"

Do you wish this kind of faith? Do you desire this peace of mind? Then deny yourself and take up your cross and follow Jesus today. Believe on him as the Son of God, confess your faith, repent of your sins, and humbly submit to being buried with him in the likeness of his death and raised in the likeness of his resurrection. Then walk in his light every day. Then no matter what happens to you from the outside you can say, "The will of the Lord be done."

Bornheim Congregation Rejoices

In November and again in January our "Germany for Christ" report showed pictures of the building under construction in Bornheim, a Frankfurt suburb. The building was needed so much that the English speaking congregation made up of service personnel and the missionaries contributed \$1,000 to enclose the auditorium only. On May 10 the first service was held. Brother Fritsche, our young German evangelist, preached the first sermon, using Psalm 137 as his text, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh in vain."

In the large assembly room there is no ceiling, wooden rafters are showing, electric light wires are visible, the floor is rough cement. At the front, Brethren Bieneck and Wendt have whitewashed the wall, two plants occupy the corners behind the pulpit. The room is cozy and comfortable, although not finished and there is a good spirit among us. We are so happy to have our little church building. Work with the young people has begun and the spirit is first rate. We meet each Saturday afternoon and night. At our first meeting 20 were present and we had a mighty fine time. We sang some good old hymns and prayed and asked the Lord to direct us in our work with the church and to bless our efforts with the young people. We discussed plans for our work. We believe that singing for those who are bedridden, taking the Lord's Supper to them and others who are sick, visiting and helping the needy are the things which we should do. Our motto is "Helping Others."

Perhaps the words of Brother and Sister Meidinger express all of our thoughts as they said, "Tell our dear brethren in America that we thank them from the bottom of our hearts for their help which made this building possible. We promise that we shall pray to God to give us the strength to work with his blessing for the upbuilding of his cause in this community. We are so thankful that we have our own building in which to worship, to sing praises to God and to pray for his guidance. We recognize that without God's blessing we would not have this building. We hope that he will bless us in our endeavor to serve him."

A Great Difference

M. Norvel Young

An English writer has said: "The early Christians did not go around saying, 'Look what the world is coming to.' Rather they went out with great joy and said to all men, 'Look what has come to the world!'" There is a great difference between these two attitudes. Yes, the world is in bad shape, but read the second chapter of Romans and you will find that the world was in an awful condition in Paul's time. Nearly all thoughtful men agree that man is in a terrible predicament, but the unique gospel of Jesus Christ offers the solution to man's problems. Look! See what has come into the world, God's revelation of himself in all his power, wisdom, and love through Jesus Christ, his only begotten Son. This is indeed glorious news! This is a message which we can't keep to ourselves, but we must tell everybody about it. No wonder Christians are radiant with joy. They have found the treasure all men are seeking. They have seen what has come into the world in the advent of Jesus Christ and they are working for the advancement of his kingdom until he comes again!

Books That Should Be in Every Home

Commentary on Matthew by H. Leo Boles	\$3.00
Commentary on Luke by J. S. Lamar	3.00
Commentary on Luke by H. Leo Boles	3.00
Commentary on John by C. E. W. Dorris	3.00
Commentary on First Thessalonians to Philemon by J. W. Shepherd	2.50
The Bible, Book by Book, by J. B. Tidwell, giving Analyses, Outlines and Notes on every book of the Bible.	2.50
The Expositor's Greek Testament, 5 volumes, complete Greek Text by seventeen noted scholars	25.00
Handfuls on Purpose, an immense fund of expository outlines, select Bible readings, short scripture studies, etc., 13 volumes	30.00

FIRM FOUNDATION PUBLISHING HOUSE
Box 77
Austin, Texas

EDITORIAL

G. H. P. SHOWALTER, Editor

"TO THE HIGHWAYS AND HEDGES"

I have received from interested brethren in different localities many letters commending the editorial in our issue of July 21: "On To Neglected Fields." After reading several of these, I turned to read again my own article. And it was fresh and needful as I re-read it. When all is said on many subjects perhaps there is no more seriously needful theme than a consideration of the great need of sending the gospel to those who are without God and without hope. I am sure that few of our readers realize how many thousand people there are who have never heard the precious story of Christ's redeeming love. In Lk. 14 the writer declares there was once a man who made a great banquet and "invited many." But those invited thought too much of other things to accept the invitation. One had bought a piece of land, another a yoke of oxen, another had married a wife; the Lord does not enlarge upon his illustration to tell what miserable

excuses the others of the "many" invited guests, advanced. But he did say that the man withdrew the invitation—"None of those men who were bidden shall taste of my supper." Then he sent the servants to the streets and lanes of the city, and finally to highways and hedges that his house might be full and that so his provided bounty might be enjoyed. I am giving to our readers two of the letters mentioned above. One of these comes from the far Northeast, the other from the Middle West.

There are many good brethren who are laid on the shelf, who are yet capable of doing much good in preaching the gospel. Some of these are willing and even anxious to preach. I know of many churches that are able to support them in the neglected fields. They are not what they once were physically; but as for preaching the gospel in homes and in small audiences they can do as well as they ever could. Why not give them the small support they would require and send them to some of the many neglected fields?

EL DORADO SPRINGS, MISSOURI
900 South Grand

Dear Brother Showalter:

I read and re-read your article in the July 21st Firm Foundation, and must say amen to every line.

I have spent near unto 46 years preaching the gospel and most of my life has been spent in the field where there were no churches, and the gospel not preached. This was done without anyone supporting me, yet my wife and I have reared a family of five children, all Christians. We have not laid up for a rainy day on earth, but the Lord has stayed by our side, and will give us a home eternal when we are through with this life. Our health is good and we are still working in weak places, and are willing to keep up the fight. Remember the call, "Men of Israel, help" has touched our hearts and here we are, ready to help the rest of our life. We will never beg people to come and get the truth—we are ready to take it to them. We can't raise corn by putting it in the crib, but by putting it in the field. May the Lord bless you in your good work. Yours in the Lord.—W. T. HINES.

* * *

DANFORTH CHURCH OF CHRIST
Danforth, Maine

Dear Brother Showalter:

This is to commend wholeheartedly your editorial in the July 21st number of the Firm Foundation. To men in the neglected fields this comes as an odor of a sweet smell for daily we experience the feeling of a tremendous and untouched opportunity for God's people that is lying at our very doorstep. Laborers are few indeed! The one hundred preachers you mentioned could be used in New England alone, each in virgin territory and none overlapping in such new areas. If evenly divided, each would be charged with over 100,000 souls; yet this is only the far corner of the great Northeast with its few scattered congregations of the faithful and its fewer gospel preachers. "Men of Israel, help!" Amen!

Your mention of preachers going into these places even without "security and certified assurance that his necessities would be provided" strikes close to home with us. We did that when we came to Danforth, and now we are doing the same as we move to Caribou, ninety miles north in the north-

east corner of this northeasternmost state in our union. So far as we can determine, the gospel has never until now been proclaimed in this whole area. Even the "Herald of Truth" program doesn't reach there and few people have ever heard of the church of Christ or its teaching. We go believing that the needed things will be added unto us, even as before we did not know from where they would come. Meanwhile, I am "making tents" until the support is sufficient. (Already it has started to come from surprising places).

These few details are mentioned neither to brag, beg, nor to seek sympathy. The reason is simply this: I challenge every preacher in the body of Christ today who has never done so to read Mark 16:15 or other such passages and do just what it says in the sincere belief that Christ "will be with you, even to the end of the world." Yes, as you said, "Paul delighted to preach the gospel where Christ had not been named." Why don't we have more preachers who find genuine delight in such today, rather than trying to be a "big" preacher, going to places only for a "bigger" salary, which place has just lost a "great" man, yet at the same time presents a "great" or the "greatest challenge" (according to their reports) that man ever faced. "Men of Israel, help!" May God bless you.—E. R. DAVIS, JR.

**THIRD ANNUAL EUROPEAN BIBLE LECTURESHIP TO
BE HELD AT FRANKFURT, GERMANY, AUGUST 2-9**

For the third consecutive year a number of the brethren in Europe are meeting together for Bible study and fellowship and mutual exhortation. These lectures will continue one week and the following men are scheduled to speak: Frank Worgan, Hindley, England; Roy Palmer, Frankfurt; Hugh Mingle, Russell Artist, Carl Hecker, Bob Helsten, Donald Earwood, Bill Richardson, Bob Hare, Harry Payne, Gary Adams, Don Finto, Dieter Goebel, Ted Nadeau, Owen Aiken, Fred Casmir, Otis Gatewood, S. F. Timmerman, Dieter Alten, Donald Daugherty, Richard Walker, Loyd Collier. Sister Irene Johnson will teach a ladies class on how to work with children. Visiting brethren are always welcome. The cause of Christ is growing in Europe. Please remember all of us in your prayers.

FROM OUR ESTEEMED CLUB WORKERS

Name	State	No. of Clubs
S. J. Stem	Texas	7
Malcolm Smith	Texas	8
John O'Dell	Okla.	6
Clint Lovelady	Calif.	6
Ora Stephens	Calif.	5
E. D. Shelton	Texas	6
E. T. Hale	Texas	6
Mrs. W. B. Van Dyke	Texas	7
Mrs. R. Gordan	Texas	7
J. M. Olive	Texas	7
Monroe Tharp	Texas	9
Mrs. B. Westmoreland	Calif.	8
Mrs. J. M. Chapman	New Mex.	6
Robert B. Farrar	Texas	6
Leonard Owens	Okla.	6
J. D. Lancaster	Texas	8
J. R. Bentley	Texas	7
M. C. Mosley	Texas	7
Morris S. Bills	Texas	8
Mrs. H. W. Banister	Texas	8
John Kifer	Texas	6
M. M. Kellar	Texas	7
T. M. Cummings	Oregon	7
Reuel Lemmons	Texas	13
A. P. Fuller	Texas	6
Byron Cleere	Texas	14
Norvell Young	Texas	9
D. L. Ragsdale	Calif.	10

We sincerely thank all for this good work. The greater the circulation the greater possibilities for saving the lost.
—Editor.

History Of The Church In Munich

James C. Moore, Jr.

My earliest recollection of the church in Munich is a conversation with Lt. Harry Walker of Memphis, Tennessee, who came to Frankfurt to persuade one of us who were preaching there to go to Munich to work with the new congregation which he and M-Sgt. Carl McDaniel had established. For several weeks one of the brethren drove 325 miles and back to worship with this little group until Brother Jack Nadeau could move there permanently. That was a simple beginning and attracted little attention. The church is still small and weak in Munich, as compared with many of our old congregations in this country, but there are now more than 125 adult persons enthusiastically serving the Lord in a manner they did not understand five short years ago.

Brethren Norvel Young, Batsell Barrett Baxter and I visited the office of the Oberburgermeister (Lord Mayor) of Munich with Brother Nadeau in July, 1949, and made arrangements for a place to work in distributing clothes to the needy and in teaching the people. The Mayor gave us, without any charge, three rooms in a large old folks home in downtown Munich, which was to be the center of our work for three years. The people of Munich were grateful for the physical help we brought, clothing for thousands and food for many hundreds, all gifts from our brethren in the United States.

Our office rooms were not large enough to accommodate the congregation for worship, but we could use them for children's classes. Sunday morning found us in a large room in the Baptist's building about five blocks from where our children were studying. At night we used a larger room, which the owners used earlier for their worship. In those days we had from 200 to 250 in attendance. A number of

those who came in those early days form the nucleus of our two congregations in Munich now. Of course some who did not understand, or who came for the food and clothing which they hoped to receive, have fallen away.

Back in '49 and '50 classes were held in eight different localities in school buildings and refugee camps. Our brethren had large, attentive audiences. No one else seemed to care what happened to many of these people. They were running from tyranny in the East, huddled together as a result of a ruinous war which left them with only one hope, that which the gospel holds out to those who have nothing of a material nature left to rely upon.

In '51 the American personnel in the army arranged for us to have a nice large room in the Art Gallery known as "Haus der Kunst," for the English services. Since it is the center of activity for American personnel, it has been easier to reach our brethren there. They meet twice on Sunday and the attendance has averaged about 40 for three years now. This fine little group helps the German brethren and are contributing regularly for the construction of the new building.

Three gospel preachers have been developed by the Munich congregations. Brother Otto Miller works with Brother Bob Hare in the Munich-Laim (pronounced Lime) congregation and Brother Hopfl is now preaching for the downtown group in the absence of Brother Jack Nadeau, who is in the States on leave and working in behalf of the Munich church under the guidance of the elders of Skillman Avenue of Dallas. Gottfried Reichel will return from Harding College in September to resume preaching in Laim.

In May of '51 land was purchased at the corner of Mozart and Herzog Heinrich Strasse in downtown Munich. It required much effort over a period of 18 months to obtain the permit from the city to erect our building. It was started in October and the foundation was complete before winter set in. Now the building is rising and can be completed this fall if sufficient money is given. It was our original intention when Brother Gatewood visited this country in 1950 to erect a smaller building, but since it was possible to get a lot in a prominent location downtown and since Munich is such a great city, it was decided to build large enough to seat 350 people and provide five classrooms, using all the space on the lot.

In the spring of '52 the Marietta, Ohio congregation sent \$2,000 to buy their lot at the corner of Gotthard Jorg Strasse in Laim, a suburb of Munich. As you read this, the foundation will be in the process of being built, the Lord willing. Enough money has been given to complete the framework and before that is finished, the brethren in Marietta hope that additional contributions will be made to make possible the completion. Brother Gottfried Reichel, who graduated from Harding College in June, will visit many congregations on behalf of this work.

It has been a thrilling experience to have had a small part in the growth and development of the kingdom of the Lord in Germany. Due to many difficulties, our Munich congregation is now meeting in a temporary barracks. We hope to have a permanent house of worship in two locations in Munich before the close of this year. Contribute to this work as you can. Mail checks to: Elders, Skillman Avenue, Dallas, or Sixteenth Street, Marietta, Ohio.

SONG BOOKS

Many of our readers desire the muslin or paper-lined cloth editions of our two popular song books. We have just bound a large edition of each of them in this binding:

New Wonderful Songs, muslin binding, in any quantity,
per copy ----- 65c
New Ideal Hymn Book, muslin binding,
in any quantity, per copy ----- 65c

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

FROM THE HARVEST FIELD

Earl K. Anthony, 4501 Richmond Avenue, Austin, Texas: There were two more baptisms in Leander July 19. The Lord continues to bless us with growth.

T. J. Ruble, 303 E. 3rd, Belton, Texas, July 20: Two baptisms and one restoration since last report. Fort Hood is near us. Write us if we can make any contact for you.

Roy Burgess, Maysville, Alabama, July 17: There were five responses in our meeting with the Simcoe congregation, near Cullman, Alabama. They were baptized the same hour.

Wiley W. Johnson (colored), Lubbock, Texas, July 8: We closed a great gospel meeting at Slaton, Texas. Brother William P. Starnes of Plainview, Texas, did the preaching. There were no additions.

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, July 20: Two more responses in our work here yesterday, one identified, and one confessed faults. Work in growing condition.

A. R. Holton, Central Church of Christ, Nashville, Tennessee, July 24: Blue Ridge Camp Meeting, a great inspiration to all, closed July 24. Dates next year are August 21-29, 1954.

T. A. Davis, 725 South Olive, Stockton, California, July 20: Since last report two have been baptized and one restored here at 209 S. "C" Street in Stockton. When in this part of the country, you are invited to worship with us.

A. E. Findley, Box 403, Refugio, Texas, July 23: We are in the midst of a good meeting here. Brother Arden Lawrence of Premont, Texas, is the speaker and is doing a good job of it. A lady from the Baptist church was baptized into Christ last night.

Silas Triplett, 812 Clark, Marlin, Texas, July 23: The colored congregation here would like to locate some seats, about fourteen shorts benches ten or eleven feet long, or fifty to seventy-five opera chairs would adequately seat the building. If you have such, contact me.

Murrey W. Wilson, Mountain View, Oklahoma, July 23: I am in a good meeting at Colony, Oklahoma. The father of several grown children made the confession here and was baptized this morning. Brother V. E. Howard begins a meeting with us tomorrow night to continue through August 2.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, July 24: The Pecan Gap meeting closed last evening with one baptism. The work in Commerce continues to prosper. Forty-nine have been added to the congregation during the past year. A large number of families here read the Firm Foundation.

F. A. Bailey, West Fork, Arkansas, Route 2, Box 27, July 23: I preached at Winslow last Lord's day. Interest and attendance were good. The Lord willing I will begin a meeting at Marianna, Arkansas, August 1; then at Greenfield, Tennessee, August 16. After this I will have time for meetings in September.

William O. Hall, Madill, Oklahoma, July 24: I have just concluded a meeting at Milburn, Oklahoma, with one baptism.

Church of Christ, Bloomington, Texas: D. T. Hamilton, the preacher here, has completed his first year July 1st, during which time there have been twenty-seven baptisms.

A. E. Wickham, Coshocton, Ohio, July 17: Attendance holding up well during vacation season at the East Main Street church in this city. I will begin a meeting in Pennsylvania near Malta, July 27th to continue over two Lord's days.

Buford Holt, 1621 Mitchell Street, Humboldt, Tennessee, July 24: We closed a fine Vacation Bible School July 17. The attendance has been good for vacation season. Two restorations July 19. Much work to be done every place.

Hatton B. Gist, 636 Steves Avenue, San Antonio 10, Texas: Saturday, July 18, I baptized a lady. Then on Sunday, July 19, I baptized a fine man and his wife. When in San Antonio visit the Highland Hills church at 303 Burkedale Avenue, one block off of Gollad Road.

W. H. Driskell, P. O. Box 657, Inkster, Michigan, July 15: The work at Van Horn Road is moving along in a fine way. There were five restored last Sunday and one each the last two Sundays. Our building committee is busy on our expansion program and we hope to be complete by late fall.

J. E. L. Harrison, Granger, Texas, July 23: I have tendered my resignation to the church in Granger, Texas, effective on or before September 13th and am available for gospel meetings or local work. Any congregation interested may contact me at P. O. Box 266 or Phone 108.

W. A. Bradfield, Henderson, Tennessee, July 17: Recently I have preached at Foote Street in Corinth, Mississippi, Market St., in Athens, Alabama, Murray, Kentucky, and Conway, Arkansas. In the last six weeks I have preached one or more times in nine different states. It is a great world.

R. H. Bankes, Jr., 1331 East Eleventh, Shawnee, Oklahoma, July 24: Brother Lyle Price closed a meeting at the East Main church on June 24. There were eight responses to the invitation. Our meeting at Loving, Texas, closed with seven baptisms and one placing membership. I am presently in a meeting at Willow Springs, Texas.

George Tipps, 211 West Grand, Jackson, Tennessee, July 18: One was baptized and one was restored and identified at Highland last Sunday. Recently two others were restored and identified. Last month the contributions averaged more than \$650 per Sunday. My next meeting is with the church in Auburn, Kentucky, August 3-12.

B. E. Bawcom, 926 North C Street, Arkansas City, Kansas, July 27: A man 86 years old, his wife, 72, were baptized last week. One was baptized the week before. Our Sunday morning radio program helped to lead the elderly couple to Christ. Our Vacation Bible School begins August 24. We are expecting a great school. Considerable preparation has been made.

James W. Huggins, Box 72, Gunter, Texas, July 20: Robert Bankes closed a meeting here on the 15th. Ten were baptized and one confessed wrongs and placed membership. The church was greatly edified by the sound and forceful preaching. John Elmore, of Sherman, led the singing in a highly capable manner. Brother Bankes is minister of the Houston and Broadway congregation in Kilgore.

Tillman B. Pope, Alma, Arkansas, Box 217, July 20: Since last report, two were baptized at Healdton, Oklahoma. Joe Laird is moving to Healdton this week to take up local work. The Healdton congregation is one of our stronger congregations. I am now near El Dorado, Arkansas, in a fine meeting. Bill Copeland is leading the singing.

Raymond F. Cook, Church of Christ, Hebronville, Texas: Any good books you may be able to send my way would be deeply appreciated, as I have been preaching only since last December and need to study a great deal. (If any reader is in position to help this young brother in his Bible study with good books or tracts, communicate with him direct.—Ed.)

L. Hugh Ousley, Box 175, Springtown, Texas, July 25: After almost three years of labor with the church of Christ in Dexter, New Mexico, I moved to Springtown, Texas, July 1st to work with the church here. So far it is a very pleasant work and I know I am going to enjoy working again in Texas after an absence from the state for almost eleven years.

D. H. Perkins, 2005 South Lincoln Street, Denver, Colorado, July 15: Last Lord's day was another good day for the church at this address. A young married woman and mother was baptized into Christ, and a new all time record attendance for regular worship service was present. Bible school attendance was the highest in some months. On last Wednesday night there was another addition to the local church by transfer.

Sterl A. Watson, West End Church, St. Louis 14, Missouri, July 17: We had our record attendance last Sunday. One was baptized. Contributions exceed our weekly budget of \$420.00. Peace, harmony, and co-operation prevail here. I shall be with the Highland Heights church, Lebanon, Tennessee, beginning August 2. G. K. Wallace and W. Carl Ketcherside will conduct a debate here beginning October 26th. There will be five nights of it.

Troy M. Cummings, 1090 Allen Avenue, Prineville, Oregon, July 15: Three were baptized and one was restored in the gospel meeting in Shallowater, Texas, from June 12-21. During the past eleven months in Prineville there have been twenty-two baptisms, two from the Christian church, and one restoration. Membership has grown from 23 to 63. I have time for a gospel meet next summer in Texas if some church desires my services.

T. A. Scholes, Tioga, Texas, July 23: Brother J. W. Webb of Moore, Oklahoma, closed a ten-day series of meetings last night at the Tioga church of Christ with five baptized into Christ. Brother Webb is a sound gospel preacher who preaches the truth in love, yet does not compromise. He exposed with power the errors of denominationalism. He has consented to return later for another meeting. Brother J. J. Kays led the singing. We give God the glory and press on to greater things in the kingdom.

Fred Custis, Haskell, Texas, June 20: Brother Hulen Jackson did the preaching in our summer meeting which closed last Wednesday night. There was one baptism and one reclaimed from the Christian church and several others to confess wrongs. I am to be with the church at Megargel, Texas, in a meeting July 27th through August 5th.

L. F. Mills, 156 E. Baker St., Batesville, Arkansas, July 20: My meetings so far have brought the following results: Hardy, Arkansas, two confessions of sin; Ash Flat, Arkansas, three baptized and one restored. I am now conducting a mission meeting at Sunnyland, Arkansas. Next I go to Mt. Zion, near Newark, then to Williford, Arkansas, and Gilt Edge, Tennessee.

J. P. Williams, Route 11, Box 198, Fort Worth, Texas, July 20: I concluded a fine meeting at Cottondale, north of Springtown, Texas, last evening. One was baptized and eleven confessed error. Brother Foy Low of Springtown led the song service in a very fine way. The work here at Lake Worth continues to be encouraging. Our prayers are for the brethren everywhere, and that the church of our Lord shall continue to grow in a bountiful way.

Cecil N. Wright, Box 4046, South Denver Branch, Denver 9, Colorado, July 20: Last evening the Sherman Street church closed an excellent eight-day meeting, with Brother Carl Spain of Houston, Texas, doing the preaching and Brother Marvin Crowe of the local congregation directing the singing. Both did their work superbly. Thirteen made public response—five being baptized, four placing membership (two of whom were also restored), and four others confessing sins.

Hershel L. Dyer, 847 S. 14th, Lincoln, Nebraska, July 22: It was my pleasure to be associated with the church in Durant, Oklahoma, July 12-19. Seven persons were baptized during this special effort. Our work with the church in Lincoln continues to move forward. Several have been baptized lately. We are striving to become entirely self-supporting some time next year. The Broadway church in Lubbock, Texas, continues to help with my support. When in the Nebraska capitol, worship with us on the corner of 14th & F.

R. L. Roberts, Box 247, Decatur, Texas, July 23: One has been baptized and two restored since I began work with the church here. Just before I came they had a great meeting with more than seventy responses. Nineteen of them were baptisms. Brother Isbell of Lawton, Oklahoma, did the preaching. Brother Guy N. Wood, Memphis, Tennessee, will be with us for a meeting in December. We do not expect to double the membership, attendance, or contribution over night, but we do hope for a steady growth.

S. A. Ribble, Wellman, Texas, July 24: Our meeting, July 12-19, has passed. There was one response to the invitations. The preaching was done by Brother E. E. West of Brownfield and it was well done. Attendance was fine. Brethren, from round about aided and encouraged by their presence and singing. Mrs. Ribble's recent illness and hospitalization is now history, and she is seemingly as well as in years. Thanks for the many words of comfort and the prayers that were offered for her recovery. The Lord has graciously spared her to me and my work. The good doctors did their share in a fine way.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, July 23: Brother Robert Oz of Ypsilanti, Michigan, has just closed a gospel meeting with the Willow Street church in Cookeville. There were eleven baptisms. He is a very fine gospel preacher, sound, forceful, kind, circumspect, and he knows his Bible. On the last Sunday of the meeting 226 attended Bible School, 265 attended the 8:45 early morning worship service, 213 the 11 o'clock service for a total of 483 at both services. These are all time records at Willow Street.

Murrey W. Wilson, Mountain View, Oklahoma, July 18: Brother Palmer Wheeler, Memphis, Texas, just closed a fine singing school here. After September 4, Brother Wheeler will be available for other singing schools. Regular work with some local congregation as singer and assistant minister or as local minister. Write him if interested. He is a diligent worker in the Master's vineyard. The work here progresses nicely. I begin work with the church in Bentonville, Arkansas, the middle of August.

Luther Savage, 809 Merritt Drive, Fort Worth, Texas, July 18: I had an enjoyable work with the church in Magnolia, Arkansas. The folks there in the church are fine people. The church in Magnolia put over thirty thousand dollars into the building fund while I was working with them. They are now in process of building a new church building that will be a real advancement to the cause of Christ in Arkansas. W. R. Craig will take my place in the work with this good church. I am now preaching in Fort Worth with the Rosen Heights church.

Tlee Elkins, 1523 Cuba Avenue, Alamogordo, New Mexico, July 21: This is to inform everybody that wife and I are at home again in Alamogordo, and that I am regaining my health in a very fine way. After six months of enforced idleness, I am happy beyond words to say that I shall be ready to answer calls or invitations to hold meetings anywhere I am wanted, after September 1st. If any place failed to have a meeting this season, and still desires to hold a meeting, I am certain that I can do the work for you, and will consider it a blessing from heaven if you will give me the opportunity.

Robert D. Banks, 810 Houston St., Kilgore, Texas, July 20: I closed a meeting with the College Hill church in Gunter, Texas, last week. There were eleven responses. Ten were baptized and one confessed wrongs. This was my second meeting with this congregation. I will return in 1954. Brother James Huggins is doing a good work as local minister and was an excellent co-worker during the meeting. It was a great privilege too, to visit in the Home for Aged and with Brother John Pigg who superintends this fine work. I am now in a meeting with the church at Tom Bean, Texas. The work here at Houston and Broadway continues to progress.

Donald W. Hinds, Manteca, California, July 25: From June 22nd through July 3rd, we were engaged in a fine series of gospel meetings under a large tent here in Manteca. Brother A. J. Hendrix did an excellent job of presenting the gospel each night. Large crowds were in attendance as people came from many of the surrounding cities. Two ladies were baptized during the meeting: one from Manteca, and one from Tracy. One wayward child returned from the error of her way. As a direct result of this meet-

ing, the husband of one of those baptized during the meeting, was baptized the Lord's day following the meeting. Much interest was created which will go a long way in making our September meeting a success. Brother Don Rudd of Walnut Creek will do the preaching then. The Channel and Stanislaus Streets church of Stockton furnished the tent for this meeting and also the loud speaking system. This fine church cooperated wonderfully in the meeting. The La Loma Avenue church in Modesto helped greatly by supplying us with tracts to distribute during the meeting. This fine congregation is directly responsible in getting the work started here in Manteca, and is currently supporting the preacher who labors here. The church is now meeting in the American Legion Hall, 242 E. Yosemite. Manteca is located at the crossroads of the San Joaquin Valley, where the highways 120 and 88 cross. Attend our services when passing through.

J. Porter Wilhite, 6717 Lyons Avenue, Houston 20, Texas, July 23: The Lyons and Majestic congregation has always been missionary-minded and have done much in mission work, but we are now prepared to do even more in that the elders have secured the services of Buster Dobbs, who will help me in the work here. He is one of our best young preachers. He has helped in two meetings, and proved himself thoroughly. Alone, I have been doing the preaching in mission meetings for this church, and have another one beginning August 6th at Sand Flat, near Grand Saline, where I began preaching. I just closed at Pittsburg, Texas, where a good Methodist lady was baptized and a Baptist lady was hindered by her prejudiced husband. Dobbs comes from Cleveland, Texas, and begins here August 2.

Jack Hardcastle, 2436—27th St., Lubbock, Texas, July 20: On June 30, the South Parkway church in Memphis, Tennessee, closed a ten day gospel meeting in which I did the preaching and Kenneth Jowell led the singing. Five were baptized and one was restored. L. H. Newell is the preacher and J. C. Neal and J. M. Bizzell are the efficient elders of the South Parkway church. They have the respect and co-operation of a faithful and working membership. At College Avenue, we have just closed the second Lubbock Singing Normal, in which 450 were enrolled from forty-eight states, including some from both Florida and California. Thirty-eight different towns and cities in Texas were represented. Those who taught in the school were Wilkin Bacon, Paul Epps, Leon Sanderson, Texas Stevens, and the director, L. O. Sanderson. We are highly pleased with the results.

Greer E. Hendon, 544 Western Avenue, Toledo 9, Ohio: Last Lord's day marked the beginning of our work with the Western Avenue congregation in Toledo, Ohio. There are numbers of people who have moved here from small communities who are members of the church. Many of them are not attending worship. If you will send us their addresses, we will do all we can to assist them in finding the place of meeting and insist on their attending. During the month of May I conducted a meeting with the church here on Western Avenue in which two were baptized into the body of Christ. There were three restorations in the meeting with the Spring Hill congregation near Somerville, Tennessee. Monday night, August 3, I am to begin a meeting with the Elm Grove congregation near Cuyington, Tennessee. My son will lead the singing.

O. C. Hartsell, Springhill, Louisiana, July 24: I am concluding my work as local evangelist with the Springhill church on August 1. I have been with these brethren for more than three years. They have been cooperative and the work has been fruitful. Brethren C. D. Crouch, Lee Starnes, Tildon McFerrin and perhaps, others, preceded me as helpers in this local effort. The congregation is young. With the help of God and a mind to work on our part, I see no reason why we cannot have a strong and very effective congregation in this fast and rapidly growing little city. We feel that we are very fortunate in securing Brother Robert C. Cook who has been laboring with the church in Hope, Arkansas, for the past four years. He will join us on or about August 1st. We are looking forward to his coming. Sister Hartsell and I have our home here in Springhill. Should

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you want to write to me about work, you will address me Box 753, Springhill, La. I shall be available for meetings or local work providing you have a furnished home or apartment in which to live. We love Jesus; we love the souls of men; we love the church for which he died, and we want to be busy in his name.

Bill McCown, 176 Ohio, New Braunfels, Texas, July 21: The meeting at Gonzales closed last Sunday evening with two baptisms as visible results. C. L. Maxwell, the local minister, at Gonzales, proved to be a very pleasant co-laborer. Our work at Faust and Castell continues to show progress and the work of the West End congregation (colored) is moving forward. They hope to be in their building by August 1. Inasmuch as of June 1 this year there was not a member of the church among the colored people of this city, we rejoice in the 34 who are now faithfully serving God. We hope to be able soon to broadcast our regular morning services over our local station, KGNB.

URGENT APPEAL MADE FOR NAMES OF CHRISTIANS IN NEWPORT, R. I.

Bill Morgan

In September, 1952, a small group of Christian servicemen and their families assembled together in the name of Christ at the U. S. Naval Station in Newport, R. I. Through their zeal and devotion in the absence of a local congregation with which to worship was the inspiration which has developed into a growing congregation. With the help of several congregations and individuals, Bill Morgan was secured for full time work on May 10th.

The work in Newport is growing. You can help by sending the names and addresses of friends or relatives who may or may not be Christians. Many are hearing the pure gospel of Christ because they do not like the way the denominations in the northeast conduct their services. These denominations are also cold and unfriendly. Write to the Church of Christ, Box 445, Newport, R. I.

The average attendance has grown steadily from March through June. The work here is new and there are many sincere Christians who came to Newport without even looking for us, just because someone had told them there was not a church of Christ in Newport.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California, July 16: It was our good pleasure to baptize six fine young people into their Lord on yesterday evening at our regular midweek Bible study. Five girls and one boy, all of tender age, decided to obey their Lord and be baptized for the remission of sins. Others are expected to follow soon. We feel we have occasion to rejoice. We are so thankful, and grateful for the power of the word of God to convict and to convert the souls of men. Work on the West coast has been hindered, and retarded some because of a lack of understanding among the leaders, but considerable growth is being made at this time and brethren are happy.

Ben West, Lampasas, Texas, July 20: Yesterday was a one day revival in the midst of summer at the First Street Church of Christ. One mother was baptized and a mother and daughter identified with two others transferring to us from Houston. Large crowds are sustained during the summer. The Wednesday night service is over two hundred despite many away on vaca-

tion. Dr. Jack Franks, our regular song leader, is helping Brother Silas Howell at Kempner. Dr. Franks is helping in song leading in driving distance of Lampasas. We commend him to the congregations in this area. The congregation here is determined to teach and preach undenominational Christianity to sects—insisting that all Christians are united just as Jesus prayed in John 17. And drop the human creed and name and obey the gospel. Some are doing it.

J. B. Priddy, Route 1, Box 190, Newellton, Louisiana: The church here closed a good meeting Sunday night, July 19th, in which I did the preaching. One lady was baptized into Christ. More people from the denominations attended the meeting than we expected. The seed was sown and we feel much good was done among them. This is a mission field. The church here needs good tracts to place in the homes, especially on the church and baptism. Our attendance has more than tripled in the four months I have been with the church. Pray for us that the Lord's cause may grow in this almost forgotten field.

F. B. Shepherd, 1732 Keeaumoku, Honolulu, T. H., July 23: We had the largest audience in many months last Lord's day. A number of newcomers formally identified themselves with the congregation and one young mother was baptized into Christ, thus uniting the family in the church. Visitors and those being transferred for service in the islands will have no trouble finding the place of worship. From Downtown, take the Punahou-University bus and get off at Wilder and Keeaumoku. We are one and one-half blocks Mauka of Wilder. Hours of worship the same as on the Mainland. Seven o'clock on Lord's day evenings. Our brethren passing through to and from work in foreign lands should call us. Phones 6-7952, or 999099, or 486102.

Chester Estes, Sheffield, Alabama, July 16: I will do the preaching in a meeting at Zion's Rest, near Booneville, Mississippi, beginning July 26th. Charles Estes will direct the singing. I will be with the Theo church, near Corinth, Mississippi, beginning August 9th. Charles Estes will preach in a meeting beginning August 2nd and continuing through the 9th with the Pleasant Site church, near Cherokee, Alabama. Charles and Edward, our twins, will be in David Lipscomb College this fall. The work at Highland Park progresses. The contribution was exactly \$700 July 5th. Highland Park is in the famous Muscle Shoals City, and is the only church in the Tri-Cities area located on the new super highway now under construction, from Nashville to Mobile.

Seth E. Rehkop, 235 Okanogan Avenue, Wenatchee, Washington, July 21: The work here continues to grow in interest and attendance. Our Lord's day morning worship attendance averaged 362 for the month of June. Our Vacation Bible School attendance average for the two weeks in June was 218—a new record. Two more baptisms last Lord's day making a total of 73 additions since the first of the year. Our Bible School attendance is averaging about 200. We thank God and take courage. The outlook for a definite increase in the Lord's work is much brighter with new evangelists locating in the Columbia Basin. Brother Roy Hooper at Othello, Washington, Brother Dwyatt Gant at Ephrata, Washington; Brother G. O. Golphene at Quincy, Washington; and Brother Ed Uland of Wyoming coming to Moses Lake, Washington, in August.

Connie Wyatt, 4115 Coplin, Detroit 15, Michigan, July 22: The work is moving along well at East Side Central. We had a very fine meeting in June with James W. Nichols of Abilene, Texas, doing the preaching. The visible results were 84 responses, 27 baptisms and 57 restorations. That brought the total for the first six months of this year to 50 baptisms and 81 restorations. When visiting in Detroit worship with the East Side Central congregation located at 1511 Van Dyke at St. Paul.

J. Eddie Weems, 1903 North 7th Street, Temple, Texas: I preached in a meeting at Salado from July 5 to July 12. Bob Kraner, of Lampasas, a senior at A.C.C., and a member of the A Capella Chorus, led the singing very efficiently. I preached at Palmer July 13-19. Kenneth Free, song leader at Ennis, capably directed the singing. Wayne Sullivan, whom I met at Pepperdine College, is the popular, hard-working preacher at Palmer. I baptized two at Salado and restored one at Palmer. After three more meetings, the Lord willing I shall resume my work at Smithville.

C. L. Maxwell, Gonzales, Texas: The Gonzales congregation has just closed a very good meeting with Brother Bill McCown of New Braunfels doing the preaching. Two were added by baptism and the prospects are excellent for more to be added as a result of the seed being sown by the visiting minister. Brother McCown is a strong, forceful gospel preacher. Attendance was very good throughout the meeting. 7:00 A.M. services were attended in a surprising way. Recently I closed a good meeting at Waelder. This congregation is small but worthy. If some congregation could give these brethren some help very likely a good congregation could be firmly established and souls saved. They need a preacher since Brother W. A. Massey has given up the work there.

Arley E. Moore, 1208 Grant Street, Oregon City, Oregon, July 15: We made a strenuous effort to stay on the Astoria field and build the church. But sickness and hospital bills, with little financial support from the outside, no income from the church locally and being unable to sufficiently supplement income by secular work, it became necessary to discontinue that work. We accepted the second invitation from the church here to work with it. We began this work June 1. There are some fine Christians here and we look forward to a pleasant and profitable work. One was baptized a week ago Sunday. If you plan to move to the Northwest, why not make Oregon City your choice? If you know of the presence of members of the church in this area, please send me their names and addresses.

T. W. Croom, Box 957, Lordsburg, New Mexico, July 22: On July 2nd Brother Mack Kercheville closed a two weeks meeting here that is the best that we have had since I came to Lordsburg. He was ably assisted by Brother Walter Daugherty, who directed the singing. Both preaching and singing was in Spanish. The church attended well even though they could not understand Spanish. They soon learned that they could sing Spanish and some found they could understand much of the sermons. There were two baptized and five restored to the fellowship of the church. Since none of those restored had ever been affiliated with this congregation, there was a gain of seven in the meeting. This represented a gain in membership of about 30%. One of those baptized was from the Catholics and one was from the Baptists. Three of those re-

stored were from the so called "Church of Christ" (Christian) located on the corner of this block here in Lordsburg. The whole church, though somewhat apathetic at the beginning, was enthused as I have never seen them before. We are continuing the work with the Spanish-speaking people by having Brother Lujan preach for us each Sunday night. Brother Lujan is the minister for the Spanish-speaking church in Las Cruces. Brother Chas. Garner of San Benito preached for us last Sunday. He preached in English at eleven and in Spanish at the evening service. His sermons were well received by the church. While I am encouraged by the fact that we have baptized five this year against only four in the two years previous, yet I have not changed my plans as announced at the first of the year to give up this work at the beginning of 1954.

Jimmy Jividen, Sheffield, Texas, July 21: The Pecos River Encampment closed Sunday. More people attended this year than ever before, with 786 registering. Of this number 357 were able to stay on the ground. Reuben Stanley of San Angelo, Texas, did the preaching and Holland Booring, Jr., of Dallas, Texas, directed the singing. Ten Bible classes and three singing classes were taught each day for every age. It was certainly a joy to see the influence that God's word has on people when it is taught and lived. Twenty-one were baptized into Christ and twenty-one confessed faults desiring the prayers of the church. The influence that this meeting had on both old and young can only be measured in eternity. Several families who attended plan to interest their home congregations in starting similar meetings.

Thomas J. Wagner, 213 Thomas Terrace, Lebanon, Tennessee, July 22: Last Lord's day ended my labors with the College Street Church here in Lebanon. There were eight baptisms and one restoration. We have spent five years and seven months very pleasantly with this good church and we regret to leave our many friends. We have had a daily radio program on the Lebanon station for almost four years. Our own building has been enlarged and another congregation of about 250 members has developed in Lebanon and they have a splendid building that will seat about 500. After preaching in three meetings in Wilson and Warren Counties in Tennessee we commence regular labor with Russell Street church in Nashville September 1. Brother James Kenney of Oklahoma City has been chosen to succeed me in the work of the ministry here.

Harris J. Dark, July 21: On July 14th I concluded a ten day meeting with the congregation at 601 Cameron Avenue, Colonial Heights, Petersburg, Virginia. This congregation was started about six years ago by a handful of servicemen stationed nearby and a few local people who had been driving to a neighboring town to worship. Mark N. Hicks from western Texas is the local preacher supported mainly by congregations in his native state. Three other men with their families, seeking first the kingdom of God, have moved from west Texas to Petersburg to help build up the church at that place. One is a building contractor, one an automobile salesman and one is an electrician. This has proven to be a practical and effective way to preach the gospel in new territory. The little group has recently completed a very nice and well located building. It attracts favorable attention from the neighbors. During the meeting the attendance, especially from members

of congregations in neighboring towns, was good. One soul was saved. We are expecting to hear of a rapid growth in this congregation. Four were baptized during the June meeting at Boone, North Carolina, where Ernest Shoaf is doing a very effective work. He writes me that two more have been baptized since the meeting.

H. R. Little, 116 S. 4th St., La Porte, Texas, July 20: Recently I assisted the brethren in Devine, Texas, in a gospel meeting. We had very good attendance and interest with one baptism. Brother Curtis Torno, a medical officer at Lackland Air Force Base, is the regular minister. The church here has had seven additions in the last two Lord's days. Two by baptism and five by restoration.

Weldon B. Bennett, Hamburg 23, Germany, Hagenau 77, July 20: On Saturday evening, July 18, we baptized the first convert in Hamburg, a 57-year-old woman. We are now in our second tent meeting and the fourth meeting (two were in buildings) within three months. We have made several contacts and we believe others will obey the gospel in the near future. Two months ago we leased four large rooms at Klosterstern 8, a well known location in the heart of the city and easily reached by street car, subway and elevated railway. The church of our Lord has begun in this city of 1,600,000 souls. Working with us are Dieter and Margaret Goebel, and Don and Martha Fink. On August 28, Edith, the children and I will sail from Le Havre, France for a four month visit to the states. We have been in Europe since January, 1949. Our mailing address from September 1 until January 1 will be 1716—22nd St., Lubbock, Texas.

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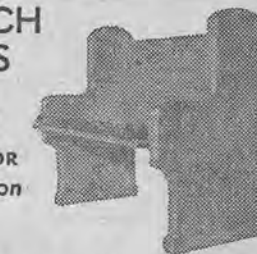
The Normangee Church of Christ is looking for a preacher to work with them and the Edge community. The church owns a nice cottage and will be able to pay at least \$200 a month in addition to the house. This work is only about one hour's drive from Texas A&M College. The church may be interested in a person who wants to go to college and preach at the same time. If interested, write to Mr. Vaughn McDonald, Normangee, Texas. For further reference you may contact James F. Fowler, Church of Christ, College Station, Texas.

The church in Boling, Texas, has about 150 opera style veneer seats that some church in need of seats may have if they will come and get them. Some of them are in very good condition, most are average, and some few unusable. These seats came from a theater in Newgulf and they did not cost anything except their removal from the building. Any one interested in them should contact the undersigned.—W. E. BRANNER, Minister, Church of Christ, Box 524-A, Boling, Texas.

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THE PERFECT HEART

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"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). It is a man's duty to keep his heart with all diligence. David said, "Mark the perfect man, and behold the upright. . ." (Psalms 37:37). Christ said, "Be ye therefore perfect" (Matt. 5:48). "If thou wilt be perfect . . ." (Matt. 19:21). "Howbeit, we speak wisdom among them that are perfect" (1 Cor. 2:6). The Scriptures are given, "That the man of God may be perfect" (2 Tim. 3:17). If man fails to develop a perfect heart it's because he is a rebel or a slacker.

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God. The perfect heart is perfect in its obedience. The least of God's commands are obeyed with fear and trembling. The perfect heart is perfect in its loyalty. The perfect heart is perfect in its trust. It's an unspeakable joy for me to be acquainted with so many brethren whom I believe to have a perfect heart. Let us all prayerfully keep our hearts with all diligence so that they might be perfect in God's sight.

Examples of Perfect Hearts

Asa, king of Judah, possessed a perfect heart. Read carefully his attitude toward God in 2 Chronicles 14:2-11. David's heart was perfect toward God. David wanted foremost to build God a house before he built one for himself. Daniel's heart was perfect. He proved this by his obedience. Abraham had a perfect heart. He trusted almost to the blood of Isaac. These men had perfect hearts, yet they were wayward and earthward and at times had erroneous views. Asa and David stumbled and sinned; Abraham told half-truths; but, as a whole, how beautiful are their lives?

Sinless Perfection

A perfect heart does not imply sinless perfection. No man can be literally perfect as Christ is perfect, for no guile or evil ever touched his heart. Every man is a sinner at present and has sinned in the past (1 John 1:8-10). It is sinful for a man to even think himself equal with Christ. "All our righteousnesses are as filthy rags" (Isa. 64:6). "When ye shall have done all those things which are commanded of you, say, We are unprofitable servants. . ." (Luke 17:10). Man must seek God and ever strive with all sincerity and thoroughness to follow in the steps of the Savior. Christ not only had a perfect heart, but also lived a sinless perfect life. Man can wholeheartedly love Christ and render out and out service to him. It's my prayer that everyone will apply all diligence to develop a perfect heart and by God's grace live eternally in the new Jerusalem.

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STEVENS-BEEVERS DEBATE

G. S. Westbrook

"The New Testament and Roman Catholicism" was the subject of a public discussion conducted at Stillwater, Oklahoma, May 13-16, 1952. Brother Eldred Stevens had preached a series of sermons exposing the errors of the Catholic Church. He was challenged by Dr. Eric Beevers, Pastor of St. Francis Xavier Catholic Church of Stillwater, to a public discussion. With the arrival of the date set for the debate came audiences of from 4000 to 6000 from some twenty states! So much interest developed that reports from major newspapers, radio networks, and Television covered the meeting.

The discussions were very orderly. Both speakers were courteous, fair, and friendly in their attitudes. The audiences were orderly. Well demonstrated was the fact that debates could be conducted and error exposed thoroughly, without resorting to malice, personalities, and unkindnesses. The first two nights were conducted in the meeting house of the church of Christ. Then for two nights the discussions were in the Catholic Church building. One unusual feature of the debate was that both disputants requested Brother O. C. Lambert to serve as Moderator. His excellent work added much to the debate.

The propositions discussed were: "Resolved, The New Testament is the Supreme

Authority in the Christian Religion", and "Resolved, The Roman Catholic Church is the Original Apostolic Church of Christ." Two nights were given to each proposition.

Brother Eldred Stevens prepared himself well for this discussion. He arose to the demands of the occasion in a masterful way. Not being an experienced debater, he made no efforts to "dodge" nor "hedge" nor to use sophistry, but fairly met the issue. He spoke with deep sincerity, and boldness. There seemed to be no desire on his part to "just skin the other fellow", but rather that truth should prevail and error stand exposed. This he thoroughly did!

This debate was published by Brother Eldred Stevens, with the approval of Dr. Eric Beevers. It is a very nice, cloth bound book. The type is large and conducive to easy reading. It contains many charts used by Brother Stevens on both the sufficiency of the Scriptures and the errors of Catholicism. For those who really want to know what the Catholics teach and how to meet it, no more practical book could be found. The book has two hundred thirty-one pages. It sells for two dollars and fifty cents.

You may order it from the Firm Foundation Publishing House, Austin, Texas.

THE FIRST DAY OF THE WEEK—
THE LORD'S DAY

Wilson Baird

Blest day of God most calm, most bright
The first and best of days
The Christian's day of great delight
The day of prayer and praise.

Our Saviour's love made thee to shine
His rising did thee raise
And made thee heavenly and divine
Beyond all other days.

No other day in all the week
Should give us greater thought
As we for error pardon seek
From Christ, as Christians ought.

The first fruits off' a blessing prove
To all the fruits behind
And they who do the Lord's day love
A joyous week will find.

This is the day the first ripe sheaf
Before the Lord was waved (Lev. 23:11)
And Christ first fruits of them that slept
Was from the dead received (1 Cor. 15:20)

He rose for them for whom He died
That like to Him they may
Rise, when he comes in glory great
That ne'er shall fade away.

This is the day the Spirit came
With us on earth to stay—
A comforter, to fill our hearts
With joys that ne'er decay (Acts 2:1, 2)

His comforts are the earnest sure
Of that same heavenly rest
Which Jesus entered on, when He
Was made forever blest. (2 Cor. 1:22)

This day the church of Christ began
Formed by His wondrous grace
This day the saints in concord meet
To join in prayer and praise (Acts 20:7)

This day I must to God appear
For, Lord, this day is thine
Help me to spend it in thy fear
And thus to make it mine.
Edmond, Okla.

Our Departed

HODGES—Francis Marion Hodges, 83, an old cattle trail driver, died at the home of a son in Junction on June 4, 1953. A native of Pipe Creek, Texas, he came to Junction 47 years ago. Two sons, one daughter, eight grandchildren and 15 great-grandchildren survive him. Funeral services were held at the Smith Funeral Home on June 5, the writer officiating.

WALTER W. LEAMONS
Junction, Texas

COPELAND—Fred M. Copeland was born January 16, 1888, in Alabama. When a boy about twelve years of age he came to Texas and settled in the Pursley Community about fifteen miles southwest of Corsicana, Texas. He married and reared a family in this community and was one of the active workers in the church, serving as an elder of the church for some time prior to his death on May 27, 1953. Survivors of Brother Copeland include his wife, two daughters, Mrs. Miller Norwood of Corsicana, and Jane, of Pursley; one son, Charles, of Pursley. All of these are faithful members of the church. Two grandchildren also survive. Brother Copeland served his community as county commissioner for eleven years, having been elected six straight terms. He was active in community life and his good and respected life was evidenced by the more than 800 people who attended the funeral service Friday morning, May 29, at the church of Christ at Pursley. He was active in the work of the church until some ten days before his death when he suffered a heart attack. He was still interested in the church to the end of his earthly career. The writer, assisted by Brother Jesse Jenkins, conducted the funeral service. Burial was in the Pursley cemetery.

LUTHER G. ROBERTS
Corsicana, Texas.

McCOWN—Georgia Annie McCown passed from this life July 22, 1953. She came into this world March 16, 1873, being born in Travis County, Texas, and attending Sandy Creek school, near Round Mountain. Of all the great ones whose vital aim it was to serve God, giving glory to his Son through the name she wore, the life that she lived, and the doctrine she kept, Sister McCown was one of the supreme.

Throughout all her life she had to sustain many troubles and tribulations, but she overcame these. As a young girl she would walk each Lord's day five miles to worship God and hear a portion of his word read. As a young mother, she always could be seen walking five miles each Lord's day to Teck, near Mansfield Dam, with her children in her arms. She not only would be there, but she would bring her lunch and stay all day. As an elderly lady, each Sunday found her in God's house. Many times she would not be there because she was in good health, but because of her devotion to Christ and his church.

The supreme jest of her devotion can be seen in that she was taken to her bed while in preparation to go serve God. She left this life three days later.

Surviving are two sons, Chester and Joseph; one daughter, Lillian; one sister, twenty-three grandchildren and fourteen great grandchildren.

EARL K. ANTHONY
Austin, Texas

SMITH—George Franklin Smith, 83, Kimble County resident for 60 years, died at his home in Junction on June 9, 1953, leaving his wife, two sons, four daughters, eight grandchildren and 12 great-grandchildren. Funeral services were conducted the following day by B. W. Mantooth and the writer.

WALTER W. LEAMONS
Junction, Texas

BENNETT—Brother James T. Bennett, of 1016 N. W. 90th St., Oklahoma City, Oklahoma, died in his home of cancer, June 1, 1953. Brother Bennett had been a pioneer in the work of the New Testament church in Garvin and Stephens County, Oklahoma. He had helped to plant and nurture both congregations in these counties for about fifty years. In Elmore City, he helped to erect the church building which was used by the church from its beginning more than thirty years ago, until it began building a new meeting house in May of this year. Brother Bennett moved to Oklahoma City nine years ago and was always encouraging to the congregation meeting at 9501 N. Military, of which he was a member at the time of his death.

The writer and Joe Laird conducted the memorial service at the North Military church of Christ building June 1, assisted by Brother Ennis Sellers (who formerly worked with Brother Bennett in aforementioned churches), and the choral group from the local church. Favorite hymns of Brother Bennett were used, "As the Life of A Flower," "The Old Rugged Cross" and "Where We'll Never Grow Old."

Friends of Brother Bennett packed the church building, and the floral offering was the largest in any service held here in many months.

Survivors include Sister Bennett; two sons, Roy and W. R., four daughters, Mrs. Bill Bradley, Mrs. Flois Elliott, Mrs. Lois Mullins, and Mrs. Evelyn Ivers; fifteen grandchildren and nine great grandchildren.

V. J. CULLUM

W. Elliott Bell, Jr., South Hill, Virginia: Our meeting closed here June 24th, with Irvin Himmel preaching. Robert B. Scruggs conducted the song services in a fine way. The average attendance was thirty-two. Approximately fifty local non-members heard the gospel during this effort. There were two baptisms. There are now seven permanent and faithful members of the church here. Several young people in nearby Camp Pickett are working and worshipping with us regularly. We can certainly recommend Irvin Himmel to any congregation wanting a good meeting.

CHRIST OR MODERNISM

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GREATLY PLEASED, but not surprised we are noting the reaction of those who have received copies of our first edition of "THE MAJESTIC HYMNAL." Sample copies called for have been sent, and examined, and already orders, large and small have reached our office. Some were so certain that the book would please them that they placed orders for their full requirements in advance, to be shipped as soon as the books were from the bindery and these orders have already been filled. We appreciate this confidence, and are glad of course, when we receive a message that "we are more than pleased" with the book.

You will note that "THE MAJESTIC HYMNAL" is different. It is not just like the common run of song books. You are entirely correct in this; and we are glad that you take notice of it. And we want to add that this is not at all **unintentional** on our part. For example you will find quite a number of songs that are designed and intended to be used for **special occasions**, a line of composition for which we have frequent calls, and which are very much in demand among our singers, specially among the younger groups in many of the larger congregations, and are of the very first importance in musical training and song drills, which are greatly needed to revive the proper interest in singing in most of the churches.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Consider One Another

This caption is a frequent admonition of the word of God. In its practical aspect, Christianity is a religion of mutual helpfulness. There is no room for selfishness in Christ's plan of life. Selfishness is condemned in strong and definite terms in the teaching of Christ. Some disciples make their fellowship one sided. They want others to observe the golden rule while they neglect it. They want to criticise others freely, without any recrimination.

The writer of the Hebrew letter said, "And let us consider one another to provoke unto love and good works" (Heb. 10:24). Not many brethren do this. Sometimes it happens that when one brother meets another brother, each one thinks of the other's faults. Instead of provoking one another to love and good works, they provoke each other to criticism and strife.

Then Paul said, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Hardly any one escapes some kind of a burden in life, and as a usual thing each one thinks his burden is heavier than his neighbor's. What a difference it does make when two men—each with a heavy burden—try to help each other along life's way.

Again Paul said, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Do we sometimes want another man to forgive our trespass, without any consideration of our forgiving his trespass? Remember that Jesus taught that, if we forgive not men their trespasses, neither will the heavenly Father forgive us.

Finally Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another" (Jno. 13:34, 35). If we have bitter strife among ourselves instead of love, then men know that we are not Christ's disciples.

Christ In Us

More emphasis is put on our being in Christ, than there is on Christ's being in us. For us to be in Christ without Christ being in us is of little or no value. In the parable of the vine and the branches, Jesus said, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Jno. 15:4). In every orchard you will see fruit trees that have both live and dead limbs. Anyone can recognize a dead limb at a glance—it has no leaves and bears no fruit. The dead limb is in the tree, but the tree is not in

it. It is a hindrance to the tree, and should be cut off. Too many dead limbs are apt to destroy the tree.

It is unfortunate that a condition similar to this exists in the church. Some members are alive and some are dead. When anything is inactive it is dead. Inactive church members are dead. They are in Christ, but Christ is not in them. You never see an apple on a dead limb.

Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Christ living in Paul had very definite effects. It made him devoted and zealous. The Laodicean church thought it was very much alive, when in fact it was dead. When the majority of the members are dead, the church cannot be very much alive.

5842 Monticello, Dallas, Texas.

Ready For Jesus' Return

Hoyt Bailey

From Matthew 26:14, we read this exhortation: "Watch and pray that ye enter not into temptation." And from Matthew, 25th chapter, we have the record of the wise and foolish virgins, the wise virgins being prepared for the coming of the bridegroom, but the foolish virgins were unprepared. The scripture describes them as follows: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Have you thought of the tragedy of being unprepared to meet the Lord upon his return? Do you know that the Lord

will come again when most people are not expecting his coming? Do you know that the majority of people will be unprepared to meet Christ when he does return to claim his own? What preparation are you making now to meet the Lord Jesus Christ upon his return?

From the first part of the 24th chapter of Matthew, Jesus predicts the destruction of Jerusalem. While on the Mount of Olives, the disciples asked Jesus privately concerning these things, also, of his second coming, and of the end of the world. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." And going on with his explanation, Jesus warns of the destruction of Jerusalem and the preaching of his gospel to all the world before the end comes.

In respect to the destruction of Jerusalem, Jesus said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heavens: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Our Lord gives us warning of his coming and who can give more accurate warning than he gave during his personal ministry?

Men have tried to set dates for the second coming of Christ. However, Jesus says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

After all of this explanation concerning his second coming, Jesus warns: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler, over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his

portion with the hypocrites; there shall be weeping and gnashing of teeth."

Throughout this 24th chapter of Matthew, Jesus reminds his followers to be always watchful for his second coming. And by watchfulness, Jesus meant that his followers are to be in readiness for the Lord's return. It should be kept in mind that Christians should be always engaged in the things which would please Christ. This means that Christians will not want to do things which they would not want to be doing, when Jesus comes. The way to keep from saying the things which one would not want to be saying when Jesus comes is to keep busy saying the things which will promote the cause of Christ. Of course, the way to keep from being found in places which will be displeasing to Christ is always to be found in those places that God approves. The child of God is to exercise carefulness as to what he does, what he says, and to where he goes.

Since the end will be sudden, the separation final; then every one of God's children should be always prepared for Christ's return. Few exhortations are more frequently and impressively given than this of the duty and necessity of watchfulness. Of course, the Christian has to watch against many things—his own heart's desires, temptation, the world, but most of all he must watch and be always looking for the coming of Christ; for whether Christ be regarded as a Redeemer, Deliverer, or Judge, he will come as a thief in the night. Regarding the solemn warning given, it should be recognized as being applicable to spiritual things. This warning is of personal obligation, and may be used by each individual Christian for his own benefit; for there is a sense in which the day of death is the coming of Christ, and as death leaves us, so, as far as we know, judgment will find us.

Who is the faithful and wise servant? It is the one whom his Lord when he cometh shall find performing the duties ordained by the Lord. The Lord has promised a blessing to such individuals. "He shall make him ruler over all his goods." This is the promised reward for watchful waiting. However, the unfaithful are those who cease to watch and such claim that the Lord delays his coming. And as soon as he conceives the idea of the delay in his lord's arrival, he changes his conduct, plays the master, and uses his power for oppression and injustice. He who thinks of the Lord's delay begins "to smite his fellow-servants, and to eat and drink with the drunken." He indulges in luxury and intemperance, choosing as his companions men of bad habits. But the Lord will come either by his appearance, or by calling the guilty soul to judgment. This will happen to many just as they put away all thought of the sudden advent of the Lord.

The Lord urges the need of watchfulness upon us strongly. He repeats it again and again. The warning is for all people and for the remainder of time: "What I say unto you I say unto all, Watch." The apostles re-echo the Savior's words: "Let us not sleep, as do others; but let us watch and be sober." The duty of watchfulness is of paramount obligation; for the night is far spent, the day is at hand. The Christian must not slumber, pleasing himself with the shadowy dreams of earthly glories; he must keep vigil, watching always; for the day is at hand, the sunshine of the true life.

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"Therefore watch," saith the Lord: "For ye knoweth not what hour your Lord doth come." The thief comes in the dead of the night, when men are least expecting danger. "The day of the Lord so cometh as a thief in the night"; "In such an hour as ye think not the Son of man cometh." "Therefore be ye also ready." The Lord's earnest admonitions should bring home to our hearts the momentous importance of watching for his coming. Blessed are those who know him now as a most loving Friend, a gracious Savior; but, alas, how intense must be the misery of those who neglect his solemn warnings, living without watchfulness, without prayer; who must, unless they repent, know him for the first time as an awful Judge, when he comes suddenly upon the careless slumberers, as the thief comes in the night.

The faithful and wise servant is the one who watches for the return of his Lord. The "wise" servant, is he who has repented of his sins and has accepted the Savior of men. Christians are "of the day," and are watching for "that day" in which the Lord Jesus will appear in his glory. Therefore, to his followers, the coming of the Lord will be no surprise. To be ready we must not only look for the coming of Christ, but so to look as to be prepared for his coming. To be ready is to have such an assurance of faith in Christ that whensoever he comes he will be welcomed. But the service of God is not limited to trust and worship, because obedience to God's will is demanded. When the Master comes, the servant must be found "doing." Doing the will of Christ is watching for him in readiness. Activities of the church are under the elders or overseers who direct the work of Christ. They are to give to their subjects the bread of life. For this they must not substitute the "stone" of profitless doctrine or the "serpent" of poisonous error. The "bread" must be sound and wholesome. It must also be given in fitting "portion" and in "due season." The fact that the servant is to be "found so doing" implies constancy and perseverance. "It is expected of the steward that he be found faithful," so faithful that the Lord's return will not come upon him as a thief.

In the 24th and 25th chapters of Matthew, several parables are given with reference to the second coming of Christ. In nearly all of these parables, if not all of them, a contrast is given of the ones who are faithful to duty, those who do what they are supposed to do at the time they are to do those things. On the other hand, we find those rejected because of their carelessness, their neglect of duty. We can see in the lesson respecting the wise and foolish virgins that the wise did more in preparation at the proper time for the coming of the bridegroom. All are virgins in the parable, all virgins have lamps, all virgins start out to meet the bridegroom. However, it is called to our attention that the wise took oil with their lamps. They made additional preparation, the wise did more to make ready than did the foolish. Of course, when the bridegroom came, the wise had made sufficient preparation to meet him, but the foolish virgins had brought no extra oil, had not made sufficient preparation to meet the bridegroom. While the foolish were gone to buy oil, the bridegroom came, and those who were ready entered in and the door was shut. The foolish virgins made preparation too late, therefore, they failed to enter in. What will be your fate?

Are You Anti-Board And Anti-Missionary?

Carl A. Gardner

The above question was asked the writer many years ago by a fine sister who had been for a number of years associated with congregations that had adopted the new idea, to them, concerning missionary and benevolent "board methods" for preaching the gospel and caring for the orphans. It's an interesting story.

It was in about the year 1912. The writer had just com-

pleted work for a degree in the University of Texas, and had begun work in Abilene Christian College as teacher and dean. He was still in his twenties. He did not know a lot about the Bible, except the first principles. At that time, Brother George Mickey preached in and around Clovis, New Mexico. He was greatly loved by the brethren over New Mexico and some parts of west Texas. He wrote me to learn if I would work the next summer among the scattered brethren in the destitute fields of New Mexico, if proper arrangements could be worked out. He told me of the areas in New Mexico where the brethren were trying to carry on, and how hungry they were for the gospel. He believed enough support could be assured to meet the necessities of life for wife and me. Brother Mickey was assured that he could count on me. Accordingly he worked out the plans with congregations and brethren in New Mexico. Because of the high standing Brother George had with the few congregations and a number of individuals over New Mexico, they looked to him to collect the contributions. He was a messenger for the churches. He learned about how much the brethren scattered over the destitute parts of the state would be able to assist in this work. Accordingly he gave me the word to begin work among these brethren—the places and the dates, all of which he had arranged. This was a happy experience—knowing that the truth was to be taught among some brethren not able to support the work alone.

At one of these mission points the writer met the sister referred to above. She attended the meetings. Brethren came from within a radius of 75 miles or more—in their Model T's. Joy and spiritual life pervaded all they did. These brethren were happy in their associations and fellowship in God's work. This sister had moved into New Mexico only a few years before from Iowa, where she had lived for years under the shadow of Drake University—a school operated by the Christian church. She had come to think of these brethren as "missionary and board" brethren. She was a good soul, well educated and cultured. One day she had me eat lunch in her home, which she served in that rare Iowa style! In the midst of our conversation about the gospel and the church, she asked me directly: "Are you anti-board and anti-missionary"? I asked her what she meant, because I was not as well conversant on these matters as one who is sent to teach the gospel should be. She explained that over in Iowa, when the congregations provided central organizations for their missionary and benevolent works, they set up "boards" through which the good work was done, because it was thought the only sensible thing to do in the light of the larger programs of work. She related how that some of the brethren would not co-operate in this new "method." She simply could not understand why brethren would oppose a mere "method," when it had been proved better than the old way without "boards." Said she: "In Iowa those that would not go along with our 'boards' were called the 'antis'." "Don't you believe in mission work?" she inquired. My reply was that my work in her midst was mission work. However, said I, if there are any "boards" connected with it, I know nothing about such. Then I related to her how the work was launched through the initiative of Brother George Mickey. "How could you get support without an organization managed it"? she asked. Because the writer knew very well how Brother George went about to carry the gospel to those brethren, he could tell her that a few congregations and individuals in New Mexico, upon having the need for the work brought to their attention by Brother Mickey, responded with joy and liberally to have fellowship in it. Since there was no "board" in the picture—only the church and Christians—it was more economical, since none of the moneys went to help pay the cost of maintaining a "board." It was beyond her to understand how such mission work could be very extensive, whereas the "board" saw that the gospel was preached over a wide territory. My thought was that by the same process it was being taught in her midst—con-

gregations here and there over wide areas—as the only institution in the picture—could, if they loved Christ enough, carry the gospel to the remote corners of the globe. These New Mexico brethren felt a personal interest in and touch with, the work they supported. Soon some of their men who had learned to teach volunteered to keep the good work going. And, because the harvest was so great and the laborers so few, many fine brethren who attended these meetings grew into fine gospel teachers. “Necessity is the mother of invention.” Like the Jerusalem Christians, they went everywhere in that area heralding the glad tidings.

One thing that impressed me was that a great soul like George Mickey, seeing the great need for that work, set about to see that it was done. True, the congregations could have sent their fellowship offerings directly to me, but Brother George, serving as a messenger for the churches, collected the moneys and sent them direct to me. Every cent was accounted for, and just how it was used. The brethren in New Mexico in these destitute areas knew all about how much money was given for the work. Since there were no organized congregations in those destitute parts, Brother George did not send the money through congregations at the terminal points.

Another thing that impressed me was that the new “board” plan was considered by its advocates as just another “method”—that no one should object to a mere method. Did they overlook the fact that the New Testament examples as to method were just as binding in the work of the Lord today as if the inspired apostles had commanded it? Did they see that in the New Testament programs of work, the church was the only institution in the picture? Did they know that it was a divine and not a human institution with the divine ways for carrying on? Is it not divine as distinguished from human because it was instituted from heaven, and not from man?

Recalling this experience in New Mexico led me to thinking about benevolent and missionary “boards.” If there be any board in the picture save the elders of the local congregation, is this not a sure mark that the “board” institutions are human and not divine? Shall we believe Jesus when he declared that every plant that my heavenly Father has not planted shall be rooted up? Was he not talking about human institutions set up on their man-made plans? If not, just what was he talking about? “To him be glory in the church,” seems to say that the church is the only institution God has authorized through which Christians may glorify God. Surely the Iowa sister was wrong in contending that the “methods” of doing God’s work made no difference, just so they got the work done.

Many fine brethren were crowded out of the meeting houses in Iowa and other states simply because they could not with clear conscience adopt the “methods” of the “board” brethren. They had to start all over again. They were dubbed “antis”—“anti-missionary and anti-board”, just over a “method”. Which group of these brethren do we believe were right?

As much as congregations need to be aroused continuously to the great work of preaching the gospel and caring for the needy by the methods God instituted in the New Testament congregations, let’s hope that they will not try to defend boards with their human institutions, just because it is purely a matter of “method.” For one, I have confidence in the pure motives of the brethren. They are the greatest people in the earth—simply because they want to speak as the oracles of God, and to walk by the same rule and mind the same things. Let’s hope that the day will never come when brethren who love the ways of the Lord will be given such epithets as “antis”—“anti-board” or “anti-missionary and benevolent.” Let us therefore give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

Fort Worth, Texas

A Call For Bibles

Kathryn Patton

Have you ever thought what it would be like not to have a Bible in your home? Perhaps it would be difficult for us who have always had access to the “Good Book” to realize what it would mean not to have it or be able to borrow it to read. Very few people in Germany today have Bibles. Why? Some of the reasons are these: Nazism discouraged the study of the Scriptures. Bombings during the war destroyed homes and everything therein. Many thousands of refugees had to flee for their lives with only the clothes on their backs. The Roman Catholic church has always discouraged the study of the Bible, and the Evangelical Lutheran church does not encourage special study of the Book. These two churches are the state churches of Germany. In the schools it is compulsory for the children to take “religion” till they are fourteen years of age; the Catholics teaching the catechism, and in a separate class the Lutherans teaching Bible stories and history and teachings of the Lutheran church. Following confirmation at the age of fourteen, no more efforts are made to give special study in the Bible.

Because of the lack of knowledge of the Scriptures, there is naturally very little, if any, interest in the study of the Bible; so we are trying through our many Bible classes in Germany to acquaint the people with the richness and wisdom of its pages, thereby stirring up interest. By doing this we have learned of the dearth of Bibles. We have received many requests for the Book and all available have been given away—even those needed for our classes. There are many here still unable to buy their own, such as the jobless, widows, crippled, aged, and people who receive pensions who hardly have enough money for rent and food. Recently we received a call for Bibles from Brother Hare in Munich. He is in a 90 per cent Catholic area which would indicate a great need. Each congregation in Germany can use more copies. The following stories will give you an insight into the lives of people who have become interested in the Bible in their adult years: “My dear Mrs. Martine: For my birthday I received a Bible which certainly came from heaven. It is very seldom that people give a Bible for one’s birthday. Yes, dear Mrs. Martine, now I have again my own Bible. It lays upon my night table and I read it a little every evening. I am very happy and my children also. And you know also that in life I could never afford a Bible. But now, how shall I thank you for it. Dear Mrs. Martine, God give you health that you may give happiness to many depressed people as I through a Bible. . . I thank you again for the Bible.—Frau U. P.” Sister Martine met this lady while on a rest-cure (expenses paid by the state). This lady’s husband is a communist and cares nothing for the Bible. This belief of his and their difficult financial situation were often times too much to bear, which perhaps was the cause of her poor physical condition. Sister Martine showed her her work on the Bible correspondence course and told her she would have a communion service in her room on Sunday. This lady became very interested and wanted to meet with her. She borrowed Sister Martine’s Bible to read during her stay there. The above letter shows her joy upon receipt of this wonderful gift.

A German refugee (then Catholic) shortly before having to return to Germany from Czechoslovakia after the war bought a Bible on the black market for fear of the priest, and when crossing the border to come into Germany, smuggled the Bible over. She was afraid it would be taken away from her. Whether she would have had trouble with the priest had she been caught buying or smuggling the Bible, will never be known; however, fear had been instilled into her because she knew the priest where she lived did not approve of the people reading the Bible. It is so seldom that

we find Catholics here who know very much about the Scriptures, but Sister Richter had read her Bible regularly and recognized the truth when she heard it preached and after studying with us for several months became a follower of Christ. However, it was a struggle for her before she was finally converted as her daughter was still Catholic and her grandson was in a Catholic kindergarten. She had fear that the 'sister' would neglect or harm the boy if she became a member of the church. She finally through faith overcame this fear and was baptized. When she took the little boy daily to the kindergarten the 'sister' wouldn't speak to her. Today her daughter has obeyed the gospel and the little boy goes to another kindergarten. Who knows, but if she had not had the desire to have a Bible which had to be bought in secret and smuggled across the border and to study it, that she would have recognized the truth when she heard it and obeyed it? One day I noticed candle tallow on the self-made cover of her Bible. She said that each night she read her Bible by candlelight—she couldn't afford electricity in her room. Not long ago a certain dressmaker was recommended to me. The first few visits to her told me she was a Catholic and she seemed not to have any interest in talking about the church or religion in general. I was discouraged and was about to give up even interesting her in my work, much less the study of God's word. On a religious holiday I was asked to come on business. Because it was a holiday (Catholic, though made national) she and her mother (refugees from the East Zone of Germany) were not working so much and actually took some time to talk with me, asking about my work. I was overjoyed! I learned that they (like so many) do not believe that oral confession is scriptural. They were surprised to hear me question the scripturalness of infant baptism and other Catholic practices not to be found in the Bible. I asked if they had a Bible and they said, "No, we had to leave everything behind when we escaped from the Russians." I promised to bring them one and show them the Scriptures to which I had referred in our conversation. They were happy at the offer. The next week when I made my visit, I brought the Bible

with me with two or three tracts on some of the points we had discussed with the request that they compare the Scriptures in the tracts with the Bible. I wish that you at home could have seen the glow on Maria's face as she accepted the Book. She was so happy! (The American girl who was with me as I handed Maria the Bible said amazed after we left the room, "Why she seemed so thankful to get it!") My next visit I talked with the mother and she happily showed me where she kept the Bible and said that she had already read some of it. We were interrupted and I could not discuss more, but I look forward to the opportunity to help them further in discovering what truly lies between its covers.

Recently Brother Finto gave a father of 12 children a Bible. He said that he had never had one in his hand. Yes, that is possible in a nation that claims to be Christian and sends missionaries to other lands. (Upon looking at statistics the world would say that Germany and other nations with like religions were Christians. Ninety-five percent of the people of Germany were given a religion at birth. However, further statistics show that only five per cent of these attend religious services regularly, quoting an Evangelical minister).

Please help us to put Bibles into more homes. Bibles are cheaper here than to purchase them through the American Bible Society. Help us to bring happiness into the lives of more Marias, and cast out the fear that is instilled into others. You may send us a cashier's check or personal check made out to "Church of Christ" specified for purchase of Bibles and send to the church or to one of the workers here in Germany, Senckenberg Anlage 17, Frankfurt-Main 1, Germany, or to the Elders, Broadway Church of Christ, Lubbock, Texas. If the money is for another city, we shall be glad to forward it. We will never know how many souls will thank God for this light that will destroy the darkness in which so many are struggling for a peace within.

Frankfurt, Germany.

The "Direct" And "Indirect" Method Of Supporting Missionaries

G. C. Brewer

"June 24, 1953

"Dear Brother Brewer:

"We have been in Canada a little over one month now, and have been quite busy visiting and reporting to churches about the work in Japan. We are grateful for the encouragement that you gave to us when we were in Memphis. It was made possible for us to address the students at Lipscomb, and I hope that much good was done.

"I know that you are a very busy man, and I do not wish to burden you with my problems; but I hope that you will spare a few moments for the following matter.

"Our support for the Japanese work comes from churches in Canada, none of which can give much money, but all co-operating make possible the work. From the beginning of our work, I thought it scriptural and right for the churches to use two methods in supporting the work. These, of course, being what is called the 'direct,' and 'indirect' methods. I believe also, that churches should be free to send their contributions in the way that they deem best. I have been following the controversy about these methods, and since returning home have been giving serious consideration to the conditions under which I should return to Japan. I have been running into various objections to the way our work is being done from various quarters. God knows that I want to do work in Japan on the basis that is pleasing to him, and in trying to justify the use of the indirect method I find my reasonings falling flat for lack of scripture. Now, I know that any good work is going to receive opposition, and of this I am not afraid, but I have been reared in the gospel to believe that a book, chapter, and verse should be given to just-

The following letter from Joe Cannon affords us opportunity to discuss a point that is giving trouble to some of our missionaries, both in Japan and Germany, and that is being used as a charge of unscriptural practice on the part of some preachers and writers. The reply to Brother Cannon was not meant merely as a letter to him, but as a discussion of the points for all those who may be concerned, either as contributors or as missionaries. A much briefer reply probably would have been satisfactory for Brother Cannon, but we have given a more lengthy discussion for the benefit of those who may be less well-informed and who may be perplexed by the arguments made by factionists. All who hold this position may not be factionists, but our experience with those who raised the issue and started the controversy justifies us in the conclusion that they are factionists. If anyone who is perplexed in this matter does not want to be thought of as a factionist, we can think of him as a dissenter or as a doubter or as an inquirer. Whatever may be the attitude of heart of those who read this, we have, at least, presented what we believe to be the fallacy in this discussion and what we think to be the truth in this whole matter. The treatment of this subject is long because it is intended that this not only shall be published in the papers, but that it shall be distributed in tract form. With this introduction we give our readers Brother Cannon's letter and our reply:

ify any practice of the church as concerns its work and worship, and when this cannot be done the practice should be abandoned. Now, it is quite clear that Phil. 4:14-18 and 2 Cor. 11:8-10 show how Paul was supported, down to the very method used. Now, if my reasoning is correct, when a method is not prescribed, we are free to use that which is most expedient and wise, but if God specifies the method, then that method should be used. God teaches us in three ways: 1. command; 2. example; 3. necessary inference. To use the direct method of support is to stand on the safe and scriptural ground of example and necessary inference, but to use the indirect method is to stand without either.

"That churches can cooperate is plain (Acts 11:29, 30), and the basis of their cooperation is plain (2 Cor. 8, 9), and the purpose of their cooperation is plain (Rom. 15:26). But, nowhere here do we find an example, or inference, of churches sending money to another church to be sent through it to a preacher or preachers in another area. It just is not there. I have been pressed very hard to find it, or to find even a scriptural principle, and I have failed to do so. Now, this failure may be because of faulty reasoning, or some ignorance on my part, that is why I want to seek the counsel of my brethren before making any important decisions. To the above statements, I would like to add the following questions:

"1. Do elders of one church have the right to oversee in any way the work of another church? Please give a scripture reference.

"2. Can the elders of one church appoint a committee to handle the funds of other churches? a. In a local work? b. In a non-local work?

"I have my own ideas as to how the question should be answered, but I would like to see what you think. If you would like to answer these problems publicly for the good of others who may be troubled about these matters, feel free to do so, but I would like a personal reply also. The Lord be with you.

"Copy to James Bales also.

Joseph Cannon"

REPLY

July 7, 1953

Mr. Joseph Cannon
18 Rideau Avenue
Toronto 3, Ontario, Canada

Dear Brother Cannon:

Your letter of June 24, submitting some questions and also presenting a problem you are facing and asking for my help on these points, has been received. You state that my answer should be sent to you personally, but that it also may be published if the interest in these questions is urgent to let others see what answers we can give on these points. I am, therefore, writing this letter to you, but I may also publish it because others may be facing the same problem and looking for answers to the same questions.

This controversy has caused trouble at some places, and even has disturbed the minds of some of our missionaries, and yet to some of us the controversy is useless. The issue is not one that I consider worthy of the trouble it has caused some of us. But I have seen similar issues cause similar trouble all my life, and neither the spirit nor the method that has characterized this controversy is new, and this I shall point out by way of illustration after I have first answered your questions. I am writing as though you were contending for the "direct" idea, whereas, I know you asked me only to help you answer those who do make an issue of this.

I believe you to be both intelligent and sincere, and I know that you have sacrificed many conveniences in doing the work you have done in Japan. I would like to discuss

the point with you, not as meeting arguments made by factionists, but as helping to relieve the mind of a conscientious inquirer.

1. The fight is over a figment of a factionist's imagination. The first thing that I wish to present in answer to your problems is that your fallacy is in giving a distorted picture of the practices of some brethren and then calling for a scriptural reference to justify your own creation. You claim that it is right for churches to cooperate, and yet you assume that what churches are doing today is something different from cooperation, whereas, we say that our work is simply cooperation—nothing more. You assume that the method of cooperation is completely described and circumscribed in the New Testament, all of which is a fallacy. There may be some mistakes made and perhaps some careless or indifferent efforts to do the work that we are now doing on a larger scale than has ever been practiced before by simple New Testament churches, but mistakes in doing a work cannot be used as a condemnation of the work itself. Neither can mistakes in applying a principle be used to condemn the principle. But that men create a condition in their own minds and then advertise this condition as actually existing is demonstrated by this point:

In 1943, when I, as a preacher for and an elder in the Broadway church at Lubbock, Texas, wrote some articles for the papers, urging churches everywhere to begin to make plans and to lay aside funds for post-war missionary work and stating that the Broadway church wanted to pioneer in this work and to set an example of zeal and sacrifice that we hoped others would follow, immediately this was attacked by some preachers and writers, and the church at Lubbock and I were excoriated and denounced by these men. They published that we at Lubbock were receiving funds and holding funds that came from all over the United States to be used by us in missionary fields after the war. We emphatically denied in the public prints that we were receiving funds from anybody or that we wanted to receive funds from anybody; despite this, one brother sent a check to the church at Lubbock in the hope that he'd have proof that we were doing the things that were charged against us. I, personally, returned this man's check and wrote him a letter, stating that we were not receiving funds and did not expect to receive funds from any source; that no work was now being done but that we believed opportunities for work would come in greater numbers and with greater urgency than ever in history after the war should come to an end. Now, despite the fact that I returned the brother's check and wrote him a letter saying that we were not receiving and would not receive money, he, nevertheless, over his own signature, wrote in the papers that we were receiving money and that he had the proof because he had sent us a check.

Perhaps from this you will see why I tell you that this issue is a false issue and that it originated in the minds of men who were more interested in attacking somebody and leading a faction than they are in saving the souls in Japan or Germany, and this lacks a lot of being all the proof I have of this charge.

Now, with the understanding that there is in your mind a false conception of the things that are being done and the creation of an issue, which does not really exist, I am going to answer your questions directly and then give you some further reasoning on these points.

1. Questions answered. (1) It is not right for the elders of one church to oversee the work of another congregation in any way that interferes with the autonomy of either congregation or that displaces the elders of the congregation whose work is being directed by foreign elders. That any such thing is being done anywhere, I doubt. If it is being done, I have no information on the point.

(Continued next week)

ASSOCIATE EDITORIALS...

M. Norvel Young

What Does The Bible Say?

Is Sincerity Alone Sufficient?

Many people have the idea that it doesn't make any difference what a man believes providing he is sincere. Of course, no one who is not first of all sincere can be pleasing to God. But sincerity alone is not sufficient to please God. Paul is a good example of this.

Today we find him in Jerusalem. A mob seeks to kill him, but he is given a chance to defend himself. He begins his defense by telling them that he once persecuted Christians "unto the death, binding and delivering into prisons both men and women" (Acts 22:4). He thought he was doing God's will to kill innocent men and women just because they followed Christ. He later said: "I have lived before God in all good conscience until this day." Certainly no man could be more sincere than Paul as he persecuted the early church of Christ. But he was sincerely wrong. He later said that he was the "chief of sinners." One can be most sincere and be absolutely wrong in religion just as he can in economics, politics, or scientific theory. Sincerity is absolutely necessary to be well-pleasing to God, but sincerity alone is not sufficient.

That is one reason why we constantly urge you to read and study the Bible, the word of God. It is our yardstick. It is our standard to let us know when we are right and when

we are wrong. We should constantly be learning more of God's will and improving.

Of course it takes a big person to admit his error when he is convinced. It hurts to learn that you have been wrong, but we cannot grow without such growing pains. Paul was mortified when he learned on the road to Damascus that he had been terribly wrong. When Jesus said to him: "Why persecutest thou me?" he answered, "Who art thou, Lord?" Then Jesus said, "I am Jesus of Nazareth whom thou persecutest." Then Paul said: "What shall I do, Lord?"

Even though Paul had seen Jesus in this vision he still had to go to Damascus to learn what he should do. Jesus said: "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

Paul remained three days blind and without food or drink. He must have endured great remorse in those days. He believed now in the Lord Jesus Christ. He was penitent for his sins against the church, the body of Christ. Paul realized how wrong he had been even though he had been sincere all the time. Then Ananias came to him and told him this to do: "And now why tarriest thou, arise and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). Paul obeyed and began preaching the Christ whom he had formerly been persecuting.

Are you certain that you are doing God's will? Are you depending upon sincerity alone or are you daily searching the Scriptures to see if what you believe is what the Bible says on every point?

I Attended Blue Ridge Camp Meeting

J. M. Powell

From July 20-24, I attended the Blue Ridge Camp Meeting at Blue Ridge, North Carolina.

The encampment was held at the spacious and attractive facilities, owned and operated by the Y.M.C.A., of the South. The hotel accommodations were adequate and very reasonable in price. Each guest paid his bill directly to the Y.M.C.A. management. The grounds, dining room, and auditorium were at the disposal of the brethren without cost. Various religious and civic groups make use of these facilities throughout the summer months. Blue Ridge is within three miles of Montreat and Ridgecrest. Junaluska is less than forty miles away.

Brother A. R. Holton and Brother J. W. Brents who have long been interested in the Lord's work in the Carolinas, conceived the idea of the encampment. These men have no selfish motives; they do not profit financially from the enterprise. They, instead, contribute both time and money in the interest of others.

What are the objectives of the encampment? For one thing it provides pleasant surroundings for all who attend. The beauty of the Blue Ridge Mountains is simply breathtaking. As you sit on the broad veranda of Robert E. Lee Hall you have a view of the mountains that is not surpassed by anything in the United States. Forty miles away is Mt. Mitchell, the highest point east of the Mississippi River. There is a beautiful drive to the summit of this mountain. Twenty-five miles away is a famous rock formation known as Chimney Rock. In Asheville, fifteen miles distance, is the famous George Vanderbilt estate which cost more than thirty million dollars before the turn of the century. The mansion, furniture and the grounds of this estate are indescribable.

For another thing the encampment provides a spiritual atmosphere that is second to none. This year there were visitors from seventeen states and the Dominion of Canada. The mornings were spent in study. Brother Holton served as master of ceremonies. Brother J. W. Brents was present at all times to lend whatever assistance necessary to make things run smoothly. On two mornings, Brother Holton gave lessons on leadership. Brother James E. Laird also gave lessons on teacher training. Brother L. E. Cranford directed the young people's work. Brother Bill Davis gave lessons on song leading and song appreciation. Mrs. Oscar Foy and Mrs. Beulah Sparks had classes for women who teach young children in Sunday school. Each day, the writer taught from the book of Ephesians. The afternoons were free for rest, recreation and sight-seeing. Each night there was a sermon. Brethren Laird, Cranford and the writer delivered the sermons this year.

Another objective of the camp meeting is to acquaint the visitors with the spiritual destitution of the Atlantic Seaboard and especially the Carolinas. Day after day Brother Brents gave a report of the needs and opportunities in the Carolinas for mission work. The people who attend the camp meeting are fired with a zeal to do more for the Lord than they have ever done before. Brother W. R. Smith of Abilene, Texas, who was on the teaching staff for last year's meeting went home and encouraged his home congregation to give full support to a preacher in North Carolina.

A final objective is to give encouragement to the faithful brethren in the Carolinas. There are only eighty congregations in both North and South Carolina. Many of these brethren attend and are impressed with the fact that somebody cares.

The meeting is to be held next year from August 21 through August 29. Won't you make your plans to attend?

EDITORIAL

G. H. P. SHOWALTER, Editor

LET ALEXANDER CAMPBELL SPEAK FOR HIMSELF

In some quarters of the country among the advocates of error in connection with a coming, material reign of Christ on earth and a setting of the "thousand years," in Revelation 20, some have cited Alexander Campbell as though he wrote and taught something somewhere in harmony with these late speculations on unfulfilled prophecy. In reading an old volume of the *Millennial Harbinger* a few days ago, I happened on the following which enables Campbell to speak for himself. It is probable that there is no teaching of error that was more stoutly opposed by Alexander Campbell than was the idea of a coming earthly kingdom such as was being taught by some in Campbell's day and which received a greater development under Charles T. Russell and later a number of extremists among the churches of Christ.

As a plain matter of fact, Alexander Campbell taught that the reign of Christ on earth beginning at Pentecost and existing at the present time would extend its influence and power over sin and the devil, and grow into what is called "the millennium," on account of its great influence over false doctrine and rebellion against God. In other words his teaching was that the time would come when Christianity would have a much firmer hold over people and a much more general acceptance than at the present time; that the world was growing better at that time and would continue on in that way. He may or may not have had the proper interpretation of the "thousand years" reign of Christ, but he certainly was as strong as any speaker or writer has been against the idea of a future, material, temporal reign of Christ in an earthly kingdom beginning at the time of his second coming.

But let us hear Mr. Campbell himself: *Millennial Harbinger*, 1852, Vol. 2, No. 2, Fourth series, pages 62-64, with footnote.

"I will receive it as a favor from any person, to be informed of any people or preacher, on this continent or in the European world, that clearly or definitely stated or announced, in unequivocal affirmation, that the Christian church did not commence, and, consequently, was never organized, till the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ; that, then, placed upon the throne of David, and upon the throne of God, he commenced his reign *personally* in heaven and *spiritually* upon earth, by the mission of the Holy Spirit to his apostles, and through them to his church, which is now his natural and earthly body—the fulness, or manhood development of him who fills all things, in all places, with life, and beauty,

and happiness. Here I shall pause with my interrogations for the present.

"To prevent misconception of this allusion to the throne of David, I simply remark for the present, to be developed, probably, more fully again, that the throne of David was, in fact, the earthly throne of God, in the midst of ancient Israel. David was his viceroy—that is, the Lord's anointed—a fact not well understood by the church, and still less by some untaught and unteachable dogmatists of the present day. It was necessary to the plans of Jehovah, which are all sublimely grand and wonderful, that he should have two thrones—one on earth and one in heaven—for a time occupied one above, by himself, and one below, by his vicegerent, called and constituted by him; and there, his solemn oath or covenant with David, that he would raise out of his person, in fullness of time, one that would occupy both thrones. Hence said the inspired bard of Israel, 'Jehovah said to my Jehovah, sit thou on my right hand till I make thy foes thy footstool.' It is beautifully in accordance with this fact, that Mary the Virgin was the last bud on the tree of David which could blossom and fructify, and bring forth a representative of David. So that if Jesus be not the heir of David's throne there never can be one born, and God's covenant has failed. This is a death blow to Jewish infidelity, if their eyes were not closed and their ears sealed. But Jesus was the son of David, and born to a king, as he told Caesar's representative. On the throne of David as King of kings, he now sits, and also on the throne of God; for he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him.

"Anyone who wishes to peruse the most conceited, consequential, and dogmatical treatise, based upon a hallucination, and a parody of the words *Elpis Israel*, will, if he have a dollar to throw away, have a demonstration of a disease called in Kentucky "the big head," probably unequalled in this century; making the hope of Israel—indeed the hope of the gospel in full development, to consist in raising up again a Throne of David, in Palestine of Jerusalem; as if that throne had been vacant now for 1800 years, or as if Jesus Christ would remove his throne out of the Heavenly Jerusalem, to rebuild and locate it in Old Jerusalem, and there to aggrandize the empire of the universe! But this only in passing, as one of the specimens of the power of the love of notoriety or of the marvelous, in wrecking and bewildering the human mind. We regard this development of the passion for notoriety as one of the most admonitory dispensations in our immediate circle of observation. It has made a man, that might have been useful, worthless to himself, worthless to his friends, and worse than worthless to the world."—ff-v57-14b.

FROM THE HARVEST FIELD

Thitt S. Teddlie, Box 386, Ennis, Texas, July 27: One lady was baptized at the evening service July 26. Interest and attendance continue to be good.

John W. Pigg, Gunter, Texas, July 20: Two were baptized at North Side in Fort Worth yesterday. The congregation, the house of worship, the singing, the young people's attitude were impressive indeed.

James M. Tolle, 768 Alexander Street, San Fernando, California, July 24: L. D. Webb presented excellent lessons in a meeting here July 12-23. Eight were baptized and one restored.

Floyd Embree, 1203 Merchant, Artesia, New Mexico, July 26: Today there was one to make the confession and be baptized and two were identified. Last Lord's day there was one restored.

J. T. Marlin, Box 917, Sweetwater, Texas, July 30: One was baptized at 4th and Elm Sunday. I am to be with the Meads Chapel congregation, Nashville, Tenn., August 16-25.

Bill Thompson, Lufkin, Texas, July 27: One was restored and one placed membership July 19. One lady was baptized yesterday. I closed a good meeting at Woden last night and begin at Zavalla tonight.

C. C. Doggett, 1102 Eager St., Albany, Georgia, July 24: Another fine man, the head of a family, was baptized last Wednesday evening at prayer meeting. This addition is the result of personal work on the part of one of our deacons.

Doyle Banta, Box 205, West Helena, Arkansas, July 28: Since last report we have had two baptized, four restored and six by membership. Also one restored at Coffee congregation. We are having our largest summer attendance.

A. E. Wickham, Roscoe, Ohio, July 27: We had two fine audiences at the East Main Street church of Christ yesterday. Vacation time for some, but the attendance holds up good. I will begin a meeting in Pennsville, near Malta, tonight.

L. C. Reeves, Midlothian, Texas, July 28: I would be glad to hold at least one mission meeting within a one hundred mile radius of Midlothian this summer. If any one is interested, please write me at above address.

Lloyd R. Brents, 1520 Hickory Street, Texarkana, Arkansas, July 27: Four were baptized, one restored, and three placed membership at Walnut Street yesterday. I begin a ten-day meeting tonight at Fletcher, Okla.

Everett Day, Sr., Houston, Missouri, July 27: There were two baptisms in Brother Thornton's meeting at Lawson's Chapel and one restored. I baptized two young ladies at Dancy July 13. The meetings at Varde-man and Campbell produced no visible results. The Thorn meeting with Brother Jimmy Faulkner doing the preaching resulted in three restorations. Brother Joe F. Moore is assisting us in a mission (tent) meeting at Sparta this week. Remember us in your prayers.

W. A. Bradfield, Henderson, Tennessee, July 28: We have published more than 2,000,000 copies of eight small tracts — 1,000,000 of "The Way to Heaven" alone. I will send free copies to all readers who will write for them.

R. C. Copeland, Jr., Box 863, Clarendon, Texas, July 21: I enjoyed the meeting at Irene, Texas, and was invited back in 1954. I am now in my third meeting at Cee Vee, Texas. The Firm Foundation continues to do much with its timely articles.

Cecil Allen, Box 50, Plains, Texas, July 20: Yesterday was another fine day for the church here. Another fine man was baptized into Christ. We are praying for others soon. I will be in a meeting at Covington, Texas, July 31 through August 9. Services at 8:00 P.M. each day.

W. S. Wiley, 503 E. Hulsache, Kingsville, Texas, July 26: One man was baptized here yesterday at the close of the morning service. His wife placed membership, having come here from San Antonio some time ago. Our work seems to be getting better all the time.

Edgar Furr, 417 W. Dimmit Street, Crystal City, Texas: One of the local members of the church at Crystal City operates a nice barber shop and is in need of a helper. Crystal City is a town of 7,500 people and has only two barbers. Write me if you are interested in a good location.

Jas. A. Fry, Box 1255, Goldthwaite, Texas, July 26: We are engaged in a very fine gospel meeting and vacation Bible school combined. Our attendance in the Bible school has averaged 37 above our entire membership and our meeting is equally well attended. Roy Foutz is doing the preaching in a fine way.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, July 30: I have just completed a meeting with the church at Coahoma, Texas, in which twelve were baptized. Brother W. O. Batten is doing an excellent work with the Coahoma church. The West Avenue congregation in San Antonio continues to grow.

Clarence A. Price, Bryson, Texas: We plan to start our new work in Waco August 9. We anticipate a fine work with these brethren. The Lakeview congregation has great possibilities. No one has been chosen to take my place at Bryson as yet. I believe the brethren here would desire a man with experience, and in his thirties. Contact J. O. Hester, Bryson, Texas.

Church of Christ, Shaw at Johnson, Pasadena, Texas: The church here sent Gordon Teel, their local evangelist, to Mountain View, Arkansas, for a meeting July 4-12. The singing was under the direction of Brother Hoyt Smith of Houston. Some others from the Pasadena church went along to help with the personal work. There were ten baptisms and seven restorations in this meeting. Brother Neil Partee whose home was in Mountain View but who had been living in Pasadena for several months had moved back home to work with the congregation there. Brother Teel says that he and Brother Smith will return there next July for another meeting.

Jas. F. Fowler, 403 Church Street, College Station, Texas, July 20: I closed a meeting in Normangee, Texas, last night. Two were baptized and one brother was restored who should be a help to the church in many ways. I begin a meeting and Vacation Bible School in San Marcos next Sunday. Two have been baptized at College Station during July. Two have placed membership.

C. M. Moser, Pritchett, Texas, July 29: I closed a good meeting at Thornton, Texas, last Sunday night. One man was baptized, one lady confessed her wrongs, and another lady came from the Christian church, and was restored by confession and prayer. We are moving this week to Whitesboro, Texas. We anticipate a good work with the church there.

Earl T. Garner, Topeka, Kansas, July 27: It has been almost a year since we made a report. We wish to report three baptisms and sixteen having placed membership with us recently. We can't be satisfied with this but do feel that we are making some progress. Brother J. W. Davidson of Kansas City will assist us in a protracted meeting beginning August 24 and continuing through September 9.

Kenneth J. Arrington, Wichita Falls, Texas, July 22: Brother Claude Guild of Fort Worth, Texas, did the preaching in a gospel meeting at 23rd and Grace Street in Wichita Falls, July 5-15. There were eight baptisms, thirteen restorations and two to place membership. Last Lord's day another man who was reared a Catholic obeyed the gospel. A total of twenty-four responses this far for the month of July.

P. D. Wilmeth, 808 Hamvasy Lane, Tyler, Texas, July 28: The writer closed a very interesting meeting at Whitney, Texas, July 19 with five or six responses. The work at Glenwood is making progress right along. Wyndal Hudson, under the oversight of the elders here, sailed for Italy July 30. Our fall meeting is scheduled with Brother Elbridge Linn of the University Church of Christ, Austin, Texas, doing the preaching.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, July 29: On July 26th I preached at N. Blvd. in Murfreesboro and two were baptized. These two young people were in my Children's Bible Drill class in 1947-48-49 at N. Blvd. I baptized a man at Cookeville Hospital in Broad Street's portable baptistry. The man died three days later. I baptized one more at Willow Street.

Foy W. Vinson, Sunray, Texas, July 27: I began work with the church here the third Sunday in June. Our summer meeting closed July 16. Brother Robert Turner of Prescott, Ariz., did the preaching in that series of meetings. Seven responded, six to be baptized and one to place membership. Four of the six who were baptized were a father and a son from two different families. Brother Turner is to return next summer for another meeting, the Lord willing.

Elbert V. Kelley, Sacramento, New Mexico, July 20: Wife and I are vacationing here in these Sacramento mountains. I met with the church at Mayhill yesterday where Brother Loy Ruckman of Carlsbad delivered a fine sermon. I have been associated with him in the past in the spreading of the gospel in sermon and song. I have recommended the new Majestic Hymnal everywhere I have been and no doubt some congregations will order soon. We plan to be home at Utopia by July 31.

Homer Hailer, Florida Christian College, Tampa 4, Florida: Since last reporting I have held meetings at Lawrence, Kan.; 6th and Izard, Little Rock; Central, Los Angeles; and Clayton, N. M. Five baptisms thus far.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, July 31: Two baptized and two added by membership during July. Our building and class rooms are now cooled by Carrier refrigeration equipment. Worship with us when passing this way.

William M. Deuell, Newport, Ohio, July 28: Another was baptized into our Lord this past Sunday. Much enthusiasm continues to be shown with a willingness to work by all. We are looking forward to an expansion program this fall.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, June 29: I closed a good meeting tonight at Albion, Okla. Five were baptized into Christ and eleven confessed their sins, and were restored to the church. Brother Manley of Talihina directed the singing in a fine way.

James W. Huggins, Box 72, Gunter, Texas, July 30: I was in a ten days meeting with the church in the Ambrose community north of Bells, which closed last night. This was conducted outside the building with good crowds in attendance. Six were baptized into Christ. The work at Gunter goes well.

C. A. Buchanan, Waxahachie, Texas, August 3: One man was baptized and three others placed membership here at South Side yesterday. Brother G. S. Westbrook of Lubbock will be with us ten days in a meeting beginning Monday, the 10th. Services at 10 a.m. and 8 p.m.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, July 30: The meeting in Quitman, Ark., closed last night with good interest and attendance throughout. Almost 500 people made up our audiences during some of our services in this rural community. Eleven obeyed the gospel. I begin tonight in Havana, Ark. The work at Carrollton Avenue continues to prove itself interesting and most challenging.

Curtis Camp, 917 Louisiana, Amarillo, Texas, July 31: From June 22-28, Vaughn Shofner preached in a meeting here at the San Jacinto congregation. Two were baptized. I was in a meeting with the Velma, Oklahoma, church from July 1-12. Nine were baptized and four were restored. I closed a meeting in Abernathy, Texas, July 26. One was baptized and two were restored. I begin a meeting tonight in Wellington, Texas.

Victor W. Kelley, 1505 Delmont Court, Urbana, Illinois: Since about the first of the year, thirteen have been baptized, thirteen have placed membership, and five were restored at Lincoln Avenue Church of Christ. Pat Hardeman, our preacher, is having an influence for good on the University of Illinois campus. He has been invited to speak several times to a large class studying The Philosophy of World Religions. Permission to offer courses in religion for credit at the University has just been granted. Brother Hardeman will teach those courses. Propositions for a debate this fall with an atheistic professor have been signed. If you know of students planning to attend the University of Illinois at Urbana, or members of the church located at Chanute Air Force Base, Rantoul, which is nearby, please notify us.

Roy Burgess, Maysville, Alabama, July 31: Two were baptized in the meeting near Woodbury, and five in the meeting with Simcoe, near Cullman. If the Lord wills I shall begin regular work with the church in Mount Dora, Fla., October 18. My new address will be General Delivery, Mount Dora, Fla. I have some new spools of wire for a wire-recorder but have sold the recorder. Any one interested please contact me. They have a debate on them.

W. J. Shackelford, P. O. Box 3, Neosho, Missouri, July 17: I am now engaged in a good meeting with the church at Grove, Okla. Marvin Curry of Hollis, Okla., is directing the song services in an exceptionally fine manner. From July 23 to August 2, Rue Porter will be in a meeting with the church at Anderson, Mo. The Jefferson Street church in Neosho helped to start this congregation on September 28, 1952. Between 40 and 50 are now meeting at Anderson for worship on Lord's day. The building is located just north of Highway 71 on Jefferson Street in Anderson.

Silas Howell, Llano, Texas, July 31: Since last report I have assisted with meetings at Brady, Pontotoc, Kempner and Lometa. Interest was good in all of them; attendance was better than my meetings in these places last year. Some visible results in all. As local minister at Brady Brother Jay Channel made the meeting a success there. Likewise, Brother Robert Bolton made it a success at Lometa. In responses, the Lometa meeting which closed Wednesday evening was one of the best I have been in in some time. Thirteen were baptized. You can hear Brother Bolton Monday through Friday at one o'clock over the Lampasas radio station, 1450 on your dial. I go next to Richland Springs for a like effort.

From 401 N. Park, Seminole, Oklahoma, July 28: The Berclair meeting in Memphis, Tenn., resulted in four baptisms. Brother J. B. Cox directed the singing and also directed the vacation Bible school during the day. It was a good meeting and school. Brother J. A. McNutt, the local preacher is doing a good work at Berclair. I closed a meeting July 22 at McLoud, Okla. Wonderful interest but no visible results. I am at present in an open-air meeting at Little, Okla., with large crowds. I begin August 10 at Stroud, Okla. These meetings are within driving distance of Seminole. I speak here on Sunday and conduct these meetings during the week. Eight responded to the invitation here the past two Lord's days. Five were baptized and three restored. I begin September 20 at Riverdale church in Dayton, Ohio.

Vernon J. Gahagan, 11404 Barnes Avenue, Dallas, Texas, August 3: Since last report there have been five to place membership and one to be baptized at Scotland Drive in Dallas. She was formerly a Methodist. This makes a total of 41 additions since the first of the year. During July we had the highest average attendance in Bible school and highest contribution in the history of this congregation which is only eight years old. We are selling \$25,000 worth of Sunnyvale Church of Christ bonds which mature in from one to ten years so that we may build a new building on our lots on the corner of Sunnyvale and 52nd St., just across the street from the new Elisha Pease Elementary School. These bonds bear five percent interest payable semi-annually and are in \$100 denominations. We plan to erect the building as we go. When we sell the first \$2500 worth, we lay the founda-

tion. If you should like to make an investment in the cause of Christ in this Lisbon area of Dallas and buy some of these well secured bonds, make all inquiries and checks to Sunnyvale Church of Christ, 2507 Scotland Drive, Dallas, Texas.

Quentin A. Dunn, Box 273, Eldorado, Texas, July 27: I have time for meetings after the first of August. I would especially like to have some meetings in Oklahoma or Kansas. I am willing to go anywhere. If you need a meeting, contact me at above address, or call me at 23901, Eldorado, Texas.

Arthur W. Francis, Jr., P. O. Box 924, Sioux City, Iowa, July 31: Our summer meetings, conducted by Roy H. Lanier and John McCoy came to a close last night. One was restored and placed membership. Both men also were speakers on our local daily radio program. We were fortunate to have such able men and their wives with us. The wives also helped us with our Vacation Bible school which was conducted the first week of the meetings. Our high attendance for the six days was 90 and the average 78. For this mission point of near thirty members we feel this was very good. It was about three times greater than last year. Our younger son, Charles, was hospitalized for polio this week and is still in danger but progressing nicely, the doctor reports. Pray for us.

Geo. A. McWhorter, Sr., 419 W. 34th St., Norfolk, Virginia: The Lord's kingdom has been established in a suburban section of this city. On September 28, 1952, we had our first assembled worship in a rented hall with 34 present. With the help of Christians throughout the south and southwest, we have purchased a lot for \$2,500, and have erected a very nice, adequate meeting house. We have an approximate investment of \$5,000, although the building is far from being completed. We have done most of the work ourselves, having paid out about \$800 for labor (outside) thus far. The first meeting in our new building was July 5, 1953, with 98 people present. We have had six baptisms so far. We have a young but zealous group of Christians in this area. Pray for the work to prosper in this area. Our building, when completed, will seat about 250 people. We have six nice class rooms, a furnace room, storage room, and a study. The outlook is wonderful and we need the prayers of all.

R. V. Wood, Box 482, Mission, Texas, July 20: The Lord's work moves along in a very pleasant manner here in Mission. Mission is a town of about 11,000, however, seventy-five percent of them are Latin-Americans, and of course, Catholics, but there is a thickly populated rural area which are white. We are looking forward to the opening of the Moore Flying Field, which will be a permanent Jet Flying Field, which will bring about five thousand officers and men to this section. Of course, there will be many of them that will move their families here. We are hoping that many of them will be members of the church. Our new County Hospital will be in operation early in the fall. This will be the first hospital for Mission. They have been using the one at McAllen seven miles away. We are expecting all this to materially increase our attendance and also increase our work. If you have a relative who will move here please let me have have their names in advance and we will see them on arrival. The churches of the valley have a daily radio program with different preachers each week. Worship with us when visiting the valley.

W. R. Swinney, Bandera, Texas, July 27: We closed thirteen months work at Bandera yesterday with a baptism. We have accepted the invitation to return to Natalia, Texas, where we labored for more than five years. I preached for them last Wednesday night and though we have been away two years and eight months I found the work very promising. Some of the brethren from San Antonio have been supplying until they could secure someone to live among them. Please notice the change in my address from Bandera to Natalia.

John B. Bills, 4133 Middlesex Drive, San Diego 16, California, July 20: The last two weeks have been very profitable for the Linda Vista congregation. Eleven responded to heaven's invitation. Four were baptized, seven confessed wrongs and placed membership. One of those baptized was a Catholic, one a Baptist, and one a member of the Church of God. We give God all the glory for the results we have at Linda Vista. We are hoping to have our new building ready before the last of this year. We need it very, very much. Pray for us!

B. B. Harding, Vinita, Oklahoma, July 27: Good rural meeting near Mena, Ark., with increase in attendance each service till rains hurt the last two. None were baptized, but the meeting should have run another week. An elderly non-member broke a hip and arm in the Mena church house to run a bill near \$500. So it would be a Christian service to help them have better influence if some gracious souls would send contributions to the church in care of Jack Meadors, Mena, Ark., to help pay the bill. The suffering is enough for the lady.

John W. Hedge, Jacksonville, Texas, July 20: The meeting with the church at Sterling, Oklahoma, which embraced the first and second Lord's days of July, was very fine indeed. The attendance and interest grew from the start and three very fine people were baptized. I did some of my first preaching as a boy preacher at this point many years ago and I did enjoy this return engagement. I am now in a fine meeting at Strawberry, Arkansas, with five baptized and one restored so far. I begin with the church at Sacul, Texas, July 31.

Leon Savage, McKinney, Texas, July 21: Brother Delmar Owens of Tulsa, Oklahoma, concluded a very fine meeting here July 15th. Three were baptized and one restored. Brother Owens did some of the very finest preaching. It was a joy to be associated with him again, as he is the one responsible for my being a minister of the gospel. The work continues to grow with the Davis St. congregation. Our radio program continues to grow in interest and results. Seven have responded due to the radio work. I begin a gospel meeting at my home congregation, Calera, Oklahoma, July 31st.

John Bullock, Box 484, Lewisville, Texas, July 30: One of the best meetings in the history of the church here, which dates back sixty-five years, closed last night. Brother John Banister, evangelist for the Skillman Avenue church in Dallas, Texas, did the preaching, with the writer leading the singing and preaching on Lord's day. Nine responded to the invitation during this series of services; five on Lord's day, and four others throughout the meeting. Of this number, four were baptized, and five restored. Brother Banister is an outstanding preach of God's word. He can present the gospel in a forceful, powerful and convincing way, reasoning with men of right-

eousness, temperance, and of judgment to come. Our meeting was a great meeting in many ways because souls were saved, the church was edified, record-breaking crowds attended, and people heard the truth for the first time. The work continues to grow here. The attendance is gradually increasing, and our contributions average a little over \$200.00 each Sunday, which is something new for this congregation. However, we are not unmindful to give the Lord all the praise. I am to preach in a meeting in Governador, New Mexico, August 5-19. Pray for me that I might not fail to please God in preaching the gospel to an indifferent and confused world.

C. A. Buchanan, Waxahachie, Texas, July 30: We are preparing for a ten day meeting here at South Side to begin August 9th, with G. S. Westbrook as preacher. Services at 10 a.m. and 8 p.m. daily. We baptized a Baptist man last week. The church here will be in the market for a new preacher in about a month. After three years with this congregation I can leave the work in good condition, with three good elders and everything in harmony.

Hartsell Johnson, Hutchinson, Kansas: The work here moves along in a way for which we are thankful. The spirit of these brothers and sisters in the Lord is one we enjoy being around. Last month the Lord blessed us with eleven additions to our working forces here. We are engaged in a Teachers Training Class at the present time and much interest is being manifested. My wife is giving special instruction to the women on how to teach smaller children more effectively. When passing in this vicinity while on your vacation plan to stop and worship with us. You will find a hearty welcome.

Gordon L. Downing, Floydada, Texas, July 27: The work is continuing to come along in fine shape at Floydada with interest growing daily. Since our last report, the Lord has blessed the work with nine responses. Three of these were baptisms last Lord's day and one restoration; four to place membership the week before and another restored several weeks ago. Two of the ladies baptized were formerly of the Baptist church. It was also my pleasure on a visit back to Elliasville to baptize into Christ a man in his sixties whom I had hoped to see obey the gospel before we moved.

Russell M. Ingalls, Amarillo, Texas, July 29: Brother Guy N. Woods closed an eight day meeting with us on July 12th. There were eleven responses: five baptisms, four restorations and two placed membership. A vacation Bible school was conducted along with the meeting. The school averaged 272 with a high of 290 in attendance. Brother Woods instructed the adult class from 1 John. There have been thirteen responses since the meeting making a total of seventy-eight so far this year. Of this number, twenty-five were baptisms. When in Amarillo, worship with us at 713 North Johnson Street.

Walter Daugherty, Jr., 3815 Idalia, El Paso, Texas: In the past thirty days it has been my privilege to direct the singing for two gospel meetings. In the latter part of June, I was with Brother Mack Kercheville, El Paso, in a bi-lingual meeting at Lordsburg, New Mexico. Services were conducted in Spanish and English—two persons were baptized and five restored. Brother T. W. Croom preaches regularly there. During the middle of July, I was with Brother O.

L. Winborn of Anthony, New Mexico, at the 8625 Robert Drive congregation (Sunrise Acres) in El Paso. No baptisms to be reported, but a great deal of interest was apparent on the part of three middle aged persons; undoubtedly the seed has been sown, and these people will render obedience to the Lord some time in the near future. Brother A. O. Wright preaches regularly here, while he "makes tents" with Sears store. After August 15, I will be available for meetings during the fall and winter, to direct singing or conduct music classes in either English or Spanish.

Jack Southern, Drumright, Oklahoma, July 27: The work of the Lord continues in peace and harmony here. Four have been baptized recently. After more than four years with the church here, I am moving to Shidler, Oklahoma, August 16 to begin work with the church there. Some of the best people in the world live in Drumright, Okla., and it is with reluctance that I leave. Brother J. L. Calvert will begin with them the first Sunday of September.

Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, August 28: Work at Clements Street continues well. I closed a fine meeting at Barlow, Ky., last week. Though without visible results, much good was done. I begin at Antioch, Tenn., August 9th, and Walter Hill, Tenn., August 16th. Our Radio program over WPAD at 11:15 A.M., Monday through Friday is the most universally heard program I have ever had in 25 years of broadcasting.

Gorin Rutherford, 1619 Jackson Avenue, Loveland, Colorado, July 27: The church in Loveland, Colo., concluded a ten-day vacation Bible school July 24th. The enrollment was 83 and the average daily attendance was 64. August 28 through September 6 will be the date of a meeting in which Luther G. Robbers of Corsicana, Texas, will do the preaching. Three have been baptized recently in Loveland. Two became interested as a result of hearing the Herald of Truth. If you have friends that should be contacted concerning the church in Loveland, please contact us. The church meets at 730 Grant.

R. V. Wood, Box 482, Mission, Texas, July 27: The work of the Lord moves along in a very fine way in Mission. Our Sunday evening blackboard lessons are bringing several visitors who are not members of the church, and gives us an opportunity to do some good teaching. We are happy to note an upward trend in all phases of the work, attendance and contributions. If you are coming to the valley for the white wing dove season, and they are going to be plentiful, worship with us. I will have time for two meetings next spring or summer. If I can serve you, please address me as above. Success to the good old Firm Foundation.

Ben West, Lampasas, Texas, July 29: A family of six transferred to us. The membership of the congregation reaching 360. The Wednesday night hour of prayer and training has continued above 200 all summer, the largest we have had for summer time. 229 in Bible classes last Lord's day, around 400 for morning worship and 300 at night. Sustained interest and attendance is good. Some from among the denominations attend the Sunday night services during the summer while a series of sermons on "Contrasts Between the Church of Christ and Denominationalism" is delivered. We have about doubled the attendance of the "Union Night Services" held at the Christian Church open air pavilion.

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Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, July 20: On July 1st I began my second year with the Preston Road church. During the past twelve months 116 persons have been added to our membership; thirty-three by primary obedience; twenty by restoration; and sixty-three by transfer of membership. We now have 503 members. Our total contributions amounted to \$72,873.32. Our Bible school attendance during the past six months has averaged over 400 per Lord's day. Brother Bill Patterson works full-time in our Bible school, and his work is bearing fruit. We look to the future with great hope. The Lord willing, I shall do the preaching in a meeting with the church at Grapevine, Texas, beginning August 9th.

Ed Grantham, Marshall, Texas, July 24: July 12th, a married couple and a mother of three children were baptized into Christ at this place. This brought the total number of baptisms at South Washington in Marshall to thirteen since April 26th. There has been a total of seventeen responses during this period of time. From July 13th through July 18th, the elders of the South Washington church sent their regular evangelist, Ed Grantham, to Karnack to do the preaching in a mission meeting. This meeting was conducted in the football field with good crowds each night. The results were that two were baptized and one was restored the last night of the meeting. And, beginning Sunday, July 26th, a new congregation of the Lord's people will begin meeting in Karnack.

The brethren at Karnack have already raised over \$500.00 for the purchase of a lot to erect a building on. The South Washington church along with the elders are doing all that is possible to see that this project goes over. They are sending me to help them out with the preaching and using local men at home.

Cecil B. Douthitt, P. O. Box 67, Brownwood, Texas, July 27: One was added by transfer of membership here at South Side yesterday, making a total of twenty-seven responses since we began meeting in our new auditorium. I have been away in meetings much of the time this summer, and the preaching has been done by the elders and others in the congregation. My next meeting will be at Hamilton, Texas, beginning Friday night of this week.

A. E. Findley, P. O. Box 403, Refugio, Texas, July 29: Our meeting with H. Arden Lawrence doing the preaching came to a close July 26. The attendance was fair considering the hot weather and vacation time. Three souls were baptized into Christ and the church was made stronger. I will begin a meeting in Premont, Texas, August 16 to continue through the 26th. A vacation Bible school will be taught in connection with the meeting. Pray for us.

U. R. Forrest, Akron, Michigan, July 27: The month of July has been a good month with the church here. Eight were added to our growing family of disciples here; four placed membership and four were baptized yesterday. Three of those baptized came from families of denominations. Our regular attendance has just about doubled during the last three months. The young people outnumber the adults. We are trying to build up a library for them. If you have a good book or books that you would like to give to a good cause, send them to the Church of Christ, Akron, Michigan. They will be taken care of and used where they will do the most good.

J. W. Roberts, Station A, Box 173, Abilene, Texas, July 25: After being away on a leave of absence for two years, I am moving back to Abilene Christian College next week. I have been promoted to Associate Professor of Bible and Greek beginning with the Fall term. My wife also will work for the college as secretary to Brother Don H. Morris. During the time I have been away going to the University of Texas, I have also preached for the church at Taylor, Texas. We have enjoyed a pleasant association. Brother Ed G. Sewell of Searcy, Ark., will succeed me in the work at Taylor. I am now in a meeting at Holland, Texas, and will be with the church at Florence, Texas, July 31 to August 7.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, July 30: During July here at Skillman Avenue church there were eleven responses. One was baptized, two restored and eight were identified. Bible school averaged 623 and contributions averaged \$2,564.43 per Sunday. Jack Nadeau, whom we support in Munich, Germany, is here for the summer and greatly assists in the work. He will be glad to speak on the German work to any church which desires it. I assisted the church in Lewisville, Texas, in a ten day meeting which closed last night. Good crowds with four baptisms and four restorations. John H. Bullock is the evangelist there and he ably led the singing. I hold a meeting at Olney, Texas, August 3-12.

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Paula Windsor of Searcy will be among the freshmen who enroll at Harding College this fall. F. W. Mattox, Director of Admissions, tells her about plans for the coming year.

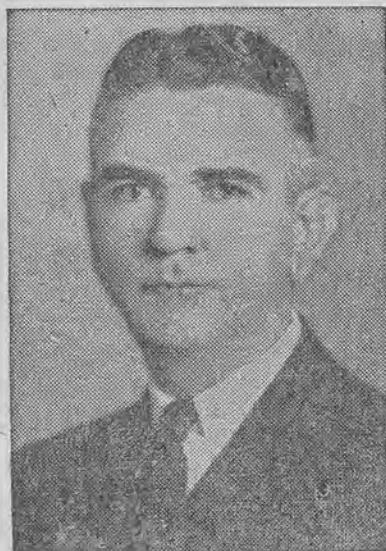
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Book Review



P. D. Wilmeth



"Things To Consider." By W. M. Davis. Firm Foundation Publishing House, Austin, Texas. pp. 161. 1952. \$3.50.

Here is a long awaited volume from the facile pen of Brother W. M. Davis, for years the front page editor of the Firm Foundation. His circle of friends is large indeed, and this volume will come as a long cherished dream—now you can have the cream of his writings over this great span of years.

The volume is divided into eleven chapters, and each of these broken down into sub-topics. No one will read this book of essays without profit and edification to his or her soul. The chapter headings are: Sound Doctrine, Obedience and Disobedience, The Sin of Denominationalism, God's Wisdom and Man's Foolishness, God's Ways and Man's Way, The Sin of Presumption and Substitution, Faith and Grace, Christian Living, Worldliness, Spiritual Growth, and Good Works. For the speaker who wants something on his shelf for ready reference, this is the volume you have been waiting for, and for the beginner in the Lord's work, this book affords real spiritual food that will prove its worth in the years ahead.

No reader of the Firm Foundation will want to do without this volume, and we can heartily commend it in its soundness, and clarity of presentation.

"God's Woman—Her Sphere." By C. R. Nichol. The Nichol Publishing Co., Clifton, Texas. 1953. 186 pages. \$2.00.

This volume was first published back in 1938, and another edition went forth this year. It is a presentation of the place of women in the social and religious life as revealed in the Bible. There is no volume in print precisely like this one. Brother Nichol has rendered the brotherhood a favor in bringing these studies to our attention. It is at once recognized that not all will agree with every conclusion drawn by the author, and especially on such passages as the one in 1 Cor. 11, and the one chapter

dealing with "Custom". The chapter on "Deaconesses" will provoke study and thoughtful consideration. Those teaching ladies classes will find a fruitful field of study here. Preachers, elders, teachers and all Bible students will welcome this book to our growing field of literature.

"Sound Doctrine", Vol. V. C. R. Nichol. The Nichol Publishing Co., Clifton, Texas. 1953. pp. 167. \$1.50.

Those who have used Brother Nichol's first four volumes of Sound Doctrine, will need no introduction to this fifth volume. It has no doubt been eagerly waited for since the last volume came from the press. It is what the title implies, sound doctrine. This volume begins where the last one quit off—at Sinai. The first lesson in this book is on The Wilderness Journey. Then follow some general topics such as: Names and Titles of Christ, two lessons, The Great Salvation, What Must I Do to Be Saved? Infant Baptism. Two cases of conversion are given, and two lessons on the Second Coming of Christ, closing with one on Eternal Life. Any one of these lessons is worth the price of the book. This, and the first four volumes ought to be in the home of every member of the church. If you haven't ordered your copy, do so today.

"A Discussion Between a Preacher and a Priest." By Leroy Brownlow. Leroy Brownlow Publications. 3716 Ave. L, Ft. Worth, Texas. pp. 226. 1953. \$2.50.

This volume contains thirty questions pertaining to Roman Catholicism as asked by Leroy Brownlow, the preacher for the Polytechnic Church of Christ, Fort Worth, Texas. Lawrence M. DeFalco, priest of Saint Patrick's Roman Catholic Church in Fort Worth, answers twenty-nine of the questions. The thirtieth question is answered by the Blessed Sacrament Roman Catholic Church in Dallas, Texas. Brother Brownlow replies to each answer. This is one of the finest handbooks on the average questions which come up for discussion that this scribe knows about. It is a very singular and unique presentation of the issues, and is a "must" book for all who want to be informed. Here we have both sides of the question. Both cannot be right. We believe the side espoused by Brother Brownlow is the correct one. The reader can draw his own conclusions. We would like to see this book on the shelf of every member of the church, not only so, but read and digested.

Any of the above books should be ordered from the Firm Foundation Publishing House, Box 77, Austin, Texas.

ALEXANDER J. CLAASEN PLANS TO RETURN TO SOUTH AFRICA IN THE AUTUMN

W. B. West, Jr.

Alex Claasen, a native of Southern Rhodesia, South Africa, plans to return to his home in November after having spent approximately five years in the United States. During his residence here he has been preparing himself for mission work in his own country. He has spent about four years in Abilene Christian College and one year at Harding College in this preparation, graduating from the former with a B. A. degree and the latter with an M.A. degree with a major in Bible. Brother Claasen has preached regularly while at Harding College which has also been helpful in training him for his work in Southern Rhodesia.

Brother Claasen will be working with an

active, loyal church in Bulawayo, Southern Rhodesia where his father and Foy Short, Henry Ewing and others are working. He, with them, will be doing evangelistic work. Brother Claasen will need financial support. The writer knows him to be sound in the faith, clean in life, and zealous for the work of the Lord. He commends him for the noble task to which he has set his heart—preaching the gospel in Southern Rhodesia. He is deserving of our prayers, financial support and encouragement. His present address is Harding College, Searcy, Ark. After August 14, his address will be Station A, Abilene, Texas.

James B. Scott, Harlingen, Texas, August 1: A fine young woman and a high school girl have been baptized here at Harrison and Eighth during July, and a young man stationed at the HAFB, was restored to duty. Three have placed membership with us during that time. The work gives every indication of developing into one of the very finest. The brethren are "of a mind to work," and we confidently expect great things from them for the Lord in the months ahead. Pray for us.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Negligence

This word does not sound like sin. On its face it has an innocent appearance. If one inadvertently takes the life of another person, he may be charged with criminal negligence. A woman was sentenced to the penitentiary for letting her child starve to death. A man was sentenced to prison for driving his truck over an old lady and killing her. Neither of these intended to take life. They neglected to do what they could to save life.

Any one who knows his duty to God, but neglects to do it is a sinner. James says, "Therefore to him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). He may intend to do the neglected good sometime, but that good purpose does not save him if he dies while neglecting his duty. Having a knowledge of duty makes one responsible for failing to do it. A man may know that he must eat wholesome food to have good health, but if he neglects to take the food, he will get sick. His intention to take food some time does not keep him well.

It is probably true that the majority of alien sinners who die without obedience really intended to obey the gospel some time, but that good intention does not save them. The writer of the Hebrew letter says, "How shall we escape if we neglect so great salvation?" Christians who know their duty, but fail to do it, cannot be saved. There is no substitute for doing the will of God. We may do everything else, but that does not justify us. A man may think that because he does not have bad habits the Lord will save him. But the worst bad habit of all is the habit of not doing the will of God. Every day that one does not do the Lord's will is a day of sin.

The people who lived in the days of Noah were lost because they neglected to enter the ark. People who wish to be saved must be saved in God's way, and in the place where God wants them to be saved. People can no more be saved outside the church than they could be saved outside the ark. Sinners must seek salvation in the Lord's way.

The Great Teacher

Right thinking people regard Jesus as the world's greatest teacher. Some who have not regarded him as the Son of God have declared that he has no equal as a teacher. This esteem has been bestowed upon Jesus in all ages of the world. He was despised by some in his own day on earth, but even his enemies were astonished at his wonderful works and the great lessons that he taught.

Nicodemus, who was a ruler of the Jews, paid a high tribute to Christ when he said, "Rabbi, we know that thou art a Teacher come from God; for no man can do these miracles

that thou doest, except God be with him." Here was an honest man—one who was not biased by his preconceived notions, but was honest, weighing well all the evidence in a case. His conviction of Christ's divinity was irresistible. In his mind the evidence was so overwhelming that he said, "We know that thou art a teacher come from God." He did not express an opinion, but declared the only conclusion that sensible people could reach by the evidence in hand.

5842 Monticello, Dallas, Texas.

Protecting Church Property

By R. O. Kenley

For several years I have been preparing deeds and charters for congregations, with the sole purpose of protecting those who desire to worship and serve God in the New Testament way, in the use, possession, enjoyment and ownership of their church property. This precaution is necessary, due wholly to "weak," "affected pious," "truth in love," "compromising" preachers and elders. If the truth was taught and practiced by preachers and elders, all "fence breaks," "innovators," "pre-millennialists," and "ism carriers" would find themselves so lonesome in a faithful congregation, that they would either learn the slogan, "Where the Bible speaks, we speak; where the truth or cast their lot with those of their belief.

Lack of respect for the silence of God's word, in most cases, is responsible for defections and divisions in the family of God.

The Campbells, more than a century ago from a very careful and diligent study of the New Testament, gave birth to Bible is silent, we are silent" (1 Pet. 4:11). This slogan was recognized by all members of the New Testament church for something like 25 or 30 years as the correct rule by which to interpret the New Testament. Many very able and prominent men, including James A. Garfield, who afterwards became president of the United States, accepted the plain Bible teaching as interpreted by the Campbells, Stone, Smith and others; however, these newly added men and women, many of whom were leaders in worldly affairs, were not taught, "Who-soever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 9). They were not taught to completely substitute God's "righteousness" for the "righteousness" they had known before accepting the truth. God's "righteousness" in many congregations is now being badly choked by the "righteousness" of the world or by the "righteousness" of the Roman Catholic Church. As the result of lack of New Testament teaching the ultra worldly wise, the untaught, and many women and children some seventy-five years back, un-

der and by force of the majority rule, took charge of most congregations throughout the United States, and adopted themselves a slogan, which is the antithesis of the slogan promulgated by the Campbells, and which likewise contravenes New Testament teaching, and which is, "Where the Bible speaks, we are silent; where the Bible is silent, we speak." This defection is now the Christian Church in the United States. The doctrine of this religious body is so broad that it will permit the doing of most anything as acts of worship. This defection placed mechanical musical instruments in the worship, adopted and approved missionary societies and other organizations as adjuncts of the church, in fact have done everything and gone to every extreme to which sectarian religious bodies have gone. Some of its congregations even receive as members unbaptized persons. Another principle practiced by this body for many years after it gained numerical supremacy (which principle all now condemn in Hitler) was that "might makes right;" actuated by this principle, those who held to the slogan of the Campbells (being in the minority), were "kicked out," and deprived of the use and possession of their church property. The result being that David Lipscomb, Tolbert Fanning, E. G. Sewell, the Srygleys, A. McGary, J. W. Denton, J. W. Chism, A. J. McCarty, G. H. P. Showalter, Chas. R. Nichol and others had to revive anew the restoration movement theretofore set in motion by the Campbells, and fight from the "grass roots" up; this they did without pay, fear or favor; the numerous congregations now throughout the United States are due directly and indirectly to the faith, zeal, courage, and sacrifice of these pioneers for the truth; they are examples of "truth in love" (love for the word of truth). The so-called Christian Church is a living monument to soft, compromising preachers and elders in the church seventy-five years ago. The necessity for restrictions in deeds and charters of congregations in this age is a monument to the fact that we now have preachers and elders who will not preach and who will not permit and, or, demand to be preached the truth as to religious error and "isms."

Restrictions against "termites" could be placed in a deed, but the restrictions alone would prove futile, unless when termites show up they are promptly attacked and eradicated. Just so with "innovations" and "isms" in the church. If you go to collaborating and playing with them, before you realize, they have aligned the doctrinally weak members with themselves and are in such numerical number as to cause trouble or destroy a congregation.

My observation is that when a member of the church loses respect for the "silence" of the Bible, he will soon lose respect for the express and affirmative teaching of the word, and when once he "jumps the fence" he will go all the way to "Sodom" before stopping.

By the adoption of the 18th Amendment to the Constitution of the United States, National Prohibition against the manufacture, sale and use of intoxicating liquors became a part of the fundamental law of this nation. The dries, prohibitionists, temperance unions, preachers and church members, upon the adoption of this amendment blasted out an "Amen," that was heard throughout the civilized world; then went to sleep, depending upon the Constitutional Amendment and the laws enacted to carry it out to make sober citizens. After it was too late we discovered that the legal provisions made were not self operative, and that instead of making total abstainers of our children, it had made drunkards of many of them. There is no substitute for affirmative and strong teaching against doctrinal or moral error. Restrictive clauses in deeds and charters to the property of congregations will not dispense with strong teaching and the making of strong fights against "innovations" and "isms." Lovers of the truth should not be afraid of insulting any one by "contending for the faith."

In the sheep raising areas of Texas many ranchers in the past few years, in order to prevent depredations to their flocks

from wolves, have enclosed their ranches with "wolf proof" woven wire fences; however, now and then a wolf gets on the inside. When he is discovered the owner gives the alarm, and all neighbors with their dogs come and join in the hunt and chase until the wolf is captured and destroyed. Elders, preachers and Christians should keep a close look-out for doctrinal "wolves," and when one is found in the congregation, do not begin "petting" and trying to "appease" him by giving him a class, calling upon him to lead in prayer, lead the songs, and, or, wait upon the Lord's table, but on the contrary he should be handled in such way that he would do no harm to others. The preacher and elders should at once commence definite teaching so as to enlighten him, if he will permit, if not, then the truth will drive him to other parts. In most cases he will go to the Christian Church or to some sectarian church.

"If there come any unto you, and bring not this doctrine (doctrine of Christ), receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11).

Sterling Building,
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"That Where I Am There Ye May Be Also" OR Where Are Christ and His Apostles Now?

S. H. Hall

(An address delivered over K.F.V.D., Los Angeles, California, August 9, 1953).

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

These are the words of our Lord to his apostles the night of his betrayal. We want to study these words with the idea of seeing whether there is not "A famine of hearing the words of the Lord on this scripture." In Amos 9:11 such a famine is prophesied of, and this famine was on among the Jews—the very best that could be found—when Christ came unto them. Note it is a famine of hearing and not a famine of the word—they had all of the word. It is easy to see how this famine was brought about. The Old Testament was given unto the Jews to bring them unto Christ, but they had failed to study it and their ignorance and being wedded to the traditions of men, had blinded their eyes and they could not hear. They were commanded to "Seek ye out of the book of the Lord and read" with the assurance that those who did this would not fail. See Isaiah 34:16. But this they failed to do and their lack of knowledge of the book in their hands, that they had been commanded to read, caused God to reject them. See Hosea 4:7. "My people are destroyed for lack of knowledge, because you have rejected knowledge, I will reject you." Christ, in his teaching and conduct, kept himself one hundred percent in harmony with all that had before

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been prophesied of him, and these Jews being steeped in the tradition of the elders and the doctrines of men, were unable to see in Christ their promised Messiah and judged him to be an imposter. Or as Peter puts it in Acts 13:27, "They knew him not, nor yet the voices of the prophets which 'were read every sabbath day.'" In John 5:45-47 our Lord teaches that the Jews could come to see and understand him only through what was before written of him. This throws light on this great famine of "hearing" that cursed Israel when Christ appeared among them. It is safe to say that only those Jews who came to look at Christ through the eyes of the Old Testament teaching in the Law of Moses and in the Psalms and in the prophets ever received him. This is the whole secret of our Lord's difficulty in teaching the very best from among the Jews whom he selected to be apostles.

It seems to me that Christ spoke too plainly to be misunderstood about his kingdom, the kingdom that he was to establish, that it was not of this world. But in spite of his plain-as-day speech the apostles themselves did not hear him. They had the traditions of men, perverted ideas as to the kind of kingdom he was to establish, to such a degree that, in spite of three and a half years teaching from the greatest teacher that ever walked on earth, they did not come to understand the nature of the kingdom until after his resurrection. Their misconception of the nature of his kingdom caused them to be contentious, and to resort to various schemes to get from our Lord the promise of being seated on the right and left when his kingdom was established. You know the story of James and John's mother joining them in their efforts to obtain from Christ the promise to be so seated when the kingdom was established—see Matt. 20:20, 21, 24, and the other disciples becoming indignant against the two brothers for this effort. What was the trouble? "A famine of hearing the words of our Lord was on," and it was the false ideas about the kind of kingdom that Christ was to establish that brought the famine on. Just as the false ideas about the kingdom today, as to its present condition and what it will be in the future, causes good men, men of brains, to be as blind and as deaf as a fence post to the teaching of our Lord about the kingdom now and in the future. Tell me not that this is not so! How exceedingly ridiculous the thought that Christ came to re-establish David's throne, to re-establish National Israel, and the Jews would not receive him and he had to defer this until his second coming! The Jews would certainly have received Christ in such a program. So it is claimed Christ must come again and do the very thing they wanted him to do, and rejected him for not doing. Some doctrines make not even nonsense, and this is one of them. Yet many are wedded to it today, and all because of a famine of hearing the words of Jehovah.

The mistake that Peter made was based on the hope that Christ was to re-establish David's throne and National Israel, and free them from the Roman yoke. He meant every word he said when he declared that all may "forsake thee," but I will not, "I'll die before I forsake thee." And when he unsheathed his sword and began to use it, he meant to die there in his tracks, if necessary, to defend his Lord. Our Lord's rebuke, then letting himself be bound as a culprit and led away for trial, disconcerted him, and he, with John, "followed afar off" as Christ was led to trial. It was this that caused him to deny with cursing, that he knew Christ.

The stupendous miracles Christ had performed during his ministry established in Peter's heart that he was the Christ, and to confess Christ as such. Can you not see how hurtful a famine of hearing is? No greater curse exists today than this famine of hearing the plain-as-day words of our Lord about the church, how to become members of it, what to do to get rid of our past sins, and how to live and go home to glory after death.

But that there is a famine of hearing now what Christ said

in John 14:1-3 cannot be doubted. Every commentator I have ever read and every sermon I have ever heard on this scripture carries me away beyond earth time to the second coming of Christ, when this promise to the apostles was soon to be fulfilled. So we ask the question: Where are Christ and his Apostles now?

1. I think no one will question the correctness of this answer. Christ is now on the throne of the kingdom, set up in the days of the kings of the Roman empire that Daniel declared would never be destroyed. See Dan. 2:44. But if you want to quibble about this kingdom, meet me on this statement—he is at the head of his church, his spiritual body, he is the door to that church, the High Priest in that church; and he is in its foundation as the chief corner stone. See Ep. 1:22, 23; John 10:9; Eph. 2:20. But also he is in Zion, as the tried stone, the precious corner stone, the sure foundation. See Isaiah 28:16. There can be no doubt about it. Read Acts 13:32-37 in connection with 2nd Psalm verses 6 and 7.

But when our Lord was talking to his apostles in John 14, he occupied no such positions except in Jehovah's intentions. He was placed in the foundation of Zion, the everlasting kingdom, the church of the living God, after he was perfected, and this took place on the "third day," the day of his resurrection. See Luke 13:31, 32; Heb. 5:9. This was the day that God could say, in truth, "this day I have begotten thee." This was the day of his resurrection. Paul says in Col. 1:18 that he is "The firstborn from the dead." In 1 Cor. 15:20 Paul declares, "But now is Christ risen from the dead, and become the firstfruits of them that slept." And Rom. 1:4 it says, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Yes, and this forces me to read Psalm 118:22-24: "The stone which the builders refused is become the head stone of the corner." This is the Lord's doing, it is marvelous in our eyes." "This is the day which the Lord hath made;" the day on which the greatest event in the history of the world took place, namely the resurrection of Christ. And to place everything beyond a doubt, read Acts 4:8-12 and there we find Peter quoting this very prophecy and applying it to Christ at his resurrection. Yes, I am sure we know where Christ now is—he is in his church, from its foundation to its top stone.

2. But where are his apostles? These are the men to whom he uttered the words in John 14:1-3. In Eph. 2:19-22 we find these words—"Now therefore ye are no more strangers and foreigners, but fellowcitizens of the saints, and the household of God (Church of God); And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit."

Yes, not only are the apostles in the foundation of the church with our Lord, but here is where he "raised us up together, and makes us sit together in heavenly places in Christ Jesus." See Eph. 2:6. Here is the first heaven, if you please, and I am in it. How could it be possible for the church today, in which the apostles sit with Christ, founded not only upon the apostles but the prophets also, if the Old Testament prophets were talking about Christ re-establishing David's literal throne in Jerusalem and re-establishing national Israel?

Did Christ fulfill his promise to his apostles? Or is this promise to be fulfilled to these men after the heaven and the earth are no more and the new heavens and the new earth are set up? Read all of the chapter. He stated that he would send them another Comforter, that the Comforter dwelt with them then but would be in them later, that "At that day ye shall know that I am in the Father, and ye in me and I in you." He also told them that the works they had seen him do they would do also, and greater works they would do because he was going unto the Father.

The church was not then established. It is called the "house of God" (1 Tim. 3:15), "the household of God" (Eph. 2:19-22) "God's habitation" and in it Christ is found as the chief corner stone with the apostles in there with him.

Have we answered the question—Where are Christ and his apostles now? And there is no man living that can scripturally extract these three verses from the context and fly away to heaven and prove Christ had his mind that far removed from what was just before him. We say much about the rule by which to interpret the scriptures, viz. (1) Note who is speaking, (2) To whom the speaker is addressing himself, (3) What he is talking about, (4) Under what dispensation he is speaking. Beginning at chapter 13 of John's gospel and reading on through the 16th chapter, Christ is the speaker and the apostles are the ones addressed. Of course, there are statements made that include us, but when it is done the statement is distributed and you can see it goes out beyond the apostles and includes others. Read thoughtfully John 17, the prayer with which our Lord ended this lengthy address he gave his apostles the night of his betrayal, and you will see there the apostles are first prayed for, then he reaches out and gets you and me, provided we have been made believers through the words of these apostles unto whom Christ committed the "ministry" and the "word of reconciliation."

Yes, I am in the same place the apostles now are with their Lord; it is the first heaven, and here we are made to "sit together in heavenly places in Christ Jesus" (Eph. 2:6). Yes, here we are in that family that exist in heaven and on earth and where we are blessed exceedingly abundantly above all we think or ask.

No, the church is not the vestibule of the kingdom, it is the kingdom itself. Note in Eph. 3:20 it says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Never will there be anything established that excels in glory the church of our Lord, and we never get out of it unless we turn our backs on Christ and cause him to blot our names from the book of life. How we need to heed the admonition—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God," that our names should be enrolled in heaven, that we should be in his church or body, living in vital contact with our Lord as the head of this body, and where all the angels are our ministering spirits, sent forth to minister to us because we are heirs of salvation. See Heb. 1:13-14).

Here, let me say that some get no more joy, strength and peace out of being in "the Father's House, the church of the Living God," than others get out of being members of the Masonic order or that of the Odd Fellows.

Let us read thoughtfully 1 Cor. 2:9, 10.

Old Testament saints looked forward to what we have as we now look to the highest heaven. Hear it—"But as it is written"—written in the Old Testament—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us (the apostles) by his spirit." And again 1 Pet. 1:8-12, "Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable and full of glory; Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow."

Can't you see we now have what eye had never seen before nor what ear had never heard, and what never before had entered into the heart of man? How I wish I could find words to express it.

And listen again to what is said of us who are in this first heaven—"For we are not come unto the mount that might be touched"—Mt. Sinai from which the law was given—"But ye are come unto Mount Zion, and unto the city of the living God" (the place Christ was to prepare for his apostles as well as us), "The heavenly Jerusalem". Yes this place again Christ was going to prepare—"and to an innumerable company of angels"—our ministering spirits sent forth to minister to us in the church. See Heb. 1:13-14. "To the general assembly, and the church of the firstborn which are written in heaven." In it not wonderful to have your name written there? "And to God the Judge of all, to the spirits of just men made perfect"—a thing they could not have under the Old Law. Abraham, Isaac, Jacob and all the sainted dead before Christ came are with us here, because they had the promise but could not obtain and enjoy it until Christ made the atonement and established his church. Read in Heb. 11:39, 40—"And to Jesus the Mediator of the new covenant, and the blood of sprinkling that speaketh better things than that of Abel." Did not Jesus say he would go and prepare a place for these apostles and come and receive them unto himself, that where he is they should be also? Did he do it? Or, is God who spoke the world into existence, in a moment's time, still working on it? Are they not with him in this house of God which is the church of the living God? Are they not with him in the foundation of this church? Are we not built upon them, as children of God, with absolute remission, our names enrolled in heaven, and have we not received that kingdom that cannot be moved? Read it in Heb. 12:18-24, 28.

And this is not all. Hear the Spirit again in Eph. 3:14-21:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Now, did you get it? But note it says we have to be rooted and grounded in love, to be able to comprehend this. Someone says, "I cannot comprehend it." Well, John tells us why, "But he that hateth his brother is in darkness, and walketh in darkness and knoweth not whither he goeth" (John 2:10, 11). Yes, you deceive yourself into the thought that you love God when you hate him, and that you love your brother when you never loved anyone except those who did exactly to suit you.

Yes, there is such a thing as an immediate and a remote application of scripture. I will not argue with you who have used John 14:1-3 for funeral sermons so long that you know not how to conduct a funeral without it. That there is a remote application of this scripture I deny not, but that there is an immediate application and it applies to the apostles is a certainty, and to every soul who is indeed a child of God through obedience to the gospel of Christ. I sometimes think we have too many star gazers. A man sitting and gazing at the stars and starving to death with food right under his nose, and he will not drop his eyes down a bit and see it. Yes, when quoting this scripture early in life, my heart was carried away, above and beyond the immediate application which I thank God I now possess. I am conscious of the fact that I am in the house of God, the church of our Lord, and have angels attending me all the way, and I am afraid of nothing

but sin, which we should strive to abhor and shun even its appearance.

There is a joy that is unspeakable and a peace that passeth all understanding, so the Book declares in Philippians 4:4-7 and 1 Pet. 1:8. It seems to me that when we are blessed with the love of Christ which passeth knowledge, and are in the church where Christ does for us "exceeding abundantly above all we think or ask," where every experience we have brings a blessing (Rom. 8:28), that joy unspeakable and a peace that goes beyond all understanding is a matter of course. The true church is made of those who hold fast their confidence and rejoicing in hope steadfast unto the end. Read it in Heb. 3:6. Too bad when the sinner out there sees that the joy and peace you claim to have is not worth having, is no more than what he himself finds in the pursuit of carnal pleasures.

The "Direct" and "Indirect" Method Of Supporting Missionaries

G. C. Brewer

(Continued from last week)

(2) The fallacy of your question here lies in the word, "handle." In "handling" the funds of any church or individual, there are certain limitations, of course; but there is such a thing as "handling" funds that does not violate any principle or assume any authority other than that which convenience makes necessary. If a church sends funds by means of a cashier's check, then the bank "handles" the funds, but to assume that the bank displaces the church and acts for the church in a sense of robbing the church of its position and function and glory is too absurd to be considered. However, it is not any more absurd than the argument of quibblers on these very points about which you are inquiring.

Your "A" and "B" divisions are answered by the answer to the question itself. The matter is not scriptural if it is done in the way your question implies and assumes that it is being done, but again I am ready to deny that any such thing is being done and to state again that if it is, I have no information of such action.

3. The book, chapter, and verse principle. You state that you have been taught always to look for book, chapter, and verse for our teaching and practices in the Lord's work. So have I always been taught this, and I have myself stood on the platform and preached and debated, both orally and in writing, for fifty years. Yet I have never seen any principle that has been worse abused, perverted, and misused than this principle. In matters of faith this law holds good, and for this I contend with all my soul. The authority of God must be back of all that we do in his service, but when the thing that we are doing is unquestionably authorized by the Scriptures, then the method of doing the thing, if not described and commanded, must be left to our own choice. This, you admit, and yet you say that the method of cooperation is clearly described, which is not correct.

To illustrate how this principle has been abused: For many years some of our own brethren contended that the method of getting our money together on the Lord's day was described. They said that we were taught to go up and lay it on the table; that this, being the divinely described method, excluded and precluded any other method! I have been challenged, defied, and dared to cite an example of a New Testament church's "passing the hat!" If you had been born a little earlier, you'd probably be calling on me to help you meet this challenge and tell these brethren where to find the scripture that cites the method. The fallacy lay in the fact that the method of taking the collection is not described, but I never convinced those who challenged me to present an example, and I had to wait for time to change the think-

ing of the brethren and for death to remove some of them from the earth. Still some can be found who hold this view.

Take another example: Recently a brother submitted a question to me, which is very similar to the questions that you have sent in. It was not only a question, but a challenge, and that was to cite a scripture example where a church or the leaders of a church gave thanks for the contribution on the Lord's day. The brother told me in his question that he could not find any such example, and he implied, if he did not state, that I could not find it, either! Yet he called upon me to cite it! (This sounds a little like your letter, does it not?) Of course, my first admission was that I could not cite any such example. Do you think it is wrong, therefore, to thank God for the contribution? I do not think so, and yet I do not insist that such a thing be practiced. In fact, we do not do this at the Jackson Avenue church where I preach and where I am an elder. I submitted a question in answering this man worded like this: "Should we feel thankful to God for the degree of prosperity with which he has blessed us? Then should we feel thankful for the amount that has been placed in the hands of the congregation to be used for the glory of the Lord? If we should feel thankful for this, would it do any harm to tell the Lord that we are thankful, or should we just feel it and say nothing about it? However, this is only used to illustrate a point.

As another illustration, let me tell you that I know a brother who calls upon me and all other preachers to cite an example where any inspired preacher or teacher ever told a congregation to sing an invitation hymn. He will not attend services because the brethren have the habit of singing an invitation hymn at the close of a sermon. Of course, if you should ask this brother to give an example of where any apostles ever gave an invitation, he might have trouble in finding the example, and, nevertheless, you and I both know that he could easily find the principle. But these are some of the points over which brethren quibble.

4. Is the method of cooperation revealed here? As to the churches' cooperating, you state that the method is described. I have said that this is incorrect. On this, let us notice the following points:

(1) The church at Antioch sent a contribution to Judæa, or to the saints who were in distress there (Acts 11:29, 30).

(2) There were a number of churches in Judæa (Gal. 1:22). How many, we have no way of knowing.

(3) Yet the money that Paul was collecting is expressly said to be for Jerusalem (1 Cor. 16:5; Rom. 15:31; Acts 24:11; 21:18, 19).

In the reference cited in Number 1, it is said that Barnabas and Saul delivered the contribution to the elders. Now whether this means to the elders of the one church in Jerusalem or whether it means that these men traveled through Judæa and delivered the contribution to the elders of the several churches, we do not know. Yet you assume that the method is clearly revealed and described. The implication is much more in favor of the fact that they delivered the money to the one church in Jerusalem. This is what Paul did in Acts 21:18, 19, and the other references that state he was taking it to Jerusalem. So the inference here is that the money was delivered to one group of elders and these elders distributed it to the saints, for it was for the saints that the money was collected. Some brother may think he knows how this was done, but we know that he does not know, and if he states either as a definite conclusion, he is assuming something that the Bible does not clearly specify.

5. Do we have "centralized control" here? Another illustration of knowing what was said in the scripture and assuming that we know just how the matter was performed is found in this reference. Paul tells us in 2 Cor. 11:8 that he robbed other churches in order that he might preach to

the brethren at Corinth without charge. Note the fact here that he says "churches." Then remember that in Phil. 4:15 Paul tells that church that when he departed out of Macedonia in the beginning of the gospel no church had fellowship with him in the matter of giving and receiving except this one church at Philippi. Now when he left Macedonia, he went first to Athens, but remained there only for a brief period and established no congregation there, but went on to Corinth. He remained there eighteen months and established a church. So this is the time that the **Philippian church was the only church** that was contributing to him, and yet he says "churches" were supporting him. Either Phil. 4:15 contradicts 2 Cor. 11:8 or else one church represents a plurality of churches! Now, let us see the possible explanation. If we will read the ninth and tenth verses of 2 Cor. 11, we have Paul saying that when he was in want at Corinth, the brethren who came down from Macedonia supplied his wants. There were three churches in Macedonia that we know about, namely, Philippi, Thessalonica, and Berea, so probably the brethren who came down from Macedonia brought contributions from these three churches, but how would you harmonize that with the statement that no church, except the one at Philippi, contributed to him? Now then if you will go back to the eighteenth chapter of Acts, where we have the story of Paul at Corinth, you will find that the brethren who came down from Macedonia were Silas and Timothy. Now, where had these brethren been in Macedonia? Probably they visited the three churches, but, seemingly, they made Philippi their headquarters, and, according to Luke's own use of the pronoun, Luke himself remained at Philippi for a number of years (Acts 16:10-15; 20:5). Now could it be possible that all the churches of Macedonia contributed to Paul while he was at Corinth but these funds were "handled" by Silas and Timothy? They, having come from Philippi, the whole matter could draw some support from the fact that the church at Philippi sent Paul while he was at Thessalonica. Possibly, therefore, the church at Philippi continued to feel responsibility for the other congregations and, at least, to cooperate and have fellowship with them in sending the gospel on into other regions. These points are brought to your attention just to remind you that you can be too "cocksure" in saying you know exactly the method used, the persons or the agent who "handled" the funds, the amount given, the date on which it was given, and everything down to the minutest technicality of a rigidly drawn blueprint of action. This is the basis on which the whole controversy rests, and it is almost too foolish to be called a fallacy.

6. **A committee handling money.** Another illustration of methods and committees, etc., may be found in the fact that Paul was acting as a collecting agent for churches in Galatia, Macedonia, Achaia, and possibly other places in getting money for the saints in Judea. One man was the appointed agent of the churches—not of one church, but of many churches; therefore, an employed servant of a plurality of churches to travel with Paul in reference to the collection and disbursement of these funds. Moreover, Paul told the brethren at Corinth that they would have the privilege of selecting some of their own members of Paul's company or "committee" to "handle" these funds and get them up to Jerusalem, where they would be applied to the purpose for which they were given, and if the brethren felt that this committee was not properly empowered or worthy to be trusted, Paul said he would, himself, go with them to Jerusalem. Why, in the name of all the quibblers that breathe today, did not all these churches send their money direct to Jerusalem instead of turning these funds over to a "committee" with an employed servant and the apostle Paul? Too bad some of our brethren were not living then to start a paper and disfellowship Paul and his committee!

7. **When money is contributed FOR a known missionary, is it contributed TO a church?** The next fallacy which we must point out is the assumption that money contributed to the support of a missionary is sent to a church, when it is only sent through the church. The contribution is not made to the church—it is made to the missionary, and the church that "handles" all the funds that go to that missionary does so upon exactly the same principle that the bank handles the funds in the illustrations used above. To assume that one church exercises authority over another church or that one church represents a combination of churches, organized into a unit larger than an independent church, is an assumption that is baseless, and, as said above, is a charge of a practice about which I have no information.

8. **Others contribute to the missionaries through us.** Let me illustrate the point of a church's sending to the missionary instead of to a church. Weldon Bennett, a missionary in Germany, is sponsored by the Jackson Avenue church, and we guarantee his support. Before he went to Germany, he lived at Compton, Calif., and preached for a church in that city. When he wanted to go to Germany, his home congregation was willing to release him and also to contribute to his support, but the church was not financially able to assume his support and to guarantee the amount that he would need, but Jackson Avenue sponsored him, which means that we stand responsible for him to any brethren anywhere who might want to help him in this foreign work. Also, we underwrite his salary; we guarantee that he shall have a stated amount and that he will not be allowed to suffer for the necessary things for his family. The church at Compton, California, immediately promised \$50 a month, or \$600 a year, for his support. For five years that church has been sending to us a check for \$50 each month. This check is never reckoned as our money; it is immediately placed on the books to the credit of Compton, California, and for Weldon Bennett. That church is definitely sending to Weldon Bennett. They know the man; they know his family; they love them all; they want them to have support, and they rejoice that a stronger church has guaranteed that support. Since we, as the sponsoring church, should know how much he is receiving so that we will know how much we will have to supply, it is a matter of courtesy that those who want to send to Brother Bennett either send it through us or send us a statement of the amount sent to him. With us, it would not matter at all if they sent the money directly to Weldon Bennett and then sent us a statement of the amount they were supplying to him. It is only a matter of convenience and courtesy and on the same principle of a bank's handling funds.

This same principle holds good with reference to Richard Baggett in Japan. We also sponsor him, but we are receiving funds from three other congregations, located here in Memphis—Richard's parents are in one of them—that desire to have fellowship with Brother Baggett and the work in Japan. We have told them and also have told Brother Baggett, that if they preferred, there could be direct communication and their checks could go directly to the man on the ground, and all we needed to have is an accounting as a matter of bookkeeping of what they are doing. This is the attitude and the practice of the Broadway church in Lubbock and of the Union Avenue church in Memphis, we believe. We have Paul's example for wanting to provide things honorable in the sight of all men. Most men agree that money should be handled honestly and honorably, and it is a pity that they could not apply the same principle to controversy, but they do not. They handle reports and facts and even rumors in a way that could never be squared with the principles of honesty. They also handle the Scriptures deceitfully.

(Concluded next week).

ASSOCIATE EDITORIALS...

M. Norvel Young

What Does the Bible Say?

After Baptism, What?

Once in awhile I meet someone who has not been faithful to the Lord for years and I ask him this question: "Are you a Christian?" "Oh yes," he replies, "I was baptized into Christ forty years ago at such and such a place." He makes this reply as though any one should understand that he is truly following Christ simply because he once put him on in baptism (Gal. 3:27). Surely everyone should be baptized and enlist in the service of Christ, but **beginning is not finishing. Being born of the water and the Spirit is only the beginning of the Christian life.** As a newborn babe we must partake of the spiritual milk of the word of God. We must exercise ourselves in godly living. We must worship around the Lord's table each Lord's day. We must serve as faithful Christians in the home, and in the church, and in the community. Too many people have the idea that the command to be baptized is the only important command of Christ. It is most important, but it is just the beginning of a life of obedience.

Last week we left Paul after he had obeyed the command of the Lord which Ananias brought him: "Arise, and be baptized, and wash away thy sins, calling on the name of the

Lord" (Acts 22:16). Paul obeyed this command because of his faith in the Lord Jesus Christ. This was the beginning of his life of trust in the Lord. He spent some time in Arabia and then returned to Damascus and to Jerusalem preaching Christ "that he is the Son of God." Thus he began the thrilling life of such service, sacrifice, and soul-winning that he could say at the end: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all of them also that love his appearing" (2 Tim. 4).

Did you once confess Christ before men as the Son of God, repent of your sins and put the Lord on in a burial in water in the likeness of his death? Are you now faithful to the Lord you confessed? Are you walking daily in his steps? Or are you content to face God in judgment and tell him you started the Christian life, but fell by the wayside. Let me appeal to you if you are a "backslider," a lukewarm Christian, an indifferent child of God, to come back to your first love, repent of your sins and confess your faults to your fellow Christians, and pray for forgiveness (James 5:16). God will forgive you for Christ's sake and you can start on the road to heaven again. Do it today!

Generous Gift Made by a Christian At Lubbock

M. Norvel Young

Brother Sam Hardwick, a member of the Broadway Church of Christ since 1924, left the majority of his estate to help train children and young people in the Bible. He passed away Sunday, July 19th and his funeral was conducted here at the church Tuesday morning, July 21st. Burial was near Dumas,



Sam Hardwick

Texas. Brother John T. Smith and Brother J. V. Davis assisted in the funeral. He left land valued at \$125,000.00 to Abilene Christian College to help train boys and girls in the Bible and related subjects, and to help them to live the Christian life. He left other properties and money valued at around \$200,000.00 to be divided equally between Boles Home, Tipton Orphan Home and Sunny Glenn Orphan Home. He wanted homeless children to have a home and to be taught the Bible. He had expressed a desire to include the new Children's Home here for an equal share, but

illness overtook him before he could carry out his intentions.

We here at Broadway will miss Brother Sam for he was very faithful in his attendance at all of the services and had an interest in every phase of the work. He was born in 1875 and at the age of 21 he left his home at Little Elm, Texas, in Denton County to seek his fortune in West Texas. His father gave him the best team and wagon that he had and told him to make a go of it. He had practically no money. He went to Goodnight, Texas in the Panhandle and spent the first winter there and then homesteaded a section of land

north of the Canadian River near Dumas, Texas. Later his sister and her husband came to live there and they worked hard to make a living. He used to tell the story that one winter they would have starved to death if a number of cattle hadn't drifted down to Texas from Kansas. They froze to death on the drift fence on his land and he skinned the cattle and sold the hides and got enough money to buy groceries.

In 1902 he married Fannie Clark. To this union one child was born in 1911. The child only lived five days. He had no other children. His wife died in 1922. He worked extremely hard. He ran a freight wagon from Hartley to Dumas. In the winter time he used a sled to carry the freight. It is said that he is one of the few men who could make a round trip from Hartley to Dumas with a mule team in one day. He used eight mules for the sled and four mules for the wagon. In 1918 he moved to Lockney, keeping his property in the Panhandle and in 1924 he moved to Lubbock. He obeyed the gospel at the Broadway Church of Christ in 1925.

He was always interested in the care of homeless children and contributed to the three homes mentioned in his will while he was living, regularly through the church here and also individually. He was interested in training young men to go out and preach the gospel and it is thrilling to consider the fact that "he being dead yet speaketh." Through the energy that he stored up in the money that he has left, homeless children yet unborn will be cared for, for many years to come. The gospel may be preached to thousands through those who will be trained by the money which he has given. We here all rejoice in his generosity. May the Lord bless these gifts that they may ever be used in harmony with his will and do the most possible good.

May we take this opportunity to suggest to Christians who read this that you consider making your will so as to include the church or some Christian school or orphan home. So many people could include such work in their wills if they only thought of it and arranged for it. Perhaps you would only be able to leave ten percent of your estate for such a work, but if several thousand did that consider what it would accomplish in the next fifty years. Perhaps you know of someone who would like to do something like this in his will. Why not speak to him or her about it and encourage him to remember the Lord in the final disposition of his property.

EDITORIAL

G. H. P. SHOWALTER, Editor

THE CHRIST AND HIS TEACHING IS THE SOLUTION OF ALL EARTH'S PROBLEMS

The world today needs Christ. In an old hymn, we used to sing: "Earth hath not sorrow that heaven cannot heal." The benevolence and philanthropy of heaven as revealed through the teaching and exemplified in the life of our Lord provides relief from all the troubles that distress sin-sick souls and brings to the human race the only reliable assurance of life, hope and happiness. Hence those who are now preaching to the lost the unsearchable riches of Christ, are the heavenly appointed evangelists of life, and love, and hope, and happiness. To carry out the will of God, let us continue every possible effort in preaching, or in helping others in preaching the gospel publicly and privately, not only to the utmost extent of our own fair land, but throughout the length and breadth of all lands in all the foreign fields of the remotest parts of the earth. We are thankful to our heavenly Father that the churches of Christ at the present time are going forth in this mighty work with a conviction that says: "We are well able to overcome the forces of evil and erect over the demolished ramparts of Satan, the banner of the cross. Thousands abroad are rejoicingly accepting the gospel of the Christ, in its simplicity and power, and saying as they become obedient to the faith: "We never heard it before."

Note: This article appeared on the front page of the Norwalk, Connecticut daily newspaper and over 50,000 requests for extra copies came in. It is another sign of the revival of concern in spiritual things.

IN THE BALANCE—THE CHRISTIAN WORLD

James Powell-Tuck

The situation of our world today is so grave that every American must be ready to face facts and be willing to seriously ask himself—"What can I do about it?"

We think the situation boils down to asking yourself this simple question—

Just how important is it TO ME to be living in what is generally called "a Christian World?"

Reply to this question honestly and you will have the answer to where this nation and the world as we know it are headed.

All signs point to another great tragedy in history. Read the history of the rise and fall of the Greek, Roman and French empires and you will recognize so clearly that those same signs are present in our nation today.

The tragedy is that in the short space of time since our forefathers founded our nation we see these signs of decay that brought about the collapse of those modern world empires.

With the firm belief that hard work and real faith in God would bring forth their reward, the Pilgrims

laid the foundation from which has grown the richest and most powerful nation in the world today.

This priceless heritage of ours is in danger!

The great advances made in science and technology have brought to us richness and an easier way of living. But man's need today seems to be primarily for the material things of life—such things as a television set, a refrigerator, an automobile. Dozens of other labor-saving devices for our homes are terribly important.

A Bible and a seat in church seem to have lost their importance.

God definitely has been forsaken!

What then is happening? No one can deny that there is a serious decline in moral concepts. Too many of us are willing to say that we are Christians, but when it comes to living a Christian life we do so on our own terms.

Sometimes the truth hurts and it makes us ready to deny it, or go into a shell, or try to justify ourselves. Sometimes, thank God, though the truth hurts it brings an awakening and a willingness to do something to set things right. That time is now—it must be now if you, like other men and women, want to safeguard your heritage so that your children will have a better chance to live in peace, happiness and security in a truly Christian world.

We urge each American—you and your friends and neighbors—to give a little more of yourselves to God's purpose when he gave you your life.

Is all this possible? It should be simple.

Man has inherited from God the power to do great things. If this inheritance and this latent power that is in every man are harnessed, if the minds and hearts of all men will be moved, the world we want for our children and grandchildren is possible of attainment.

We need not fear a tragedy that can be avoided.

Remembering the past let us all, with courage and high faith in the promise of God, accept this challenge and start today to repair the damage to man's soul. Norwalk, Conn.

COMMENDATION

Dear Brother Showalter:

Your editorial of July 21, "On To Neglected Fields," is an article of a generation. Not often do such things appear with such fine urgency. We are convinced that we should turn from an unbelieving person, or community, after due efforts have been made to get them to hear. Then why should we not, as you suggest, wash our hands of the unconvertable "church member"? Instead we continue coddling him while he rubs his feet on the church year after year.

Some weeks ago, I selected a fine sectarian community in this section and asked some brethren to provide the needed comforts for an audience—I'll do the preaching "and risk gasoline money." The Baptists have a large tabernacle there, but I much prefer to be independent enough that no one can put me out, for it is likely that I would say some things Baptists would not endorse!

Yes, your editorial is an unusual one, if we take the average. We are playing at the task laid upon our shoulders. "Pour it on!"—F. L. PAISLEY, Temple, Texas.

FROM THE HARVEST FIELD

L. C. McDonald, Sterling City, Texas: The church here is in need of a local preacher. Interested parties may either write me or call me at 5104.

Orville Newman, 228 N. 3rd Avenue, Oakdale, California, August 1: Two baptisms and two confessions of wrongs recently. Pray for us and the work here.

J. M. Gainer, 231 Raleigh Avenue, Knoxville, Tennessee, August 8: I just closed a meeting at Oak Grove, Tenn., with one restored. I go next to Cumberland, Ky. The work at Broadway church in Knoxville is making the very best of progress.

Paul T. Dumm, Charleston, South Carolina, August 4: Since our last report, one has been baptized. Brother Paul Manning will begin a meeting with us on September 20 to run ten days. When in Charleston worship with us at Sans Souci and Hester Streets. This is in the northwest section of the city.

Robert P. Stewart, P. O. Box 459, Grass Valley, California, August 4: All attendance records were broken with the exception of Sunday morning. Two more restorations since our last report. Come and visit with us. This congregation needs all the support it can get at the present. These people are worthy.

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, August 7: One man, head of a large family, was restored to the fellowship last Lord's day. Do you have a son or daughter who will attend Texas A & I College this fall and winter? If so, let us know how to contact him or her. We will do all possible to encourage faithfulness to the Lord on his or her part.

J. O. Jones, 1014 Beech Street, Little Rock, Arkansas, August 7: I have just returned from Texas where I was in a good meeting with Brother Claude McClung at Mansfield. There were two additions. I am to return in 1955. There were two baptisms in the meeting at Rock City, Ala. I am to return there in 1954 for my fourteenth meeting there. I will begin at Bono, Ark., August 17 for ten days.

Durwood Boggs, 7825 Hillard, Dallas, Texas, August 1: The Lord's work in the Pleasant Grove church continues to prosper. We seem not to have much of a summer slump. The attendance and contribution are holding fairly steady. During July three were baptized and one restored to duty. One family with two members moved away. I am now in a meeting with the church in Tolar, Texas. Crowds have been good so far.

Earl E. McCord, Corning, Arkansas, August 7: Brother Denton M. Neal and I began a meeting last night at East Prairie, Mo., to continue through August 16. It started off in the usual way with gospel singing, prayer, and good preaching. I will go to Reyno, Ark., for six nights, August 17-22. From there I go to Dorena, Mo., to begin the 23rd. The arrangements at Muncie, Ind., are incomplete at this time. I will have time for work about the fourth of September. I teach vocal classes or lead the singing in meetings. Write me.

Wyatt, Sawyer, 310 N. Madison, Madisonville, Texas, August 3: Our forces were strengthened here yesterday by one baptism and one restoration.

Bill Thompson, Lufkin, Texas, August 3: I baptized a man here Thursday afternoon, and a lady eighty years old at Zavalla Friday night.

Billy H. Patterson, Box 563, Twin Falls, Idaho, July 31: During the month of July three people repented and confessed wrongs and were restored to their first love. Interest is good and we are looking forward to a continued prosperous work.

William B. Kughn, Jr., 506 Cotton Avenue, Caruthersville, Missouri: Good interest was manifested by the presence of many pupils in the vacation Bible school conducted here. We had two hundred and eleven present for Bible school which is a record-breaking attendance. Two have been restored to the fold.

Wm. A. Brown, 1013 Main St., Corona, California, August 4: After about two years of pleasant and profitable work, I have resigned the work at Baldwin Park, Calif., and have accepted an invitation to work with the church in Corona. The work is off to a good start and I am anticipating a profitable work for the Lord.

J. Odes Forshey, 1507 Cleveland Boulevard, Caldwell, Idaho, August 3: After closing two years work with the congregation in Boise, we began a period of work yesterday with the congregation in Caldwell, Idaho. Brother Meredith preceded me in the work here and has done a fine work. We hope to accomplish much good while laboring with this fine congregation.

Rufus R. Clifford, Lawrenceburg, Tennessee, August 5: Our work here is prospering. Three were baptized recently. Eleven were baptized and one restored in Summer-town meeting. Elmer James is the fine preacher. Charles M. Jones and I baptized seven from Ethridge. Stanley Brewer, the preacher, and the church are doing a fine work. I am in a meeting at Fall River this week.

Gordon L. Downing, Floydada, Texas, August 3: Interest is growing at each service. We lacked three people in our Lord's day morning Bible classes last Sunday of equalling our record attendance. One sister came forward to confess faults and to place membership. Several of the churches in this area are cooperating in a daily radio program and this is bringing much favorable response. This program can be heard at 8:30 a.m. on Sunday and at 4 p.m. each week day except Saturday at 900 kc.

Albert H. Teddlie, Box 152, Midlothian, Texas, August 4: I will be a student in the University of Texas Medical School in Galveston. I would like to have Sunday appointment work somewhere near Galveston. I am preaching for the church of Christ at Venus, Texas. I have been preaching about three years, one year as regular minister for the Venus congregation. After August 20 I can be contacted at 3808 Avenue R, Galveston.

Lucian M. Farrar, Conway, Arkansas, August 3: I baptized one here yesterday.

L. Duane Canby, 503 Ojai Road, Santa Paula, California, August 5: After a ministry of three and a half years at Corona, Calif., we have moved to work with the congregation here. So far two have placed membership and one has confessed wrongs. This is a well established congregation of long standing in the beautiful Santa Clara Valley about 70 miles north of Los Angeles.

Fred Custis, Haskell, Texas, August 8: The meeting at Megargel, Texas, closed August 5th with five baptized and several restored. They asked us to come back next year. The work at Haskell continues fine.

A. E. Wickham, 210 Hill St., Roscoe, Ohio, August 4: Good meeting with good singing in Pennsville, Ohio. Attendance was large. Congregations in these parts are cooperating in this meeting. I will hold a meeting at Wolf Creek in October.

James A. Johnson, 124 Circle Drive, Cleburne, Texas, August 6: Last night Texas Stevens of Dallas closed a good meeting at Midlothian with six baptisms. O. C. Beville of Dallas and Leroy Moore of Midlothian directed the song service. I recently conducted a week's meeting at Parker with one restoration as visible result.

Barton Davis, 447 West Ross, Farmington, New Mexico, August 1: During the past two weeks five have been baptized, six have confessed sins and two identified here at Northside. Attendance records for Sunday morning and Wednesday night were also broken. The auditorium is about filled for both morning services.

Eugene Sofford, Box 252, Farwell, Texas, August 6: The Farwell congregation was greatly edified in a recent meeting with Osby Weaver of Greenville, Texas, doing the preaching and Burl McCoy of Merkel, Texas, directing the singing. Capacity crowds attended each service, and two were baptized into Christ. One has been restored since the meeting.

C. B. Glasgow, Blum, Texas, July 27: My wife and I attended and enjoyed a pleasant and profitable meeting that closed at Blum, Texas, last night with one of the leading women of the town being baptized. Brother Willard Morrow did a wonderful job preaching the gospel in this meeting, assisted by Brother A. C. Chaney, local minister. Brother Morrow held 52 meetings last year and is preaching every day now. Pray for him and us.

Chester Estes, 301 Grand Avenue, Sheffield, Alabama, August 4: I closed at Zion's Rest, near Booneville, Miss., August 1, with seven baptisms. My son, Charles, led the singing. He is now in a meeting at Pleasant Site, Ala. We were back with the Highland Park church August 2. The contribution was \$314. I will begin at Theo, near Corinth, Miss., August 9.

James O. Wilburn, Box 11, Gruver, Texas, August 6: I have just returned from Hill City, Kansas, in a mission effort which resulted in the beginning of the church. Hundreds of calls were made, tracts distributed, and the seed was sown. Churches at Guymon, Okla., Gruver, Texas, and Lucerne and Ransom, Kan., made contributions of song books, tracts, song leading, and preaching. Two have been added by transfer of membership at Gruver. John Maples assists us in a meeting August 9-19.

George Tipps, 211 West Grand, Jackson, Tennessee, August 4: Three responses, one for baptism, at Highland last Sunday. Our third child, a son, was born July 27th.

Thomas F. Shropshire, 221 E. Garfield, Del Rio, Texas, August 4: We moved to Del Rio last week to work with the church here. We are sure that our association with these brethren will be pleasant and our prayer is that much and lasting good may be accomplished in the Master's cause.

H. H. Dunn, Huntington, Arkansas, August 6: Since last report to the Firm Foundation I have been in meetings in California, Oklahoma, Tennessee, Arkansas, and now in Oklahoma at Keota with record attendance. We have had several baptisms and restorations. Seven baptisms at Branch, Ark., just before coming here. How truly the gospel of Christ is God's power to save them that believe.

Beryl Rodenham, 515 Ann St., Montgomery, Alabama, August 6: I just finished a two weeks gospel meeting in a tent at Oak Valley, Ala. There was a good crowd at all of the services and Brother Dennis Hines did a wonderful job of leading the song service. We had ten precious souls to obey the gospel call and be baptized into Christ.

Neal Marshall, Ft. Worth, Texas, August 8: Next Lord's day will mark the beginning of our fourth year with the church here at Diamond Hill. During that time, we have seen a wonderful advance in the cause of Christ. On the same date that we began our fourth year of work, the congregation will also begin their third year in their new building with plans and bids in hand to enlarge. I have been unable to preach for the last five Lord's days due to a throat disorder, which also forced me to cancel two meetings. I am much improved at this writing and have begun my regular duties again. Visit with us when possible.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, August 7: I spoke four nights of the first week of the Yosemite Encampment. Eight were restored and two baptized. Wonderful fellowship. The cause is growing in California. I closed at North Side in Midland, Texas, last Sunday with twenty baptisms and eighty-five confessions of wrong. I am speaking six nights this week at Spraberry, new congregation in the oil field south of Midland. So far four have been baptized, one restored, and one placed membership. My next meetings will be at 14th and Main, Big Spring, Clinton, Okla., August 21-30, and Tuckerman, Ark., August 31-September 8.

Basil C. Doran, Ferris, Texas, August 5: Brother Emerson J. Estes, of Memphis, Tenn., preached in our meeting July 19-26. This, truly, we are glad to report, was the best meeting in many ways ever conducted by this congregation. The people of Ferris came again and again. We know the word was truly sown, and will bring forth fruit in due time. Brother Estes did the best preaching I have ever heard him do. Four were baptized during the meeting and another last Sunday. We shall be looking forward to a return engagement from Brother Estes in the near future. My next meeting will be with the Eastside church in New York City, beginning the last Sunday in August. Our radio broadcast, "The Gospel in Song," over Station KGKO, 1480 kcs., each Sunday morning at 8:00 o'clock, is being well received in this community.

Reeder Oldham, Box 26, Gainesboro, Tennessee, August 4: In our vacation Bible school 245 enrolled, 166 average attendance. Seven were baptized and seven restored here and in meetings at White's Bend, McCoinsville, and Big Branch.

M. D. Manning, Jr., Winters, Texas: The Winters congregation is supporting Brother Bill Wiley in a mission work at Monmouth, Ill. He has been there since August, 1952. The church here is sending me there to give them a meeting which will begin Wednesday night, August 12, extending through Sunday, August 23.

Flavil R. Yeakley, Sr., 508 S. Oklahoma St., Weslaco, Texas, August 3: The work of the church in Weslaco moves forward in a satisfactory way. Progress is slow, but the work is encouraging. Since my last report there have been four additions here: 1 baptism, 2 restorations, and 1 by transfer of membership. We are encouraged by the possibilities here.

Esten Macon, Box 101, Richard City, Tennessee, August 8: June 14-21 I was in a well attended meeting in Anderson, S. C. There was an average attendance of fifty-two persons each night. An average of twenty-three children were in the nightly Bible class. The brethren were pleased with the meeting. Anderson, S. C., is a town of 30,000 people, yet the faithful brethren are carrying on the good work. I was with the Carigar church near Athens, Ala., July 26 through August 2. Good interest prevailed and one was restored.

W. R. Craig, Quitman, Texas, August 2: During July I preached in two good meetings, one at Alba and the other at Salem, both in Texas. Here in Quitman last week three were baptized, three placed membership, and one was restored from the Christian church. Today brought to a close my work with the Quitman church. Tomorrow we move to Magnolia, Arkansas, to work with the church there. Albert F. Brown will follow me here. My new address is P. O. Box 697, Magnolia, Arkansas.

E. Paul Matthews, 4823 E. 60th Place, Maywood, California, July 27: Brother Foy L. Smith of Cleburne, Texas, has been with us for the past ten days in one of the most successful meetings in the history of this congregation. Large audiences attended each service, seven persons responding to the invitation—four baptisms, three reclaimed—and much good was accomplished otherwise. The Maywood church continues to show steady growth. I will be with the Central church in Reno, Nevada, August 16-28, and at Burney, California, August 30 through September 12.

W. J. Shackelford, Jefferson Street Church of Christ, Neosho, Missouri: Rue Porter preached in a truly great meeting at Anderson, Mo., July 23-August 2. Three were baptized. This congregation, while less than a year old, has made remarkable progress. Unusually large audiences from the entire four state area attended every service. No living man has preached more gospel sermons in the Ozarks than Rue Porter. Certainly no man today preaches with more genuine pathos and power. During the past forty-three years, Brother Porter has given more than 14,000 sermons resulting in more than 6,500 baptisms. No man is more universally loved and respected. Brother Porter will preach in a fall meeting with his home congregation in Neosho, October 11-18.

Luther Savage, 809 Merritt Drive, Fort Worth, Texas, August 5: August 17th I begin a ten day gospel meeting at Odessa, Texas, at the new church on Eisenhower Street. All those living driving distance are invited to attend.

M. E. Waldrum, Box 446, Santa Rosa, New Mexico, August 5: Our gospel meeting and Bible school will be held August 23-30. Gilbert Copeland, Wichita Falls, Texas, is to do the preaching. K. A. Stone, Hayden, Colorado, is to conduct the Bible school and Leland Burch, Espanola, New Mexico, is to conduct the young people's program at 6:30 p.m. Monday through Friday.

Mrs. D. R. Byrum, Anton, Texas, August 4: I would like to have a woman about sixty-five years of age to live with me and help me. She must be a Christian and kind and considerate. I don't have much work to do—just the house work. I live alone. I have all the conveniences and a modern home. My house is four miles from town and a good church. I am able to wait on myself and go to church but I am so lonely. I will pay a reasonable salary and give free board. If anyone is interested, please write me.

Joseph Sherman, 614 South 6th Avenue, Yakima, Washington, August 3: After a very pleasant season of labor at Kinsley, Kansas, I moved from my native state of Kansas to my wife's native state of Washington. My new address is given above. The Yakima brethren purchased a preacher's home this year, and sponsor a five-day a week radio program. 245 people attended yesterday morning. The Yakima church, which meets at 607 West Lenox Avenue, is one of the largest congregations in the Pacific Northwest. James Potts preceded me here. I baptized one in Kansas last month, and one in Yakima. When coming this way, stop and worship with us.

Robert D. Bankes, 810 Houston St., Kilgore, Texas, August 3: The meeting at Tom Bean, Texas, in which I did the preaching closed last week with seven responses. Three were baptized and four were restored. This was my third meeting with this congregation. I will return in 1955. Sam Marmino is the local minister and was a fine co-worker in the meeting. Brother Earnest Gann directed the singing. I begin a meeting and Vacation Bible School with the church in Troup, Texas, August 9-16. The work here at Houston and Broadway continues to progress. Brother V. E. Howard will be with us in a meeting August 21-30.

Robert P. Stewart, P. O. Box 459, Grass Valley, July 27: Since our last report we have had a meeting with Brother Andrew F. House doing the preaching while I was privileged to do most of the song directing. Although there were no visible results during the meeting we have had two baptisms and a confession of neglect since. I feel certain that the congregation was benefited by the meeting. It was my privilege to supply for Brother House at Oak Park (in Sacramento) during the meeting. This was a source of much opportunity for me as it gave me a chance to speak over the radio once again and to preach for a greater number of people than I have been allowed to reach in recent months. I was privileged to baptize one and see another restored during the morning service. This is a fine congregation and is looking toward the establishment of a new congregation on a sound basis possibly within the coming year.

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“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” Gal. 6:10.

IT'S NOT TRUE!

The old adage, “Opportunity knocks but once,” is not true as to preaching the gospel of Christ in the New England States and in New York and Pennsylvania. A giant opportunity stands at the door of all congregations and all faithful members of the true church knocking day by day, week by week, month by month, and year by year asking to be used; Opportunity’s knock **FIXES RESPONSIBILITY**. That responsibility will remain until these states along with others of the North are evangelized.

IT'S ABSOLUTELY TRUE!

In one of the largest cities (Erie, pop. 150,000), of Pennsylvania, a small group of “the household of faith” sits with feet on wet concrete (or in water) for worship nearly every Lord’s day. And that is not an exaggeration.

OUR REAL NEED

Help to finish our superstructure seems imperative. Our walls are well begun, **BUT WE ARE STALLED!** Will you help us, at least just a little? If all into whose presence this ad comes will do that, our back-breaking, unbearable load will be lifted, at least enough so that we can ourselves give, borrow, and get by for a while. Please give at least one-half of one Lord’s day contribution! **ACT NOW**, for our need is **IMMEDIATE!** Cold weather is just a few weeks off. Do more than that if you can wisely do so.

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Investigate our preacher; he invites it. References: A. E. Tennant, minister, 96 Cheltenham Drive, Buffalo, N. Y. Wm. C. Stillinger (minister), 418 West 38th Street, Ashtabula, Ohio. H. A. Utley, minister of the Shaw Avenue Church of Christ, Cleveland, Ohio. A. S. Higgins, Texline, Texas. E. Ramey, 132 Avenue B, Hereford, Texas. All these know Brother L. C. Chapin and his work from a score of years ago up to the present.

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	Harbor Creek, Pa.

Joseph W. Baker, Imperial Beach, California, August 4: Again we are happy to announce that the Imperial Beach church is progressing favorably. The last time we wrote to you we had had eleven baptisms. Since then we have had twenty more, making thirty-one baptisms in a little over two months. Sunday we had four to place membership, two from Coronado, and two from Imperial Beach. In addition we have had twelve restorations. Our little church is packed on Sunday morning and our evening attendance is almost as good. We are now making plans for building and hope within the near future to have something to announce relative to this important undertaking. God has indeed blessed us and to him we give all the praise and glory.

Howard D. Parker, 1501 Patterson Ave., S. W., Roanoke, Virginia, August 5: After September 1 my address will be 7910 Rugby Ave., Birmingham, Ala. I will begin work with the 77th Street congregation then. I have recently preached in meetings at Warner's Chapel near Winston Salem, N. C., where George Hickey preaches with three baptisms and one restoration; at Highland Avenue in Columbia, Tenn., where Paul Matthem preaches with twenty responses including thirteen baptisms; and at Town Creek, Ala., where Charles Burns preaches with no responses to the invitation. The nature of my new work will allow me to have more meetings than I have been able to hold while in Roanoke. This work goes forward slowly but surely. The footing for a new building has been poured and the brethren have hopes of being in the building by the end of the year.

Emerson J. Estes, 4872 Park Avenue, Memphis, Tennessee, July 29: I have just closed a great meeting with the church in Ferris, Texas. Four were baptized out of denominationalism. Basil C. Doran is the minister. He directed the singing and it was the very best. I have never seen a preacher loved and appreciated more by all the people of the town than Doran. Because of his influence among the people, the officials of the town, the denominational preachers and their members attended the meeting through the last night. One of the Baptist preachers took issue with me on Acts 16:31. Brother Doran and I went to his home and Doran discussed this and other things with him. I have never seen a Baptist preacher taken care of in such a fine, genteel manner. Doran and the Baptist preacher still remain friends. Doran is to be with us in a meeting at Getwell and Dunn Streets next April.

W. A. Record, 1401 Cherry, Lamar, Missouri, August 5: The church here closed its first protracted meeting last Wednesday evening. William F. Walker, evangelist for the church at National and High, Springfield, Missouri, did the preaching, and John Wilson, son of Fred M. Wilson, an elder in the church, directed the singing. Each did his part in a fine way. There were no baptisms, but many heard the gospel plan of salvation for their first time and seemed to be favorably impressed. Thanks to the good church at National and High for sending these good men our way, and supplying much of the equipment used in the meeting. The small group here is the only church of Christ in this entire county. We will appreciate information of any members who live in or near Lamar, or members who may be interested in moving into a needy field of the Lord's vineyard where his laborers are few; and really are needed. Write us at the above address and visit us when you can.

B. F. England, P. O. Box 241, Grandfield, Oklahoma, August 8: Our meeting here closed Sunday night, July 19. Brother Allen B. Harper of Lawton did the preaching in a very commendable manner and Brother Bob Antwine directed the singing. There were no additions during the meeting, but much and lasting good was done by the excellent lessons that were brought. Attendance from those out of the church was the best we have had in a long time. We hope to reap the harvest later. I began a meeting with the church at Greenland, Arkansas, July 20. Brother Salyers is the local preacher. The singing was conducted by Brethren Westbrook and Parrish, and it was very good. Many of our old friends in that section and as far away as Ft. Smith, Ark., visited the meeting. Many of my preaching brethren visited the meeting. Among the preachers were Brother Fred McClung, Brethren Ramey, Broyles, Brown, Salyers, father of the local preacher, and some others I fail to remember. One middle aged lady was baptized.

Robert A. Bolton, Box 245, Lometa, Texas, August 1: Our first year of work with the Lometa church came to a close with Silas Howell of Llano conducting a ten day meeting in which thirteen obeyed the gospel. During this year there have been four meetings and one lectureship held here, and I have been privileged to do the preaching in meetings in Goldthwaite, Brady, and Elm Grove, Texas, as well as Tallhina, Oklahoma, and Sterling, Colorado. The Colorado meeting was a mission meeting supported by the Lometa church. Clemon M. Muse, supported by the Kress, Texas, congregation, is doing an excellent job in Sterling. Last night I began in Bend, Texas, to assist the church in its meeting there until Wallace Layton of Houston arrives Monday night. Our summer schedule of work away from home comes to a close with meetings at Bowser, Texas, beginning August 10 and Melvin, Texas, beginning August 24. The daily radio program over KCYL in Lampasas, 1450 on the dial, at 1:00 p.m. continues to bear fruit by reaching thousands with the gospel of Christ for the first time. We rejoice but lest we grow weary in well doing we press on. When in Central Texas, visit and worship with the Lometa church, for you will find it one of the best little congregations in the brotherhood.

A. Brogden, 494 N. Highland Avenue, N. E., Atlanta 6, Georgia, August 4: My last report was sent in more than two years ago while I was working with the church at Marietta, Georgia. During my period of service there which extended over a period of three years and three months and which was terminated on September 23, 1951, I baptized thirty-one persons and feel sure that the cause of Christ was otherwise strengthened in that community. Since leaving Marietta, I have been doing secular work and preaching mostly where full support for a minister is not available, such as Adairsville and Cartersville, Ga. Both of these places need outside help to support a full time worker whose efforts might be divided between the two as they are just eighteen miles apart. Cartersville also needs a place of worship but it will take the small group there a long time, and they may never be able to erect a building during their lifetime; however, they do have a well located lot paid for and a few hundred dollars in their building fund. If you care to investigate further as to their need you may write to F. C. Puryear, Route 4, Cartersville, Ga. I feel that these brethren are worthy of any help you may be able to give them. This applies to both Adairsville and Cartersville. I am again living in Atlanta and preaching when and where invited in the various congregations of the city. I have preached several times recently at Moreland Avenue and Glenwood Hills congregations. One confession of error and unfaithfulness at Glenwood Hills on July 12 and one on August 2nd. Call me for Lord's day appointments or a series of meetings. I want to be busy in the Lord's vineyard.

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Just A Moment
QUINLAN, TEXAS

Cpl Zane Kerr, US54059558, USAREUR CMRA, APO 227, % P. M., N. Y., N.Y. July 29: I would like to give a brief report of the work here in Kaiserslautern, Germany. It is now approximately nine months old having begun the last Sunday in October, 1952. At that time four members began meeting for worship. At present there are twenty-six members at this place. There have been three conversions. Two of these have been German ladies. The attendance in the English service varies between twenty-five and thirty-five persons, and the attendance for the German service now averages nine. Beginning October 1, Brother and Sister Hans Nowack will move here from Stuttgart to assume full time duties. They are sponsored by the Central Church of Christ in Nashville, Tennessee. We believe the work will then show more progress. Anyone having friends or relatives in the service in this section (Southwestern Germany), please let us know and we shall be glad to try to reach them. In addition it might be added that three Germans were recently baptized at Pirmasens which is about twenty miles from here. The work began there approximately the same time last year that it did here.

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SUPPORT FOR SPANISH PREACHER IN LAS VEGAS, NEW MEXICO, HAS BEEN STOPPED FOR LACK OF FUNDS

Mack Kerecheville

I have just received a letter dated July 15, 1953, from the elders of the Anglo church in Las Vegas, New Mexico, stating that they had been forced to terminate their support of Brother Joe Gomez, the Spanish preacher there. For some time now the Anglo church has received contributions from various churches for the preaching of the gospel in both Spanish and English in and around Las Vegas. But, now because of needs of the English speaking field, and because of a lack of funds, they have had to drop their help for the Spanish speaking work.

Brother Gomez is asking the assistance of brethren in this matter. Not only the church at Las Vegas, but other small Spanish speaking churches in that area are in need of help. I visited these brethren personally last fall and feel that they are worthy of your cooperation. One or two congregations are already helping by sending contributions direct to the Spanish brethren. The Spanish church in Las Vegas has elders and deacons, and the brethren there are perfectly capable, in my opinion of receiving funds for their own work and reporting to the contributors. I recommend that brethren everywhere, especially those who have contributed so generously to the Las Vegas field in the past because of their interest in the Spanish work, give this need special consideration. For more information get in touch with Brother Joe Gomez, 1427—8th St., Las Vegas, New Mexico. It would also be fine to contact the Anglo church there (8th St. Church of Christ) for their recommendation in the matter. Please don't send any money to me for this work. Send it direct to the brethren in Las Vegas. 59 Luna St., El Paso, Texas.

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W. W. OTEY

Belle Plaine, Kansas

WARNING

Gussie Lambert

There is a Mr. and Mrs. Sidney Austin travelling over the country using the name of the church and giving bad checks. They used my name for a reference in Monette, Arkansas, and gave a check for \$20.00. They did the same thing in Ridgely, Tennessee, and gave a check for \$25.00. They claim to be members of the church and tell a hard luck story, then persuade the preacher or someone to endorse their check. They carry an account at the bank, and so far a Shreveport bank, with a balance of a few cents just enough to have the checks returned marked "insufficient funds." They have also offered checks that were hot from banks in New Mexico towns. They are circus performers. The last address they gave was 4900 Jewella Road, Shreveport, La. But they have not established residence and their story may originate from anywhere. Brethren, be warned!

Shreveport, La.

Charles E. Wilson, 111 S. Keystone, Stafford, Kansas, July 30: The work here is moving along in good shape. Since coming here the latter part of May, two have been restored. The church here is in dire need of a meeting house with adequate classroom space. This is somewhat of a hindrance to the cause here. The brethren realize this and have started a building fund. They are limited financially and it would be several years before the money would be forthcoming if they had to depend solely on local resources. The need is now. The church here has a preacher's home, debt free, on which they could borrow \$5,000 and they have \$1,200 in the building fund now. The estimated cost of rebuilding, using donated labor is \$15,000. This leaves \$9,000 which they need to raise from other sources. We wonder if some other churches or individuals want to help us in our much needed work. I am sure that we can count on you brethren to assist us in this much needed effort that is white unto harvest. Send all donations to Roy Ardrey, Stafford, Kans., marked "Building Fund." Our fall meeting is scheduled for October 7-15 with Brother Dale Church of Sentinel, Oklahoma, doing the preaching.

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Claude A. Brown, Box 5, Throckmorton, Texas, July 31: On July 29, I concluded a very interesting meeting with the church in Bokchito, Okla. There were four responses during the effort. Two were baptisms, one confessed faults, and one placed membership. Members from the various denominations attended almost every night despite the fact that there were other meetings in progress. The Lord willing I shall be with the brethren again next year. I would like to assist in a ten day meeting some time in October or November with some congregation needing a meeting. For a reference to the type of work that I do you may contact Brother Taylor of Bokchito, Okla.

John W. Hedge, Jacksonville, Texas, August 4: The meeting at Strawberry, Arkansas, July 17-26, resulted in five baptisms and five restorations. Extra large crowds attended all the services. I am preaching this week in a meeting at Sacul, near home. I will be in a meeting with the Cross Roads church, near Senatobia, Miss., the last two Lord's days of this month, and with the church at Canute, Okla., the first two Lord's days of September. I have signed propositions for an eight night debate with Dr. Albert Garner to be held in October, provided the Baptist church votes in favor of it. You will be notified later of the exact date and place if the vote is favorable.

G. S. Westbrook, Box 486, Lubbock, July 30: Recently I had a good meeting at Cad-do, Okla., where Loyd Bryant is doing a good work. Seven were baptized, one a former Baptist. Closed a meeting last night at Meadow, Texas, with two baptized, one a Baptist from a strong Baptist family. Good interest and co-operation from Meadow and surrounding communities. Bobby Hoover directed the singing in an excellent way. Milton Brewster is the local evangelist at Meadow and is doing much good. I begin my second meeting tomorrow night at my old home town, Dunn. Then I go to South Side at Waxahachie, August 10-19. Vacation Bible school and singing school at Pioneer Park, Lubbock, assisted by Damon Smith August 24-28. I begin regular work with the north side church in Bonham, Texas, September 1, following the successful ministry of Jack King. Pray for us that we may glorify God in word and deed.

V. C. Turner, 209 S. W. 3rd, Bethany, Oklahoma, August 10: Good interest and attendance characterize our work here. Three were baptized the past week. During the past month four more confessed error and two placed membership. Peace and harmony along with fine cooperation exist here. Our Vacation Bible School will be August 17-21. At the opening of this school term we will begin "Religious Education" classes in the Bethany Public Schools. This year we will conduct Bible classes for the fourth, fifth, and sixth grades. The Supreme court of Oklahoma has handed down a ruling providing that school time shall be granted pupils for the study of the Bible. School personnel cannot teach the courses, neither can they be conducted on the school property. The Nazarene Church has asked us to use a room in their Educational building which is located near the campus. Brother Charles Moore and the Putnam City congregation is cooperating with us in this work. Brother V. J. Cullum, Brittain, Okla., will do the preaching in our fall meeting, October 4-11. I have some time available for meeting work in 1954.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth, 11, Texas, August 1: The Encampment at Fayetteville, Arkansas, was a wonderful success, far beyond my expectation. It will likely be better next year. I went from there to Lowell, Arkansas, and taught a singing school. This leaves me in a school at Antioch church, near Pea Ridge, Ark. I am glad the church is manifesting more interest in singing, and are interested in their children learning to sing. I go from here to Hydro, Okla., to sing in a meeting with Brother George B. Curtis doing the preaching.

Claude McClung, 1614 West 2nd St., Arlington, Texas, August 8: We have just closed a fine meeting at Mansfield with Brother J. O. Jones of Little Rock, Arkansas, doing the preaching. The church was strengthened by the good preaching done. All were made happy and he was asked to come back in 1955. The Mansfield church is now doing the best it has done in several years, and it is a pleasure to work with them. I am nearing the close of my third year with them, and this year is the best of all. I am to be with the Friendship congregation, near Sudan, Texas, the last two Sundays of this month, and look forward to a fine meeting with them. Arlington is the fastest growing town of Texas, they claim, and I am sure it is true. It is a great section, with Dallas and Fort Worth on either side, and we are about midway between. The cause is growing very fast in all this north Texas region. I have watched it for forty-three years, and it is wonderful what has been done.

Gordon J. Pennoek, 216 Hill St., Bismarck, North Dakota: I recently concluded a meeting with the church at Wadena, Minn. The average attendance was the highest of any meeting held there since the beginning of the congregation. The average for all services was 43. Much interest was shown and we did our best to sow the seed of the kingdom. One was baptized and one placed membership. There were good prospects that others will obey the gospel shortly. Much progress could be observed since I was there in a meeting a year earlier. The congregation now numbers twenty-six. They have a small building which is adequate for their present needs but indications are such that they will need more room shortly. Brother E. L. Dabbs, the preacher, has done a good work. He has resigned and plans to leave this fall. Therefore the church is in need of a preacher. Interested parties may contact Brother Ben Stark, Verndale, Minn., or the elders of the church at Big Spring, Texas. The church at Big Spring is supporting the evangelist. I heartily commend this work to any preacher who desires to labor in a field which is comparatively new and which offers great possibilities for progress.

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R. C. (Bob) Copeland, Jr., Box 146, Tahlequah, Oklahoma, July 31: July has been a very busy time for me. July 5-12 I was in a meeting with the church at Irene, Texas. They invited me back next year. July 15-22 I was in a meeting with the church at Cee Vee, Texas. Brother Yeaman of Hillsboro directed the singing in the Irene meeting. He did the job well. Brother

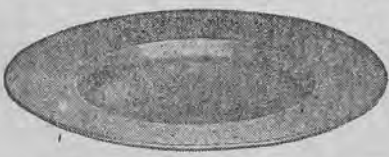
Robert Carter of Childress, Texas, directed the singing in the Cee Vee meeting. Also, Brother Carter preached the night of July 17th because I was previously engaged to officiate at the wedding of Miss Erlene Horne and Charlie Couch in the Lawrence Street Church of Christ building at Anton, Texas. Both are good Christians and our best wishes go with them. Singers from

Broadway Church of Lubbock furnished the vocal music. I wish all who prefer mechanical instruments of music could have heard the beautiful singing. I believe it was as good as possible. At least it was some of the best that I have ever heard. It was good to see our friends at Anton, Texas, again. We moved here July 30. This is my first time to live in this part of the country, but we are sure that this is the place for us. Brother Max L. Johnson preceded me. He did a great work with this congregation. He is well liked by the members and held in high esteem among the business men of Tahlequah. May his work at Fort Lauderdale, Fla., be pleasant and fruitful is my prayer for him. No one has been selected to work with the congregation at Clarendon, Texas. All correspondents should write to J. H. Wood, Naylor Route, Clarendon, Texas. I lacked one month working at Clarendon three years. We shall miss our friends of that friendly town. Personal evangelism is most needed in the church of Christ today. As the truth goes marching on, may every member learn to evangelize. A brother who had been out of duty for some time was restored at Clarendon last Sunday.

J. B. Harrington, Box 341, Elkhart, Kansas, August 1: Yesterday closed five months work with the congregation here. A new building was officially opened with a meeting the first of February, and we have continued to grow from that time. June 28 saw new records set in attendance and contribution. We closed an eight day meeting on July 6, with local talent taking the lead, and your correspondent as the speaker. There were two who obeyed the Lord in baptism, making a total of four responses in July. Pray for us in this difficult field.

W. R. Swinney, Natalia, Texas, August 2: I began regular work with the Natalia church yesterday. The attendance was very gratifying. The drought has handicapped their work but they seemed to take on renewed zeal and we look for a real spiritual revival. The monthly interchurch singing was held at 3 o'clock and many visitors were present. We feel the future of the church is secure when we see the young people of the church taking such active parts.

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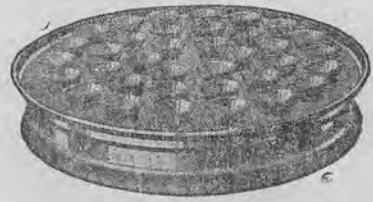
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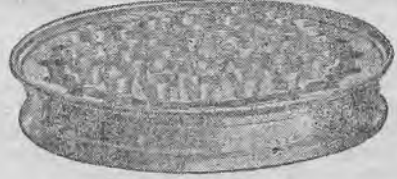
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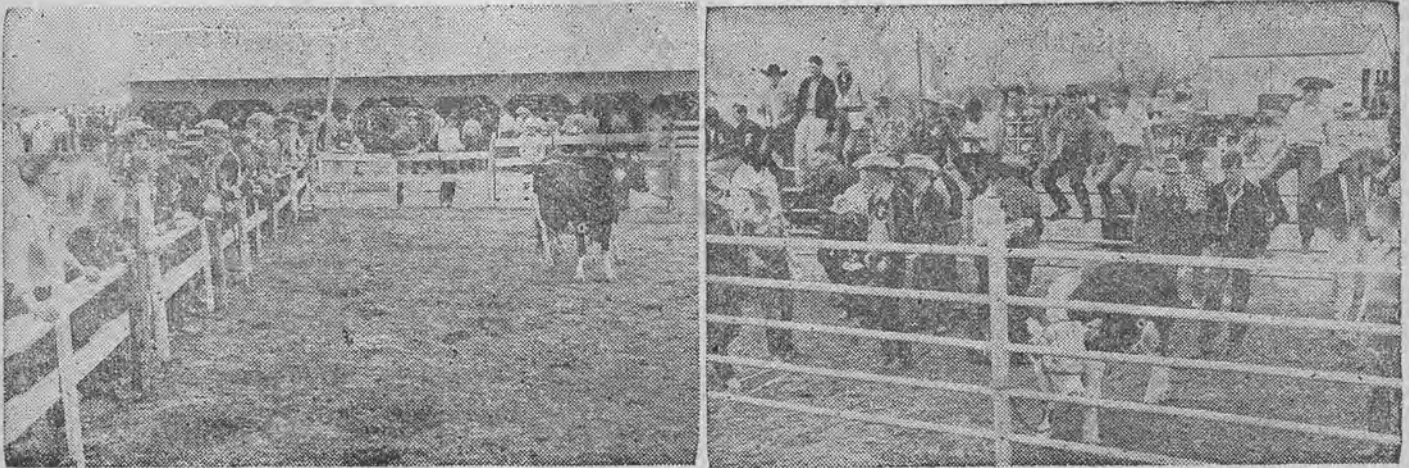


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Austin, Texas, Tuesday, August 25, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

Spiritual Sickness

Doctors find very few people with perfect health. Probably not more than one person in a hundred is free from disease. Abnormalities unrecognized exist in the human body. The wide range of diseases makes it difficult to escape all of them. Approximately five hundred different diseases have been diagnosed and tabulated.

According to the Scriptures, sin is a disease that affects the soul directly and the body indirectly. Isaiah says, "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). The prophet was writing concerning the spiritual condition of the children of Israel. None of them were doing the Lord's will. They had all gone out of the way. But they were not totally depraved. They were not incompetent to do the Lord's will, for Isaiah said to them, "Wash ye, make ye clean. Put away the evil of your doings from before my eyes; cease to do evil, learn to do well."

Isaiah did not say that the children of Israel were so dead that they could not do anything—they were only sick. Of the whole human family Paul said, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). In the same chapter he declares, "For all have sinned, and come short of the glory of God." So sin is a universal disease, afflicting men everywhere.

The Great Physician

Jesus told the Pharisees, "They that be whole need not a physician, but they that are sick" (Matt. 9:12). Proper diagnosis is necessary to the right treatment. I knew a man who consulted three doctors—one of them said he had stomach ulcers, another said he had cancer, and the third said there was nothing the matter with him. They could not all be right—they could all be wrong.

If scientists could find a remedy that could remove the cause of all diseases, it would truly be a wonder drug. Then accurate diagnosis could be dispensed with. The remedy would cure the disease regardless of what it is. Our Great Physician has given us a remedy that is a universal cure. John says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7).

The blood of Christ cleanseth from all sin. This is the universal remedy for sin. And there is no other remedy for sin.

Human remedies are failures. But no remedy cures when the patient fails to take it. And so the blood of Christ does not save men who fail to use it as the Lord has directed. The blood of Christ is in his body, which is the church. This being true, it requires no argument to prove that people cannot be saved out of the body of Christ. Sinners "must come where the blood can heal." Why then are faith, repentance, and baptism necessary to salvation? Because they are the only steps that lead to the blood of Christ. Paul declares that those who are baptized into Christ are baptized into his death (Rom. 6:3). Here is where men reach the blood of Christ.

5842 Monticello, Dallas, Texas.

Jesus Teaches Humility and Forgiveness

By Hoyt Bailey

The lesson of humility and forgiveness was difficult for Christ to get his followers to learn, and it is a difficult lesson for professing Christians to learn in the present generation. The apostles had disputed among themselves on the way to Capernaum as to who should be the greatest. At Capernaum they asked Christ: "Who is the greatest in the kingdom of heaven?" Though there are rivalries and animosities in earthly states, there should be no such in the kingdom where the lowliest are the highest. The estimate of greatness as given by Christ differed wholly from that current among men. Matt. 18:1-4 says: "At the same time the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Jesus called a little child unto him, and the little one came willingly to Jesus. Those who are to please Christ and our Father in heaven must be willing to come to Christ, come on the conditions given by Christ. Our Lord set the example for each of us respecting our attitude toward God's will. The night Jesus was betrayed into the hands of sinful men, he prayed in the garden that if it be possible that the cup pass from him. Note the exact words of Christ: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). Jesus Christ was willing to submit to the will of our Father in heaven. The little child is willing to submit to the will of its parents. So must individuals submit to the will of Jesus Christ without question.

or quibble if they expect to be saved. For Christ asked: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). As the little child is humble enough to obey so must every one be willing to hear and obey all that Christ commanded.

Mr. Mason said: "The casting down of our spirits in true humility is but like throwing a ball to the ground, which makes it rebound the higher toward heaven." Everyone should learn that the road which leads upward must first lead to humility. Jesus said: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. 11:23). Christ said of the scribes and Pharisees: "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 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 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" (Matt. 23:5-12).

The one coming to God cannot exalt himself, for he knows that he has nothing of himself. The humble mind is thus at the root of all other graces and virtues. Self-exaltation spoils everything. Can there be real love without humility? Paul said: "Love vaunteth not itself, is not puffed up" (1 Cor. 13:4). Augustine said, humility is first, second and third in Christianity. Jesus describes those who follow him as "meek and lowly in heart" (Matt. 11:29). You can note that the first of the Beatitudes was to "the poor in spirit" (Matt. 5), and "the meek are to inherit the earth." Humility is the road to true greatness. The one who "humbles himself as this little child the same is greatest in the kingdom of heaven." The scripture also warns that "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted" (Matt. 23:12).

The apostle Paul admonished Christians to have the mind of Christ: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:5-9). It is the humble mind which receives the truth of God. For Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25-26). Paul says: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? . . . For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (1 Cor. 1:19-29).

It is imperative that men turn unto God and Christ. Men must turn away from earthly ambition, from rivalries and jealousies, turn away from the world, and turn away from self to Christ. Men must turn to God, turn their thoughts,

desires, motives, hopes to the things which point to heaven and heavenly things. However, there can be no turning to God or Christ without conversion. But there can be no conversion without childlike humility. The one whose thoughts are filled with self cannot turn to Christ. Pride so involves the soul with self and so occupies the soul with self that such cannot see the beauty of the Lord, nor can such a soul turn to the Lord. Those who would follow Christ must become as little children, they must be like the little ones in their trustfulness, obedience, truthfulness, and their humility. The little child shows its true nature; it has no hypocrisy, no desire to seem other than it is; it is humble and modest; it does not aim at display and show; but it is full of affectionate trustfulness in those whom it loves.

Men must be humble enough to admit or confess their sins, to turn from themselves to God. Men must be childlike in their forgiveness of their fellowmen. The little child forgives its playmate and continues the play without an effort to get even, or to remember the little things done which brought injury. Jesus said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-18). Church members should study the teaching of Christ and learn the lesson of going to one's fellowman when an injury is felt. Such church members should go alone as Jesus teaches and seek to bring about the reconciliation between each other. The one who feels the injury should go seeking reconciliation with the proper motive. He should go in the spirit of a little child, that is he should be willing to forgive as well as mention the injury done unto him, or the injury he supposed was done unto him. It is to be regretted that some are not really injured when they suppose they are. Some take offense when no offense was intended. Some go so far as to tell others about their supposed injury before telling the one they suspect as Christ teaches should be done. The whole of Christianity requires that man forgive his fellowman of sins which are repented of. Paul said: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). God and Christ do not forgive sins which are not repented of. It is Christ who says: "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him" (Luke 17:3).

The Bible teaches that as it is repent or perish so it is forgive or perish. When God does a thing he does it completely. When he forgives he forgets or removes the past guilt. He said: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more" (Heb. 10:16-17). Since God forgives the sin and remembers it no more, why don't brethren who claim to forgive each other really forgive? Why do some remember things of the past? If a sin is forgiven, why is it not forgotten? One who has been trespassed against and goes to his brother and tells him of his trespass between the two of them alone certainly is to forgive his brother, if

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the brother repents, and forgiving means forgetting. Jesus says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15). Every person who expects to go to heaven must obtain forgiveness, but he cannot be forgiven unless he in turn will forgive those who have repented and who ask forgiveness.

If the offending person will not hear the one offended and ask for his forgiveness, then the offended is to take with him to the offender one or more "that at the mouth of two or three witnesses every word may be established." All such persons going in the right spirit to the offending person should be able to help promote reconciliation. If the second effort fails, then the offender is to be brought before the church, but if he will not hear the church, he is to be considered as a heathen and publican.

This is the Lord's method of helping to promote the proper relationship among his followers. Those failing to follow him, failing to repent and forgive, are to be dealt with according to scripture, and such ones as will not submit to scriptural teaching are to be considered as heathen and publicans. They are to be disregarded as church members, or disfellowshipped. Of course, we are to try to restore all in-active members to active duty in the Lord's service, but if they will not be restored according to scriptural requirement, Are we not obligated to disfellowship? Jesus said: "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3-4). Emphasis is placed upon the brother who sins repenting and turning. If the offender will not repent, an offending church member, are the others scripturally obligated to fellowship him in his continued rebellion? Jesus points out that whatever is bound on earth is bound in heaven, and whatever is loosed on earth is loosed in heaven.

Let all learn humility, learn to be as submissive as the little child. Let all learn to turn from sin, be converted to Christ, and learn to forgive sins and errors as well as expect to be forgiven.

Quanah, Texas.

The "Direct" and "Indirect" Method Of Supporting Missionaries

G. C. Brewer

(Concluded from last week)

9. Elders can oversee foreign work as an appeal board only. As to overseeing the work done in the mission field, of course, this cannot be done by those of us who are not on the ground. We have to send men whose judgment we are willing to trust. Then we shall be happy to have them advise with us on any point where we might be able to help them, but, after all, the work where they are has to be done by them according to their best judgment in meeting the situation and solving the problems that arise there. None of us imagine that we can oversee and supervise a work that is not under our immediate observation and close enough to us to be a part of our scriptural duties.

10. The church is not an organized entity—not an ecclesiasticism. At the risk of writing too long a letter and with the prospect of having this lengthy epistle divided into two articles in the paper, I wish to call your attention to another fallacy that I believe to be the cause of much of our trouble in this controversy. It is the creation of the church into a mechanical or denominational entity and of ascribing to it definite and legal functions which could only be performed by such a concrete organized entity. I wish all of our

brethren could join battle with the Catholics for a while in reference to the church. They would probably get their eyes opened and either abandon some of their ideas or else join the Catholics. Some of them definitely belong with the Catholics, for they not only postulate an infallible church, but they assume pontifical powers themselves. Of course, it is not necessary to tell you that the church is not an organized entity; it is not an institution or an ecclesiasticism in the common acceptation of these terms. The only term applied to the Lord's rule that is, in any sense political, is the word "kingdom," and yet our brethren seem to have no trouble in seeing that the kingdom is spiritual (Luke 17:20, 21), that it is not of this world (John 18:35), that it is not meat and drink (Rom. 14:17), that it is entered by a spiritual birth (John 3:3-5), etc., but when we begin to talk about the church—look out! It is a legally constituted entity—material, mechanical, denominational, and demagogic!

The church is a spiritual body, composed of twice-born men and women. We are all priests, and each one has a privilege of offering up spiritual sacrifices to God through Christ. We are members one of another, and this is not limited to those who belong to a local group, but it includes all the children of God, the sons and daughters of the Lord Almighty. The spiritual relationship that exists between the members is intended to prevent schism in the body of Christ. To create a congregation into such a separate entity is to forbid and preclude members of one congregation—of being members one of another—is to create an unscriptural thing and is to make void the teaching of the Lord. This is being done, and I know whereof I speak! The congregation is a local body, independent in its work and worship of any other group, but this independent group is not organized in a legal and a mechanical sense, or even in a denominational sense. The organization is simply functional; that is, the work is systematized with certain duties and responsibilities placed upon certain men. These men are not a hierarchy; they are not lords over God's heritage. They do not hold "official" positions that are legally described and circumscribed so that a brother in Christ could not admonish, exhort, or rebuke any wrong in those who belong under the jurisdiction of a group of "officials" without first receiving credentials from these "officials." A criminal running out of the United States into Canada could even be arrested by Canadian officials and turned over to the officers of the United States or even to the officers of the state in which the crime was committed, but according to the ideas argued by some men and implied in the questions which you submitted, brethren in Christ would not even have that much responsibility and could not exercise any such cooperation. This is what I mean by saying that brethren are creating a legalistic, rigidly described and circumscribed thing that they call a church. They are creating officials called elders, whose powers and privileges are unlimited within their congregation, but must not, upon peril of excommunication, be poached upon by the hierarchy of another group. If you understand my diagnosis, here is my remedy. It is given in one word: Christianity. We need to turn our brethren into Christians and forget about "Church of Christ" members, "Church of Christ" preachers, "Church of Christ" missionaries, "Church of Christ" methods, "Church of Christ" creed, etc.

If I have not made myself clear on any point, do not fail to write to me again, because I am not at all averse to presenting what I believe to be the truth of God or of telling any man what I believe to be his error.

With all good wishes, I am faithfully yours, G. C. BREWER.
Memphis, Tennessee.

If you have not secured your copy of the new edition of the Revised Standard Version of the Bible, we are now in position to fill all orders.—Buckram binding, \$6.00; Leather binding, \$10.00.

The Man And The Home

Homer Putnam Reeves



Administration Building and Dormitory
Brother Pigg (inset)

Brother John Pigg needs no introduction to the brotherhood. But it seems wise to mention a few things regarding his connection with Home for the Aged at Gunter, Texas.

Mother nature was in a lavish mood when John Pigg was born. His native equipment together with his training qualify him well for the capacity in which he now serves.

Outstanding among the many facets of his excellent character is the adorning trait of loving-kindness. His gentleness is exceeded by his compassion; his compassion is exceeded only by his patience and piety. He possesses a tenderness and serene devotion which fast approaches mother's love. He is ideally equipped to care for aged and infirm people. Home for the Aged is most fortunate in having Brother Pigg as Superintendent. Too, our esteemed brother is greatly favored in having a companion who is possessed of great industry and resourcefulness. Sister Pigg has been a tremendous influence in her husband's successful career.

Home for the Aged was first conceived by Brother and Sister Pigg. It seems most fitting that those who originally promoted the work should now be charged with its perpetuation. The brotherhood can be assured that the administration of the Home is in safe hands. John Pigg's heart is in this great work! He, more than any other, is responsible for the existence of the Home.

Brother Pigg became Superintendent on November 15, 1952. His predecessors, in order, are Ralph Godfrey, Leon Ramsey and L. L. Jameson. Each of these men did an excellent work. Each made a very definite contribution toward the upgrading of the Home.

Home for the Aged had its beginning in mid-December, 1947. From the beginning it has been strictly a work of faith. If ever a work was launched on a "shoe-string," this is it. The only tangible assets were a few acres of land and the badly dilapidated Administration Building of Gunter Bible College.

Today, in addition to the reconditioned Administration Building (see picture) there are two dormitories and six cottages. Additional land has been secured, enlarging the campus to about 75 acres.

One of the dormitories has just been completed. This structure was erected at a cost of nearly \$18,000.00. Indebtedness on the building is approximately \$3,500.00. Incidentally, this is the only indebtedness against the Home. The new building contains twenty rooms. The rooms can be completely furnished for \$124.00 each. Surely there are twenty churches or twenty individuals who will gladly furnish the rooms.

When Brother Pigg took over his duties on last November, there were fifty-four precious old people in the Home. Since that time, nine have fallen to sleep from which there is no waking. Today, there are fifty-five members in this wonderful family. Sixteen are bedfast. Needless to mention, there is always a large waiting list. There are more than fifty applications on hand at present. The new dormitory will accommodate twenty now, bringing the capacity to seventy-five.

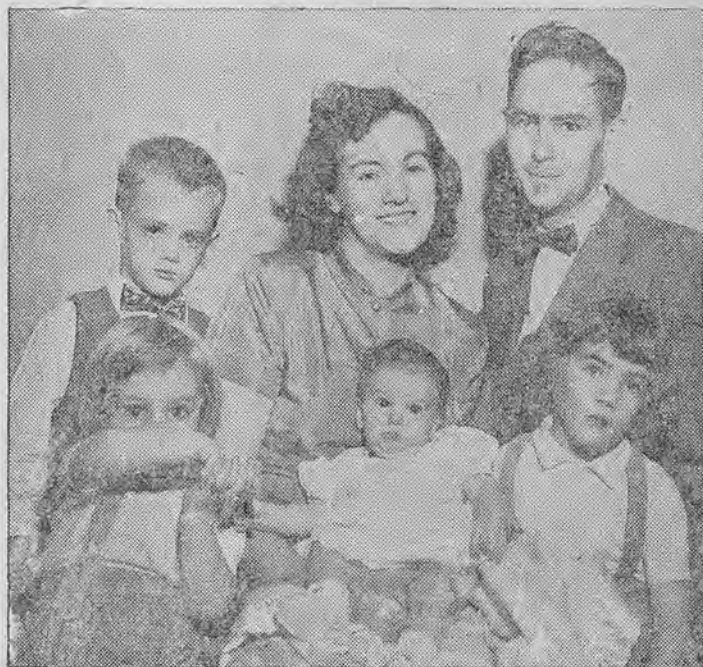
One of the highlights of every day is the evening devotional services conducted by 86-year youngster Fred Husted. Many report that this is a most delightful and profitable service and that it is conducted most admirably.

Brother Pigg announces that "open house" will be held beginning at 10 o'clock on the morning of August 13th. If you haven't inspected this remarkable work at Gunter, why not plan now and attend this meeting? A visit to the Home is always a thrilling experience. (Announcement was sent to us too late to appear last week—Editor.)

Report On Work In Ponca City, Oklahoma

W. Dale Pearson

August 1st will mark the end of our first six months with the congregation here. We feel that our work could be no more enjoyable. The congregation is engaged in an active program of work, with plans for a greater work. There have been 31 responses to the Lord's invitation, with ten of these being baptisms. Recently the elders agreed to take the oversight in sending Brother David Lavender to Italy—\$100 per month



Brother David Lavender and Family

being given to his monthly support. In addition, we are assisting the congregations in Tonkawa and Newkirk, Oklahoma, and the colored congregation in this city. Between 40 and 50 percent of our contributions are planned for mission work. We consider the elders of this congregation some of the best in the brotherhood.

The colored congregation, where Brother Matthew Moore preaches, has just completed a fine gospel meeting. There were six baptisms and three restorations; eight of them grown people. One young man was preparing to be a Baptist preacher. Brother Jessie Cook of Wichita, Kansas, did the preaching.

The congregations throughout this part of Oklahoma are going forward in a fine way in the Lord's work. We enjoy the Firm Foundation.

An Elder's Recollection



This is a statement by Brother Raleigh Martin (shown above with Sister Martin), an elder of the Broadway Church of Christ at Lubbock, Texas, since 1914.

"I moved to Lubbock with my family, wife Laura and our three children, two girls and a boy, in the fall of 1909. We moved from Midlothian, Ellis County, where we had lived for years and helped organize the church of Christ and build the building. I had served as a deacon until we moved to Lubbock.

"I was appointed as elder here by A. J. Clark, (Uncle Jimmie) as everyone was pleased to call him, and Brother Liff Sanders who was an elder and preacher. Brother Sanders served the church for a long time and really laid the foundation for a large and working church. Then there was Brother John T. Smith who did a grand work with the church for many years, and of course there were several others, one of whom was Brother G. C. Brewer. It is needless to say that Brother Brewer faithfully added gospel guidance to the brethren here and elsewhere. He was followed by the beloved Brother, M. Norvel Young, who is with us now and who is doing a good work.

"At present we have 11 elders, and they are the finest group of elders that I have ever known. I have helped in appointing all of them. We also have a fine group of deacons, 21 in number, who work under the direction of the elders with perfect unity.

We also have more than 100 in attendance at ladies Bible class on Wednesday morning. These ladies are willing workers and do a lot of visiting of members, of those who are prospects for membership, of those who are out of duty, of those who have recently moved to town, and of the sick and bereaved.

"As to my children, my two daughters are married and live here in Lubbock and are both Christians. My son, Dr. Edwin D. Martin, lives in Houston and is an elder of the Central Church of Christ and is assistant superintendent of the Houston Independent Schools. My people, as far back as I know, were faithful members of the church of Christ, and there were many preachers among them. My brother, the late Sam Martin, was an elder of the Midlothian church from its first existence until he passed away a few years ago. I had one half-brother, J. Claud Martin, of Nashville, Tennessee, who served as elder with the beloved David Lipscomb in the early days of the church there.

"My wife was the only daughter of Mr. and Mrs. Dan Davis who have long since gone to their reward. They were both members of the church and my wife's grandfather, Jacob Boydston, was a pioneer in the church in Dallas County."

Perplexing Problems

By L. R. Wilson

Without question, the plea made by our people is the most beautiful in all the world. "We speak where the Scriptures speak, and we are silent where the Scriptures are silent" is a profound and beautiful statement. Yet it is sometimes difficult to put into practice. If this were not so, then there would be no divisions or troubles among us. Someone may answer, "The trouble is not in our plea but in our practice."

Maybe so, but our practice depends upon our understanding of our plea. We cannot say that all who differ from us are either ignorant or dishonest. Many good brethren—honest and studious brethren—have been unable to agree on many matters. Our trouble is in our lack of understanding. We do not make the same application of our rule of interpretation.

When we say, "We speak where the Scriptures speak, and we are silent where the Scriptures are silent," we must understand that this principle has certain limitations. For example, when the New Testament specifically enjoins a certain action upon us, then we are duty bound to perform that action if we expect to please God. In all the ages when God has commanded man to do anything his only choice has been to perform the act with God's approval or refuse to do so with God's disapproval. When our Lord tells us to believe or be damned, our only choice is to believe with his approval, or disbelieve with his disapproval. When he tells us to repent or perish, our only choice is to repent with his approval, or refuse to do so with his disapproval. When he tells us to confess him before men if we would be confessed before his Father in heaven, or deny him before men and thus be denied before his Father in heaven, then our only choice is to do what he says or take the consequences. When he says, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God," then our only choice is to be born of water and of the Spirit, or stay out of the kingdom of God. These are specific commands; they cannot be altered or changed, without the disapproval of Almighty God.

Many of the principles taught by our Lord are relative in nature. To illustrate: The Lord has very definitely told us to love one another. Nobody questions this command. Many think it primarily signifies a very pleasant attitude, a kindly smile on the face, and a sweet disposition. There are others who seem to think that love manifests itself through helpful deeds only. Still others have the idea that love is primarily concerned with combating error and making an all out "for the truth." In between these different conceptions there is every conceivable shade of difference in views. Hardly any two of us have identical conceptions. We can hardly say that only one class is honest while all others are dishonest. Furthermore, it would be difficult to determine from the Word of the Lord how many debts of charity must be performed to show our love for one another, just how much we should smile and talk about love, or just how much we should talk about contending for the truth while combating error.

In like manner, the principles of mercy, goodness, justice, righteousness, and meekness, must be regarded in the same light that we regard the principles of love. Every individual who claims to be a Christian recognizes the value of these principles. Ask anyone if their observance is absolutely necessary in order to be acceptable in the sight of God, and we get an affirmative answer. But the practice of these principles varies with each and every individual, as he understands them.

The same may be said of many opposite terms. For example, all of us agree that worldliness, contentiousness, reveling, quarrelsomeness, covetousness, and laziness are all sinful before God. But here again our conception of those terms differs with each individual. We could devoutly wish that all of us had a little clearer conception of the exact meaning of such

terms, so that we could be more closely united in our thinking and in our practice. Some may wonder why the all-wise God did not make all such terms clear.

If God had given us a book big enough to have defined every command and every principle of living so clearly that there could be no misconception, the whole world would not have contained it. In the light of our knowledge of love, mercy, goodness, kindness, etc., we must settle each and every case which arises to the best of our ability, in the light of our knowledge of God's word. It would have been as impossible for the framers of our constitution to have set forth laws which could have settled every case in advance of a court decision as it would have for God to have given us laws so clear and explicit that each individual could make an immediate and correct decision of every individual case arising.

When I start out in my car on a day's drive, I usually encounter several individuals trying to flag me down for a ride. No doubt many of these are worthy, and it would be an act of kindness for me to help them. On the other hand, many are professional "bums" or criminals. Picking up "hitchhikers" is now considered both foolish and dangerous. When Jesus said, if a man would force you to go with him a mile, "go with him two," he gave a general principle which should be practiced. Yet trying to put it into practice by hauling "hitchhikers" today may be a far cry from the actual meaning that Jesus had in mind. Certainly there is room for a great deal of disagreement here. So it goes in the practice of other principles set forth in the word of the Lord.

But we must not confuse specific acts for general principles. Baptism is a specific act, for which there is no substitute, while love is a general principle. No man can go to heaven without loving God and his fellow man, but the practice of the principle of love varies in each individual case.

God did not tell us how to baptize. He did tell us to baptize, and baptism means a dipping. But whether we dip a man face forward, backward or sideways is not set forth in the word of the Lord. The manner in which this is done is not stated. This is true regarding any and all other acts which Jesus commanded. He told us to sing, to pray, to teach, to eat of the bread and drink of the fruit of the vine, and to give of our means in our worship. But he did not go into detail on the how. Playing on mechanical instruments of music as an act of worship is to add to our worship. This is forbidden by the word of the Lord. But anyone who attempts to make a law on how our teaching should be done is going beyond what is written. He is not remaining silent where the Scriptures are silent. Here is where a great many of our brethren have missed the meaning of our rule of interpretation.

The Lord has told us to teach; he has told us what to teach; but he never told us how. Neither has he told us the when or where. In New Testament times we find the apostles teaching not only every time they had an opportunity to do so, but in every place they had an opportunity of doing so. From this we infer that we should do likewise. This is why we teach from the pulpit, in the classroom, on the radio, on the street corner, in homes, or in a school building.

To show how complicated the application of God's law is in some respects let me cite a very homely example. A certain preacher had argued for many years that any person who had been divorced and remarried, "except for fornication," could not become a Christian or live a Christian life while married to someone else. One day a colored woman who was working for the preacher in his home, and who had been divorced, told him she was fixing to marry again. He lectured her at length on the sin she was about to commit. He told her in no uncertain terms that she would be forever lost if she did so.

The colored woman finally asked, "Ever' woman's got a right to one husban', ain't she?"

The preacher replied, "Yes, but you've already had one."

The colored woman then answered, "Yassuh, but dat man was already marr'ed and divorced when I marr'ed him; and accordin' to you, I wasn't marr'ed to him in de fust place. So I figers I got a right to marry my man now."

This homely example shows the difficulty in attempting to make the rule originally set forth by Thomas Campbell apply in every act of life. When Campbell announced the rule that "We speak where the Scriptures speak, and we are silent where the Scriptures are silent," he had no thought of trying to make it apply to each and every Christian act. He was thinking solely in terms of the fundamental acts of obedience, necessary in becoming a child of God, and in the acts of Christian worship. In fact, this rule grew out of a contention over whether or not members of the different groups of the Presbyterians should all be admitted to the Lord's supper. When Thomas Campbell came to this country he found the Presbyterians so divided, and so hostile to one another that they did not admit those who differed from them to their fellowship, or to participation in the communion. Actually Mr. Campbell was trying to find a basis on which they could all agree, and which would admit them all into one body and communion. However, the rule he announced had a more far reaching effect. It was immediately applied to the terms of admittance into the church, as well as the acts of public worship. In the process of time many have attempted to apply this principle to each and every Christian act or deed. Here is where we have run into so much trouble. We should never accept any less acts of primary obedience to the gospel than the Lord has set forth, nor should we add any which he has not given. Furthermore, we should neither add to nor subtract from the items of public worship. But we should be careful in the practice of everyday Christianity that we do not become so unreasonable in our application of our fundamental rule of interpretation that we create an intolerable division in the body of Christ.—Bartlesville, Oklahoma.

Failing To Study The Bible

J. C. Choate

One of our greatest freedoms is that of being allowed to study the Bible. We may learn of the many blessings of God through the word of the Lord (Eph. 1:3). Through a study of the Scriptures we are made free (John 8:32). Only the truth can show us the way to heaven and above all, only the truth and obedience to it can take us there (John 14:6; 17:17). We have a wonderful privilege of studying the Bible and we are instructed to do so (2 Tim. 2:15).

At the same time, people fail to study the Bible. There are always many who make the old excuse, "I just don't have time to study the Bible." Those who make such remarks are not really interested in their soul's salvation. After all, when people fail to hear the word of the Lord, there is a neglect of salvation (Heb. 2:3). God will not accept man's excuses in any form or fashion (Luke 14).

No wonder so many people don't know of God and his Son Jesus. It is no wonder that there are so many people in sin and confusion. All of this comes about through ignorance. Ignorance will destroy and tear down that which is right. This should cause us to recognize even more the great importance of a knowledge of the word of God.

Why are there so many religious people in division and error? The answer comes quick. A lack of knowledge of the Bible. When people understand the truth, there is no division in obeying that truth (John 17).

We should study the Bible every day of our life. We ought to take every advantage possible in knowing more about the truth. By doing this very thing, we may better teach the principles of the gospel (Rom. 1:16; Mark 16:15, 16). Please consider these things and take the gospel to poor lost souls. Let us take an advantage of this wonderful freedom of studying the Bible.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

They Also Sin Who Stand By

Millions of citizens who professed to believe in the God of the Bible stood by without protesting while Hitler and his fanatical followers killed 6,000,000 Jews. This dramatically illustrates the principle of "guilt by consent." There is a cosmic struggle going on between good and evil, God and Satan. If we merely "stand by" while others do wrong we share in their guilt.

Today in our study of Acts we find Paul confessing his own sin of "consent to wrong" before he was converted to Christ. "And when the blood of thy martyr Stephen was shed, I also was standing by, and kept the raiment of them that slew him" (Acts 22:20). Paul did not throw a stone, but he was guilty of "approving, and keeping the garments of those who killed him." By failing to speak out in defense of Stephen, by standing by in a time when positive action was demanded, he shared in the guilt of those who killed the first Christian martyr.

Millions in America are guilty in the same manner today. They profess to believe in God, in Christ, in the Bible, in the church of the New Testament. Yet, they refuse to obey the gospel, to become active Christians, to support the "faith once for all delivered to the saints" (Jude 3). Oh, they would not think of throwing a stone through the window of the house of worship. They would not vote to close the doors of the church house, or to imprison gospel preachers. Yet, in the mighty conflict between Christ and Satan, between truth and error, between faith and godlessness, they "stand by." Jesus said that "he that is not with me is against me." By their refusal to confess their faith in Christ, to ardently support the cause of Christ, they give aid and comfort to the enemy.

You don't have to break all the ten commandments, become an aggressive atheist, and join the Communist party in order to oppose Christ and his church. All you have to do is to "stand by" and refuse to defend the faith by your influence. To do nothing in this life and death struggle is to "approve" those who are putting forth every effort to destroy Christianity, to lure our young people into every form of sin.

Which side are you on? Are you standing by giving consent to wrong and error? May I appeal to your better self. Trust in God and obey the gospel of Christ and dedicate your life to the advancement of the kingdom of God on earth. You can be just a Christian with no creed but Christ, no rule of faith but the Bible.

Houses in Which To Eat

Jack Meyer

In last week's editorial, information was given of the very liberal and unanimous agreement of our elders and deacons, in the monthly business meeting of February 5th, to make one of the large rooms in the basement of our Bible school building into an efficient kitchen, greatly improving the serving arrangements we have had for many years. Among the four elders and seven deacons present, not one objection was made to having kitchen and serving facilities, this was having been a part of the fellowship program of Tenth & Francis for many, many years. In some parts of the country our people are opposed to "a kitchen in a church building." Where they are sincere in this (and we believe that most of them are sincere), we must respect their convictions as we seek to

show them that they are mistaken. We have no agitation against such affairs in Tenth & Francis, and our people for years, including elders and deacons, have felt that our "eating in the church building" was within the scriptural permission for fellowship. Although we have no trouble over that issue in Tenth & Francis, on the other hand there are often good people within even this congregation who raise the question as to the propriety of such procedure, especially when they often come from congregations objecting to lunches in church buildings. In view of the report in last week's issue of "Gospel Visitor" regarding our new kitchen plans, now is an appropriate time to give notice to these matters.

About the only passage of scripture used to oppose eating in church buildings is 1 Cor. 11:22: "What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? . . ." Also, vs. 34: "And if any man hunger, let him eat at home; that ye come not together unto condemnation . . ." Many good people quote these passages and think they have proved their opposition to all eating in church buildings.

Instead of proving their point, they have really lifted a scripture out of its context and applied it to something not even remotely within the range of said scripture. I do not mean that they have done this deliberately. The error is usually a sincere one, but it is a grievous error, just the same. The scripture in 1 Cor. 11 was condemning the Corinthian church for mixing the Lord's supper with a meal. By beginning with vs. 20, the reader can establish that as the rest of the chapter is read. Paul was not even discussing the question of having any sort of a common meal in the church building. He was discussing having a common meal in the church assembly, and mixing the Lord's supper with it. The expression of vs. 20, "this is not to eat the Lord's supper," in the King James Version is rightly explained as "It is not possible to eat the Lord's supper," in the American Standard Version. And the scholarship of the world will support that view of the original language of the New Testament. They intended to eat the Lord's supper, "but by unworthy behavior neutralized their purpose." (Expositor's Greek New Testament). The comment of the apostle Paul as to their having houses to eat and drink in certainly sets forth the ordinary place for such eating, but even that comment is to be applied to the thing he was condemning: the assembling for worship and eating a common meal at that time. We can also say that our houses are to eat and to drink in, and that the common meal of the house should not be mixed with the Lord's supper and the assembly worship. But can't we worship in a house where we have a common meal, even IF the common meal is in a church building where we worship, if that common meal is no part of a worship service? Even though they are honest in their contention, this is one of the most glaring exhibitions of the wrong application of scripture on record—applying what Paul said to a common meal in worship with the Lord's supper to any meal in a church building when it is not a part of worship.

Good people often get confused on this because they have an idea that a church building is a sacred place—and that idea is NOT in the New Testament. That error is at the bottom of objections to social gatherings in general in a church building. Along with this is the idea that "it is sectarian," just because the sects do it. It is wrong when it violates either the letter or the spirit of the New Testament, whereas social gatherings and meals in church buildings promote Christian fellowship.

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EDITORIAL

G. H. P. SHOWALTER, Editor

Here is another illustration of what may be done if only our people would rise to the opportunities that are constantly before our eyes. There does not appear in any area greater possibilities for the extension of the cause of Christ in the hearts and lives of men than in the Rocky Mountain Region of the western portion of our own great country. From the western part of Texas to the Pacific and from Canada to Mexico there is presented a vast empire of yet undeveloped natural resources. A rapidly expanding population in the United States must be supplied with food and all the necessities of life. New fields must be entered and explored. And many thousands of engineers are already entered into this great area in building dams, irrigation systems, mining, agriculture, minerals and vastly potential petroleum areas. We are delighted to hear from Brother Bishop, one of many who are interested in this fruitful field for the cause of the Savior of men.

The Cause of Christ Is Growing In Billings, Montana

By Linwood E. Bishop

Brother Clinton Brazil, minister of the gospel in Bozeman, speaking of the possibilities for the work here in Billings, said in substance, "These brethren are perhaps afforded the greatest opportunity in the state. May they fully realize their opportunity and the responsibility it imposes, and may they use it to the honor and glory of God." Even though I have had no opportunity to visit the other communities in Montana, judging from what I have read and been told with reference to them, and from my observation of the possibilities here I would say that Brother Brazil was probably right.

Billings is a thriving city of more than 50,000 population, located in the beautiful Yellowstone Valley, in the south-central part of the "Treasure State." It is the commercial and industrial "hub" of a vast area of the great northwest. It is served by three Air-lines, three Railroads and numerous highways. It has three radio stations and has been granted permits for two television stations. It is one of the fastest growing communities in the northwest. Just yesterday on a news broadcast I heard the commentator say that building permits granted the first six months in this year were more than eleven per cent above those granted for the first six months in last year. A new district of some 3,500 was taken into the city last week. Other districts will soon be included. Business opportunities in almost any field are practically unlimited. Many of the old established firms are doubling their facilities. Practically every denomination in the city either has recently built, or is now in a building program, or is getting ready to build in the near future.

Being located in a valley, and surrounded on three sides by mountains, and protected on the north by a 300 foot "rim-rock" which borders the city, Billings does not suffer from the severe Montana winters as do some of the other communities in the state. It seldom gets colder than 20 degrees below zero here in Billings, whereas in many other communities it gets 40, 50 and even 60 below.

The church in Billings was started by the D. A. Sommer group in about 1907, according to the best information I have; although the present congregation dates back to about 1932. The cause had been greatly handicapped most of the time from its beginning because of a lack of competent leadership, lack

of adequate facilities, and lack of finance. During the depression days a small building was purchased for the sum of \$1,000, and it has served as a place of worship until this time. It had a bad reputation when our brethren obtained it, and I am afraid it has not improved greatly since. It has a seating capacity of a little over 100 in the auditorium, and room for five small classes in the basement.

During the past three or four years, since the beginning of the development of oil and other industries in this area, many families from states where the church is relatively strong have moved here to make their homes, and of course, among that number have come some loyal and faithful Christians. These Christians have brought with them new courage, faith, hope, zeal, yea new life for the cause of our Lord in Billings.

I do not say of course, that there were no faithful Christians here before; for I believe the opposite to be true, and that there have been a few Christians here all along. But, they were few in number, inexperienced, most of them relatively untaught, and financially poor. I am sure that some of them did the best they could under the circumstances, and at the time.

What I am saying is this, these "newcomers" have greatly strengthened the cause of Christ and increased its potential greatly. They have caught the vision of the opportunities and the need, and they propose to do something about it. They realized that very little could be accomplished under present conditions, and as long as we remain in the present building and location. So they set about to provide a better place. A building site 142 x 170 ft. in one of the better sections of the city was purchased at a cost of \$5,500. (It has increased in value since it was purchased). We now have approximately \$5,000 cash and perhaps another \$1,000 in pledges in our building fund. We have been offered \$6,000 for the present property. We have building plans and blueprints paid for, and our contribution is averaging between \$125, and \$150 per week at the present time. We have been relentlessly seeking a loan, but as yet have been unable to secure one. We believe that with a \$25,000 loan, by the time we could complete the building we could match it with another \$25,000 (including what we have), and with a great deal of donated labor we can build a \$100,000 building for \$50,000. The contract bids we have had run between \$90,000 and \$110,000. We know this is beyond our reach, so our only hope is to build it ourselves.

All of us who are acquainted with the conditions here realize that we have little room for growth, and that little can be accomplished as long as we remain in our present building. Therefore our greatest immediate need is a new building. About the only thing at present standing in the way of that new building is a small matter of a \$25,000 loan, which we intend to secure if there is any possible way. We believe we can repay the loan at the rate of \$400 per month.

I am being supported by the Broadway church in Lubbock, Texas, the Dimmitt, Texas church, and the Logan Street church in Denver, Colorado, in order to enable the church here to build. The elders of the above mentioned churches, the brethren here and I believe that with a new building and under present community conditions we can in two or three years build a good strong fully self-supporting congregation here in Billings. After that a second congregation could be established, then a third and fourth and so on. Jesus said, "All things are possible to him that believeth." "Lord, I believe; help thou mine unbelief."

NOTE: Those who know Brother Bishop will agree that he is capable of accomplishing a great work in Billings. We would like to encourage Christians in various walks of life to consider Billings as a place to earn their living and serve in the church.—M. Norvel Young.

FROM THE HARVEST FIELD

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, August 10: Two baptized, one restored, and one identified since our last report. Work continues with prospects good for continued growth.

William M. Deuell, Newport, Ohio, August 2: I am preaching to nearly a full house at both services, morning and evening. One more was baptized. The work continues to grow.

B. B. Harding, Vinita, Oklahoma, August 13: One more baptism Sunday and recently I had the pleasure of baptizing my oldest son. Crowds are good. We plan the first colored meeting here this fall.

T. D. Boston, Sr., Box 487, Gilmer, Texas: The meeting with Oak Grove church, north of Mt. Pleasant, Texas, ended August 9th with two baptisms and one confessing fault. Interest was fine throughout the meeting. We hope to be with them again next year.

C. A. Buchanan, Waxahachie, Texas, August 9: We made a good beginning in our meeting today. We had two baptisms and one restoration at the first service. Brother Westbrook comes in tomorrow to do the preaching.

Cecil B. Douthitt, Box 67, Brownwood, Texas, August 10: Three were baptized and three were restored during the ten day meeting at Hamilton, Texas, which closed August 9. R. V. Hamilton, who ministers for the church there, is a fine co-worker.

John W. Hedge, Jacksonville, Texas, August 15: An eight-night debate between Dr. Albert Garner, Baptist, and the writer will be held at Gallatin, Texas, beginning October 12th. Gallatin is eight miles from Jacksonville, Texas, my home.

George Tipps, 211 West Grand, Jackson, Tennessee, August 13: Six were baptized in the meeting with Edwin Hayes and the church in Auburn, Kentucky. John McCarley led the singing most acceptably. This was my second meeting with this good church. I begin next at Ro Ellen, Tennessee.

Lloyd Connel, 1244 S. Evanston Street, Tulsa, Oklahoma, August 15: Closed a meeting with the church in Knott, Texas, August 9, which resulted in thirteen responses: nine baptisms and four restored. My next meeting is with the church in Norwich, Kansas, September 28-October 11.

F. W. Fogg, Apt. 12A, Herrell Homes, Eastman, Georgia, August 11: The church of our Lord in Eastman, Ga., meets in the American Legion Hall. This building is on U. S. Highway 23, in the north part of town. A cordial welcome awaits all travelers who will worship with us.

W. H. Nichols, Box 787, Columbus, Texas: Brother Leon Locke did the preaching in our second meeting this year. Prior to the meeting we placed over 800 bulletins in every home in Columbus advertising the meeting. We advertised the meeting in the local paper and by placards in town. By personal invitations we were able to fill the house nearly every night. Brother Locke did some very fine preaching. We also had visitors from Sealy, Bellville, Wharton, El Campo, Sheridan and Fayetteville, and Rosenberg.

Gordon L. Downing, Floydada, Texas, August 10: Yesterday morning, three people came forward to confess wrongs and renew their allegiance to the Lord. Our Bible study classes are coming along in fine shape. We now have twenty-one Bible classes each week.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, August 14: Two were baptized in a recent meeting at the new Patton Heights church in San Antonio. Two more were baptized at the West Avenue church August 7. We continue to enjoy steady growth at West Avenue.

James R. Wilburn, Box 109, Neenah, Wisconsin, August 13: I have been working through the summer months here in Winters with the fine congregation here. Beginning September 1, I'll be in Neenah—supported in that work by the Winters church. I hope to send you a report of that needy field when we arrive.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, August 3: Three were baptized and two identified at Midwest City yesterday. Two were baptized one week before. Contributions have almost doubled since last summer. The work in general seems to be at its best. Eddie Baggett began a singing school here today.

Ben West, Lampasas, Texas, August 14: Three added by transfer, around 450 present for worship on the Lord's day, 201 present at prayer Wednesday night. Interest and attendance have grown during the summer. The Wilmeth meeting did much good. Additional teachers and new classes added to care for the growing Bible school.

Hugh Ousley: Brother Leroy Brownlow of Fort Worth just completed a very excellent meeting for the church here. One identified. The crowds and interest were exceptional. I am to begin a meeting with the Nugent Church of Christ Friday night, August 14 and continue through Sunday night, August 23.

Hershel L. Dyer, 847 S. 14th, Lincoln 8, Nebraska, August 11: One adult lady was baptized here at the morning service last Lord's day. We have increased our budget for the latter part of this year and thus far we are doing well towards meeting it. When in the Nebraska capitol, worship with us on the corner of 14th & F.

Tom Walker, 1135 Hollywood, Dallas, Texas, August 10: Brother Philip Spears of Memphis, Tenn., closed a fine meeting at Mt. Tabor July 26 with seventeen baptized and a number restored. This is the home of his mother and nearly all the members are his relatives. My crowds are larger since the meeting.

Leon Savage, 803 Largent, McKinney, Texas, August 12: I concluded a gospel meeting with the congregation in Calera, Okla., August 9th. Two were baptized into Christ. I enjoyed being associated with old friends, and making new ones. Calera is my home congregation. Brother R. C. Ledbetter is their local evangelist, and a splendid co-worker. I think I have never met a more godly man than Brother Ledbetter. He is loyal in every respect. I go next to Cleburne, Texas, August 17-27.

O. H. Tallman, Pensacola, Florida, August 15: One baptized and two placed membership here with the Central congregation last Sunday.

Raymond Whittington, Carthage, Texas, August 10: I did the preaching in a good meeting at Malta, Texas, the latter part of July. There were four baptisms and two restorations. Neil Watson is the regular preacher there. We baptized one here at home last week. I begin a meeting next Monday at Rio Grande City, Texas.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, August 11: I was with the Southside congregation of Bonham, Texas, in a gospel meeting earlier this month. Seven were baptized and six restored. The interest and attendance were both good. We enjoyed the fellowship and cooperation of the North Bonham congregation. A good spirit exists between the two congregations.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, August 7: On August 3, the Willow Street church of Christ began a Daily Bible School to continue until the public schools resume work. The school is now open to children of all ages. Marshall Keeble is to be in Cookeville August 16-28 under a tent. Our 8:45 Sunday service is proving successful.

W. A. Bradfield, Henderson, Tennessee, August 10: Last night I closed a very fine meeting at Middleton, Tenn. From 102 to 160 people attended each of the afternoon services. Very large crowds were present each night, and fifteen were baptized. R. L. Witt of Henderson led the singing and Marvin Rainey, the local preacher, is doing a fine work there.

Alvin Jennings, P. O. Box 1023, Estevan, Saskatchewan, Canada, August 7: We recently baptized three persons on the same day we met them. They had learned the truth on the broadcast and desired baptism into Christ. All live over two hundred miles from Saskatoon, and none had ever before heard of the Church of Christ. Eight were baptized recently in this city.

G. A. Powell, Miami, Arizona, with Brother R. Monroe of Grover City, Calif., doing the preaching. One was baptized, two restored and eight placed membership. We are a new established congregation and will welcome all who are passing through or visiting here to meet with us. Our building, recently constructed, is on the corner of Sullivan Street and Forest Avenue.

C. B. Thomas, Corpus Christi, Texas, August 10: The greatest vacation Bible school ever conducted by the Ayers and Lawnview Street Church of Christ has just closed. Over a period of ten days there was an average daily attendance of 412. Many of these came from homes other than members of the church. Brother Miller, our new educational director, is proving his worth to us in the teaching program of the church.

Sam Medford, Creswell, Oregon, Route 1, Box 456: The London church has just closed a gospel meeting with Grover W. Hollon doing the preaching. Brother Hollon is the regular minister here now. He is a young man well versed in the scripture and he preaches just plain gospel sermons that any one can understand. Paul Randall and Foy Martin, members of this church did the song leading well. When in Oregon, come to London, twelve miles south of Cottage Grove, that friendly church where you are a stranger but once.

Wiley W. Johnson (colored), Lubbock, Texas, August 10: The work in Slaton, Texas, is still moving on. We had visitors from Lubbock in our Sunday night service.

Doyle Cannon, San Antonio, Texas, August 14: I just closed a meeting at Quemado, Texas, and have been requested to return for a follow-up meeting this fall. I go next to South San Church of Christ, San Antonio, for a meeting when they open their new building. Then to Burnet, Texas, October 19-25. When in San Antonio, worship with us at Government Hill Church of Christ, corner Mason and N. New Braunfels Avenue.

O. K. Alexander, 2612 Mission Street, Fort Worth 9, Texas, August 11: Three confessed wrongs in a ten days gospel meeting at Doole, Texas, which closed Sunday night. We began a seven nights meeting at Hext, Texas, last night. Danny Warden of Irving, Texas, is leading the songs in a fine way in these meetings. I would like to book some more meetings for this fall and next year.

F. S. Harper, Box 194, Woodbury, Tennessee, August 12: I began work with the church at Woodbury on June 14th. We have started off in a good way. The attendance and interest are good. One has been baptized and one restored. Our vacation Bible school was well attended with one hundred and forty-five average attendance. Athens Clay Pullias will preach in a meeting here beginning August 23rd.

James B. Scott, 722 E. Van Buren, Harlingen, Texas, August 13: A fine man, a highway patrolman, was baptized at the morning service here last Sunday, and two placed membership with us. A class for servicemen has been begun at the Harlingen Air Force Base on Tuesday evenings of each week. If you know of servicemen stationed at this base, we shall appreciate having their names, so that we may contact them.

Murrey W. Wilson, Mt. View, Oklahoma, August 8: Brother V. E. Howard closed a meeting here August 2. He was more dynamic and forceful in the presentation of the truth than ever before. His stand for the truth cannot be surpassed. Two were baptized and five were restored. I have accepted work with the church in Bentonville, Arkansas. My new address after August 10 will be 204 F. St., S. W., Bentonville, Ark.

E. Lacy Porter, Huntingdon, Tennessee, August 11: Brother Geo. W. DeHoff was with us during our meeting. Two were restored and one baptized. We had a good meeting at Shaddy, near Grove Spring, Mo., without any visible results. I also conducted a Bible school during this meeting. I am now at Gardner, Tenn. Two were baptized Sunday afternoon. Beginning August 20 I have promised to be in a meeting at Mammoth, Mo.

Murray Marshall, 309 South 15th, Frederick, Oklahoma, August 10: The South Side church here concluded a great revival in the City Park August 5 with Foster Ramsey of Tipton preaching. Alvin Bryan of Nashville, Tenn., led the singing. Six were baptized and two restored. Then Sunday, August 9, one more was baptized, one restored, and one placed membership. These good results are the outcome of plain gospel preaching, personal work, and the zeal of some working members. I am at Foster, Oklahoma, August 10-18 in a gospel meeting.

Roy Burgess, Maysville, Alabama, August 12: The meeting in Maysville closed last evening with sixteen responses: six baptized and ten reclaimed. Brother Lindsay Allen did the preaching in a wonderful way. Our effort with the McMahan congregation, near Morrison, Tennessee, also closed with much interest and nineteen responses: 14 baptized and five restored. To God be all praise! My new address after September will be Zellwood, Florida.

Wayne Hargrove, 5317 South Park Blvd., Houston, Texas, August 13: Last Sunday, the hottest day of the year locally, the MacGregor Park congregation set new all-time attendance records of 307 in Bible School, 203 in evening service, and 437 in the two morning services. Four men and women confessed faults and placed membership, one of them having been out of duty for the past twenty years. Three men and one lady have been baptized in the past four weeks, and several have placed membership. We plan to move into our added classrooms September 13.

Stanley Lockhart, P. O. Box 391, Friona, Texas, August 4: Our work with the Friona, Texas, church will be terminated in the next few weeks and, the Lord willing, we shall begin work with the Austin Avenue congregation in Levelland, Texas. The past three years in Friona have been very pleasant. The congregation has enjoyed a fine increase in attendance and the program for this year calls for an average of \$235.35 per week. There is harmony in the congregation and any one selected for the work will find a fine congregation. If interested, write me. Send recommendations.

M. Lloyd Smith, 608 Peardale Lane, Longview, Washington August 3: The Bailey-Scherling debate conducted at Vancouver, Washington, July 20-24 on the "Supremacy of Conscience," was a great success for the truth. This was the third time, these men had met in public debate on this subject, therefore, both speakers were well versed on the subject. Near the conclusion of the debate Mr. Scherling said, "I'll shed all the Scriptures given with new arguments." The audience laughed. So, Mr. Scherling was forced to deny the Bible before the debate closed. This debate is to be printed. It is being prepared now.

Arthur W. Francis, Jr., Box 324, Sioux City, Iowa, August 14: This is to inform all of our many friends among the readers of the good old Firm Foundation that our son, Charles, seems to be making slow but sure progress back from the long road of Polio and its crippling effects. He has begun to sit up for a few moments now and is regaining some use of his left arm. His back and right leg are still making improvements also. We appreciate your prayers and many expressions of friendship and love. Please continue to pray with us for his complete recovery. The effectual fervent prayer of a righteous man availeth much.

Thomas Allen Robertson, 2454 Belle St., San Bernardino, California, July 28: On July 19, 1953, I brought to a close two years of labor with the church in Ontario, Calif. I am now working with the church in San Bernardino, Calif. The church in Ontario, is as a whole, one of the best churches in southern California, or we may say, anywhere. Our labors there were as nearly completely enjoyable as is possible in this life. The church there will support the truth to the fullest extent. While we were with the church in Ontario we saw it grow and develop in almost every way. During

our stay there, there were one hundred and seven additions, twenty-seven baptisms, forty-seven restorations, and thirty-eight placing membership. We are looking forward to a pleasant and profitable work with the church here. This church seems to be in splendid shape to go forward. Brother Wright Randolph has done a splendid work here for the past ten years. As a sound gospel preacher, Brother Randolph has few equals and even fewer peers. In the services here last Sunday, there were two restorations and two placed membership. All of my correspondents will please note my change of address.

Paul S. Gray, Box 573, Bowie, Texas, August 15: The meeting at Bonita came to a close without any additions. The attendance was good, attention of the best, and co-operation from surrounding congregations very good and much appreciated. Attendance and contributions have been somewhat off here for the past few weeks. September 16 to 27, I will be in a meeting with the new congregation in Ashland, Kentucky, which meets in a new basement meeting house at 30th Street and Carter Avenue. This will be their first meeting. October 4-14, I shall be in a meeting at Shaw Avenue in Cleveland, Ohio.

Bill Morgan, Box 445, Newport, Rhode Island, August 1: The College Street church of Christ in Waxahachie, Texas, will send their evangelist, W. E. Kirk, to preach in a meeting with the congregation in Newport, R.I., August 16-23. It is our prayer that this meeting will be a means of getting the pure gospel to many for the first time. We also hope to restore members of the military services who have not been faithful to the Lord's work. Average attendance here in a work less than a year old has grown steadily from thirty-one in March to eighty in July. Our contributions also have increased from thirty-six dollars to ninety dollars over the same period of time.

B. G. Dobson, Box 529, Vivian, Louisiana, August 10: Brother J. R. Colvin of Ringgold, Louisiana, was with us in a series of gospel meetings July 20-27. There were many visible results, although no additions to the church. Brother Colvin shows evidence of loving the Lord. The first Lord's day in this month we had the largest attendance since moving into our new building with the exception of the opening date. Our contribution was \$315. Yesterday a middle-aged couple were baptized into Christ. The man had been a member of a denominational church. When passing this way, worship with us. The building is located in the north part of town on highway 8.

G. W. Weatherford, Collinsville, Texas: We just closed a ten day meeting and Vacation Bible School with T. A. Shaver of Garland doing the preaching. Results of the effort were two baptisms and four restorations. Brother Shaver is one of our young men in the Lord's work who shuns not to declare the whole counsel of God. If you need someone to make clear the way, you need not fear to call him. This was our third meeting with him and each year we could tell he had grown in the work of preaching the gospel. That is as it should be, no matter what age we are, or how lowly our calling. God expects growth as long as we live. We are nearing the end of our fifth year with this congregation and have seen quite a growth and a determined effort on the part of the members to develop into maturity in the Lord's work. We have never labored where the cooperation of the church has been better.

Max T. Neel, 2700 Pine Avenue, Waco, Texas, August 10: We preached our last sermon at Herring yesterday morning in a wonderful service. Four were restored at the morning service and two at the evening service. The Sunday before, five were baptized and three restored. We closed a meeting at Aquilla last night with six being baptized and two restored. The Lord willing, we begin our labors with the Lawndale church in Houston next Sunday, August 16. Our work at Herring Avenue has been the most wonderful work we could have asked for. We are deeply grateful. Our new address in Houston will be 5651 McCormick. Correspondents please note.

Leonard C. Waggoner, Olney, Texas, August 13: Brother John H. Banister just concluded a ten day meeting here last night. Large crowds and good interest prevailed throughout the meeting. Five were restored during the meeting. The church was greatly edified as the result of his forceful and effective preaching. It was a great pleasure to be associated with this great man of God. He endeared himself to the church in Olney. I begin a ten day meeting at Newcastle next Monday night, August 17-26 with services at 8 o'clock each evening. Brother Roy Holland, Jr., preaches for the church in Newcastle. Our work in Olney continues to grow and be blessed. Pray for us.

Malcom P. Hinkley, 3034 E. Gage Avenue, Huntington Park, California, August 12: In the past three weeks, two have been restored. A new record has been achieved in contributions. I have just returned from accompanying Brother John Wolfe on a trip to Ojocaliente, Mexico, where we at Huntington Park are helping and where Brother Wolfe conducted a gospel meeting. Before I left, four had already made the confession, with the likelihood that others will also become Christians and that an entire Christian church will take its stand with unadulterated New Testament teaching. Brother Wolfe is to be commended for his fine work with the Mexican people. The church is growing in Mexico.

Doyle Banta, Box 205, West Helena, Arkansas, August 9: Two baptized and eight restored at Shiloh near here in my meeting that closed last night. We are having our best summer with house full each Sunday. We begin full support of Brother Ju Kup Dong at Ulsan, Korea, September 1. One of the elders, with his family, moved to Tilton, N. H., on August 10. He and his family are well grounded in the truth. They have lived here several years. If you know of any members around there, then write him: Charles Davis, Route 1, Box 174, Tilton, N. H. There are seven in his family. Five are members and the others will be when they are old enough. They will begin worship immediately in Tilton.

H. McDonald, Box 457, Rising Star, Texas, August 12: It has been some time since I sent in a report. I do enjoy reading the Firm Foundation, and all the reports of the brethren everywhere. Since the first of the year there have been 23 to respond to the call. We have had two very fine meetings, one in the spring by Brother E. R. Harper. Some very fine preaching was done in this meeting. The church was helped in many ways, as well as two being baptized into Christ. Our latest meeting in July with Brother Mack Kercheville doing the preaching was a very fine meeting; seven were baptized. All were grown people and all came out of denominations. We feel that we couldn't have done better in our selec-

tion of Brother E. R. Harper and Brother Mack Kercheville for our meetings this year. The church here continues to go forward. Peace prevails in the congregation. The eldership we appreciate for their working together, and weighing of matters carefully to keep the church well grounded and settled and moving forward. I was in a meeting in Silsbee, Texas, July 20-29. There were two baptisms. Good interest was manifested throughout the meeting. The church there seems to be doing good under the elders and the preaching by Brother Murphy McNell. I am in a good meeting now at Cottonwood, Texas. Brother L. Q. Robinson labors there. I will be in a meeting with the brethren in Monahans, Texas, in October, this year. When coming our way, worship with us. Pray for us.

Tice Elkins, 1523 Cuba Avenue, Alamogordo, New Mexico, August 11: This is to inform those who began to believe me in saying I could soon go out to work, and have invited me to visit them, that a check up yesterday with my physician put an end to my hopes for some time yet. Next time I feel like going, I will go and say nothing about it until I get there. I am sorry to have raised false hopes in so many. But it is so hard to sit here idle, and try to keep something to live on, pay expenses, without working. That keeps me ill longer than if I never had any hope of working again. If I knew I never could, I might resign myself to such an awful fate. Remember us in your prayers always. Blessings upon every one.

George T. Elkins, Jr., Jefferson City, Missouri, August 14: Brother David Coffman of Novice, Texas, has just closed a ten-night tent meeting here. There were no additions or subtractions but interest from the denominational groups was excellent and many good prospects were contacted. The church here is now supporting a preacher full time and conducting a local radio program weekly. The attendance has been on the increase and the future looks promising. Brother Coffman came to Missouri free of any charge to hold this meeting but the church paid his expenses as well as furnishing meals and lodging for him and his family. My wife and I have just recently moved to this city to work with the church. I was formerly with the Herald of Truth in Abilene.

Bill Cofer, Hobart, Oklahoma, August 4: I have just closed a meeting at Binger, Okla., with excellent attendance each evening. There were six baptisms and one restoration. Charlie Beck is the regular preacher here and is doing an outstanding work. Services were held on the lawn, and many outsiders attended each night. I am in a meeting now at Burns Flat, Okla., and we are having good attendance at each service. Brother Albert Trent of Sentinel, Okla., conducts our meeting August 9-19. We know that he will do us a lot of good, and look forward to each lesson. The work is growing at Hobart, and plans are in the making for a new \$50,000 building. When you are in this vicinity, come by and worship with us.

William M. Nelson, 969 Ash Avenue, Tempe, Arizona, August 12: I just concluded a well-attended meeting with the Cottonwood Church of Christ, Cottonwood, Arizona. The little group averages about 20 in Lord's day morning attendance but is working and worshipping in unity and striving hard together in this difficult field. Brother Oliver Kipling from Flagstaff is working as regular evangelist. He is a zealous man, faithful to the word, and is doing a commendable

work. Baptized when young as a Lutheran, he later preached in the Pentecostal movement in Washington. There he learned the truth and has since been preaching the gospel of Christ. The church there can only pay Brother Kipling's transportation and yet, this with other up-keep expenses, is more than the average contribution. Here is a wonderful opportunity for a stronger congregation to send support and preach the message of Christ in a needy place. Brother Kipling is a man of early middle-age and has a fine family. Any correspondence may be sent to: Church of Christ, Box 25, Clarkdale, Arizona.

E. J. Berry, 930 Juedes Avenue, Salem, Oregon, July 30: This is the second time this month in which we can report to you that the cause of the Lord continues to increase in the Kelzer Community here in Salem. Last night, four more were baptized into our Lord—two husbands and their wives obeyed the Lord. One couple is about seventy years old and the other is a young couple whom we have been able to teach the way of the Lord before they had been led into error. Seven men and women have been baptized here this month and the prospects are excellent that others will soon become obedient, as we have a number of neighbors who attend our services and Bible study regularly each week, showing sincere interest in the truth.

Nelson Stark, Box 94, Anton, Texas: Jimmy Wood of Odessa, Texas, was with the Lawrence Street Church of Christ in a gospel meeting August 2-9 in which ten people responded to the invitation. Needless to say, Brother Wood conducted his part of the meeting in a fine way. This is the first time I have sent in a report to the Firm Foundation since I moved to Anton, Texas, just one year ago. We have had thirty responses during the year and are enjoying a good work here. This fine little congregation with only ninety members has contributed about sixty thousand dollars in the past three years. Our building was paid for last fall with a contribution of \$5,028 on the first Lord's day in December. We have our budget filled for the year. When passing this way, visit with us.

Hoyt Bailey, Box 684, Quanah, Texas, August 5: It was my privilege to preach in a meeting the first of March in Andalusia, Ala., and to speak twice on the Alabama Christian College Lectureship at Montgomery, Ala. I did the preaching here in a meeting the first part of July. The church here is now broadcasting the gospel daily except Saturdays. Our Sunday program is at 9 a.m.; Herald of Truth at 12:45 p.m., and week days at 9:05 a.m. KOLJ is located at 1150 on the dial, and it is the strongest station between Wichita Falls and Lubbock. This station covers the area surrounded by Wichita Falls, Abilene, Lubbock, and Amarillo, Texas, and Anadarko and Lawton, Okla. We shall be happy for those living in this area to listen in and to write in. My next meeting is in Heavener, Okla., August 17-26.

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R. V. Wood, Box 482, Mission, Texas, August 3: We were made happy by an increase in attendance for both services yesterday, and with a number of visitors who were not members of the church. Our Sunday evening chart lessons are attracting quite a few. We are looking forward to the completion of our hospital, and the coming of several thousand Air Force personnel to this permanent Jet Base. We are hoping that some among that number will be Christians. If you know of any Air Force men who will be coming to Moore Field, I should like to have their names. I still contend that it would save the church a lot of trouble and embarrassment if, before they hire a preacher they would check upon him a little closer and find out his reputation from places he has formerly preached, and how he took care of his obligations. When you come to the Valley, worship with us.

J. Ed Uland, Box 828, Moses Lake, Washington, August 3: Two very fine young gospel preachers from Joshua, Texas, have just completed a week's meeting here in Cody, and we all feel that much good has been done. The big need now is for a man to locate here and continue the work started a year and a half ago. The Cody church can raise \$100 per month toward the support of a man, and if some group of congregations can raise \$300 more per month, a man can live in this community. Brethren, let's awake to the needs right at our own doorstep, so to speak, and put a man in this mission field. What will your congregation do toward this effort? Come up and investigate. Write to any of the preachers or elders in the surrounding area, and then let your conscience be your guide. We have enjoyed the fellowship of many tourists this summer, and they have seen the necessity and value of a congregation in this western outpost. Address all correspondence and assistance to Brother Charles D'Spain, Box 817, Cody, Wyoming. My fam-

ily and I will begin working with the congregation in Moses Lake, Washington, about August 23. We are looking forward to a fine field of labor, and wonderful opportunities in the Columbia River Basin mission field. Brother Reuel Lemmons has just completed a gospel meeting there, and did much good. Come out in the west and help us build the kingdom of our Lord, as the opportunities are great and work of all kinds is plentiful. If you know of anyone who is moving into the Moses Lake area, send us their name and address and we will contact them. We will have a weekly program over the local station there, and hope to reach many souls. Write us. Remember the work in the Northwest in your prayers, pocket books, and come out.

Granville Jones, Box 364, Stinnett, Texas, August 3: During the one year's labor just completed with this congregation, the Lord has blessed us with 31 baptisms, 21 restorations and 39 to indicate their desire to worship and labor with us, making a total of 91 precious souls added in this community. This congregation also sent me for two mission meetings during the year, as well as making substantial contributions to the needy in our community and in other places. Truly this congregation has a mind to work. We are grateful to God for the opportunity and the ability to share our blessings with others. My next meeting is to be in October with the brethren in Goodwell, Okla., where Brother John Maples preaches. When you are coming through the high plains, worship with us.

Otta Johnson, 720 W. Hull, Denison, Texas, August 15: Last Sunday was a great day for the Lord here in the Armstrong Avenue congregation. There were three baptisms. All of the three had been members of the Baptist church. One was baptized on the Sunday before last. Besides these four, six others have been baptized since my last report. Five of these were baptized in our meeting which was held by Jim Swafford, Melrose, New Mexico. I have held three meetings lately: at Colbert, Oklahoma, with two baptisms; at Pleasant Grove, in Dallas, with one baptism and one confession of faults; and at Oakwood, Texas, with three baptisms. It was a wonderful privilege to work with Brother Durward Boggs in the Dallas meeting and Brother Monroe Redding in the Oakwood meeting. Both of these men are fine gospel preachers. Any congregation that needs a preacher for a gospel meeting, would do well to use either of them. Brother Redding plans to hold more meetings in 1954. Write him if you need him.

Bob Gowen, Westwood, California, July 14: The first of May I began work with this little congregation which is located in northern California in the Sierra Nevada mountains. Since moving here we have had a meeting in which Brother Charles Swan did the preaching. It was a very fine meeting in which four young souls came forward dedicating their lives to Christ. This was the second meeting that Brother Swan has held here since the congregation was established one year ago. The harvest here is plentiful as there are five towns around us here in which the Lord's church is yet to be established. I pray that the Lord will send workers or at least some congregation will see that the workers in this area can devote their full time to the gospel. Two weeks ago a group of Christians started meeting for the first time in Quincy, Calif. This is a county seat and I believe there are four families of Chris-

tians meeting there. Brother Jack Freeman concluded a meeting there July 13th with good attendance. Brother Freeman would like to move up to help this congregation, but he also needs support. Brethren, this is truly a mission field. Pray for us for sure—help us financially if possible. If you can't send a dollar send a dime to help these young congregations. Contact Foy Simpson for the Quincy work or Denver Guess for the Westwood work. I have just returned from a meeting at Walnut Springs, Ark. (near DeQueen). Many old friends and neighbors attended the meeting. This is the congregation where I was baptized 11 years ago. Three men were added to the Lord's body. It is wonderful when any soul obeys the gospel, but especially so when members of your own family obey. One of the happiest moments of my life was when I baptized my 70 year old grandfather into Christ. The Lord's word will not return unto him void. To him be praise and glory forever. Brother James I. McFie of Grants Pass, Ore., will preach in a meeting here beginning August 3.

W. F. Showers, Box 104, Pleasanton, Texas, July 30: I closed a meeting last night in Karnes City, Texas, that resulted in one restoration. This is truly a work that is deserving of more outside help. The church here sends \$50 per month to the work there and supported the meeting just concluded. Brother D. C. Jennings is the full time minister there and has been for four months—just long enough to see that the prospects are great if he can stay on the ground. The treasury is virtually depleted with just \$40 left. With an average contribution of twenty-two dollars per Sunday and the \$50 per month from Pleasanton, any one can see that they need help and need it now. The church in Runge, Texas, has \$1000 laid aside for them in a Building Fund when they outgrow the meeting place they now have. The membership numbers about one dozen in a town of 2500 people. Consider this work seriously and write Brother D. C. Jennings, Karnes City, Texas, and tell him how much you can send regularly per week or month.

O. R. Perkins, 302 W. Calif. Street, Ruston, Louisiana, August 6: The meeting at Bernice, La., closes Saturday night of this week. I am doing the preaching in this effort. Two have been restored to their first love, and five have been baptized into Christ. We give God the glory and pray that the church will be strengthened everywhere. On Monday night, August 10, we began a gospel meeting at Step Rock, Ark. Tifen on August 21 we shall be with the church at Clinton, Ark., in a Vacation Bible School and gospel meeting. It is our prayer that much and lasting good will be done in this work. The Lord willing we are planning to return here the first of September and then the first of October go to Homer, La., to work with Brother Pete Staggs, the local minister and the church there in a gospel meeting. The work in Ruston is growing and the brethren see into have a mind to work. We expect great things of our efforts here. My brother, E. G. Perkins, from Putnam, Texas, is doing the preaching here while I am away in meetings. May all saints remember us in prayers. We give thanks to God always for you.

Oscar O. Cooner, Spartanburg, South Carolina, August 17: Since I came here March 1, and began work with the Central congregation, two have been restored to their first love. Everything seems to be going nicely with much room for growth. Remember the work in the Carolinas in your prayers.

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MANGUM, OKLA.

Maurice A. Meredith, Box 1222, Richland, Washington, August 4: Brother G. Willard Collins, vice president of David Lipscomb College, closed a fine gospel meeting here, last Wednesday evening. The day services exceeded all expectations and broke all records. The attendance for the night services also set all-time highs. A number made acknowledgment of wrongs, and six were baptized. The congregation is in much better condition for Brother Collins' having come. I plan to leave the last of this week to attend the Flathead Lake Encampment, in Montana, where I will teach some classes and be the evening speaker. My tract, "Dead to The Law," is in the process of being reprinted. Anyone wishing a free copy, may have the same by addressing their request to me as per the above address.

Leon Sharp, Box 325, Bronte, Texas, July 17: We moved to Bronte 32 months ago to work for the Lord with these good brethren. We are still enjoying our work with them very much. Bronte is a small farming and ranching community, with a little oil activity still. A few years ago the oil industry boomed, but now the industry has leveled off to production only and the boom is over. During that time we had several families to come and go, and their help was great, and we feel the loss greater. In 32 months we have baptized twenty; four have made confessions of fault. Our spring meeting was quite successful with Brother E. M. Steph of Ozona preaching. The vacation Bible school was also successful with a total enrollment of 105. Beginning August 2, Brother Kenneth J. Arrington of Wichita Falls, Texas, will preach for ten days and nights for us. We are looking forward to this meeting with much anticipation.

Don McMillen, Beaumont, California, August 13: A belated but strong and heartfelt amen to your editorial, "On To Neglected Fields." I recently moved to Beaumont to take the work as their first regular minister. In turn this is my first assignment as a full-time minister. I was sent here and have been supported for the most part by the Hawthorne, California, congregation. It is regrettable that more strong congregations do not support such a program. The brethren here had been meeting in an old building about a mile out of town. They have just completed a nice building in a very fine location in town with a seating capacity of around 200. I moved here on July 1. On July 13 the Hawthorne congregation sent Brother George W. McCollum, their regular minister, to hold us a meeting. Since July 1 we have had seven additions. May God receive all of the honor and glory! Brethren, how will we answer the question of the lost of Beaumont, California, in that great day, "Where was the gospel prior to July 1, 1953, in Beaumont?" Amen, Brother Showalter, ON TO NEGLECTED FIELDS!

LeRoy Davis, Box 287, Jay, Oklahoma, August 12: I just closed a meeting at Timber Hill, Oklahoma, August 5. Interest was very good, and attendance was beyond that expected. Four were baptized during the meeting, and two more the following Sunday as a result of it. I was privileged to baptize a lady 83 years of age here Sunday night. After nearly three years of fruitful work with the good congregation here, we are moving September 1 to Lawrence, Kansas, to begin work with the church at 1501 New Hampshire. Brother W. Taylor Carter, who has been preaching for the church there for several years, and who has done a wonderful work at Lawrence,

is moving to Bartlesville, Oklahoma, where he will be affiliated with Central Christian College as a member of the faculty. We leave the congregation here at Jay much stronger, both numerically and spiritually. From a little, faithful band of twenty members three years ago, the church has grown to a membership of sixty, twenty-five being added by baptism, eight by restoration, and the rest by transfer of membership. We are thankful to God for his many blessings and pray that the work of the Lord may continue to prosper here as well as the new work in which we are about to engage. We are now in a meeting with Brother Jim L. Calvert of Alpine, Texas, doing the preaching. We anticipate a great meeting having begun with a large number in attendance both nights so far.

George True Baker, Eastside Church of Christ, Kermit, Texas, August 4: The Eastside church in Kermit held a singing school with Brother Holland L. Boring, Sr., teaching during the first part of June. This was followed in two weeks by a Vacation Bible School which had an average attendance of 153, the largest in our history. In July, the church sent me to Houlton, Maine, for a week's meeting. Brother Marvin R. Martin preaches for the Houlton congregation which is three years old. The church in Kermit has supported Brother Martin from the beginning of the work in Houlton. A Vacation Bible School was in progress with the Houlton church during the meeting. Assisting in the school were Brother Shirley Morgan of Unity, Maine, with two of the young ladies from the church there, and Brother Harold Thomas of Bangor with his daughter. Brother Morgan also directed the song service for the meeting. One young man was baptized during the meeting. A large number of outside people attended the services which was a tribute to the respect which Brother and Sister Martin enjoy in the community. Brother and Sister Curtis Allen of the Kermit congregation also accompanied me to Maine and provided the transportation. In my absence Brother T. J. Powell did the preaching. One was bap-

tized here last Lord's day. I go to Celeste, Texas, to begin a meeting on Friday night before the third Sunday in this month. Vacation time has brought the usual summer slump in our work here, but there are signs that we are coming back to normal. We had a capacity audience last Lord's day. For its size the Eastside church carries a heavy load of mission and benevolent work.

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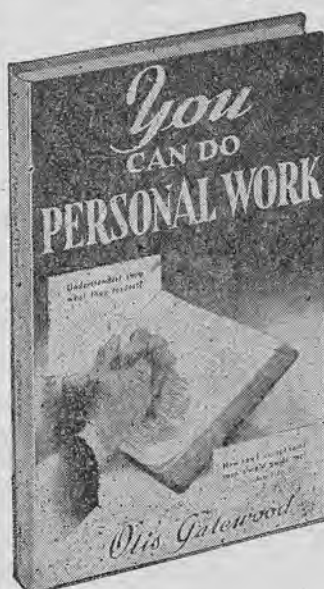
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SMITH-MORROW DEBATE

L. Reese McDougald

A four nights discussion of subjects involving the destiny of souls was held at Hickory Grove Church of Christ near Prescott, Ark., May 26-29, and was heard by people who otherwise would never have known the way of life and salvation.

The disputants, Oscar Smith, Jr., of Dudley Avenue Church of Christ, Texarkana, and R. H. Morrow, of Missionary Grove Baptist Church, Prescott, Ark., conducted themselves as gentlemen, but that doesn't mean that they "pulled punches". The lines were clearly drawn and the differences between the two churches were heatedly discussed.

Mr. W. E. Sherrill, a veteran Baptist debater, moderated for Mr. Morrow. Brother Stacks of Texarkana, moderated for Brother Smith. The atmosphere of friendliness, neighborliness, attentiveness, and tolerance that prevailed throughout the entire discussion was impressive. This good behavior and the keen interest of the public will lead me to believe that other discussions will follow in this area in the years to come.

The subjects discussed were baptism and apostasy. This debate was a decisive victory for the truth. Brother Smith pressed

Mr. Morrow from the very first night. He continually reminded Mr. Morrow that his loyalty to his "Calvinistic theology" had gotten him into the "dilemma" he was in, and suggested that a return to the plain, simple teachings of the Bible would cause his "troubles" to vanish like a "bubble." The church at Hickory Grove feels that it has been strengthened and encouraged to work more diligently for the cause.

An interesting sidelight was the appearance of Brother C. R. Nichol, that veteran defender of the truth, the last two nights of the debate.

People were heard introducing themselves this way: "I heard you defeat Ben Bogard at Shover Springs 40 years ago. . . . Drove from Bluff City in a wagon, a distance of about 40 miles."

Another: "Brother Nichol, I heard you hush Boyce Taylor at Benton, Ky., in the twenties."

Another: "Remember meeting Bogard at Crank's School House near Hope, Ark., 26 years ago."

And still another: "Brother Nichol, remember how you stopped Sherrill from calling you a 'Campbellite' at Pisgah, near Delight, Ark., 18 years ago?"

Reminded of those battles for truth of years gone by, Brother Nichol smiled. And then, saddened in all probability by the thought that some of the participants in those affrays have crossed the great divide not having obeyed the truth, he turned the conversations to other things.

SIXTH ANNUAL ENCAMPMENT CLOSES
AT CAMP TANDA ON BIG BEAR LAKE,
CALIFORNIA

Jack Bates

Some forty evangelists and elders from churches in the Southern California and lower San Joaquin Valley took part in the Tanda Encampment which closed Sunday, July 6th. Brother S. H. Hall of Arcadia preached at both services the first Lord's day while E. W. McMillan of Whittier served as principal speaker most of the first week. Other brethren speaking at evening services were: Nyal Royse (Los Angeles), Jean Valentine (Pasadena), Jay Durbin (Buena Park), Wayland James (Long Beach), Malcolm Hinkle (Huntingtin Park), Hugh M. Tiner (Los Angeles), and John Allen Hudson (El Monte). We are grateful to these able brethren for their willingness to leave their local work to share these fine lessons with us.

Each week-day morning began with a devotional program under the pine trees, followed by Bible classes and a discussion program. The topic of spirituality was the theme of the discussion groups both weeks of the Encampment. Brother and Sister Ralph Chase taught the adult mens' and ladies' classes respectively. There was one baptism, that of a fine young woman, aged 20 years, who is a graduate of Occidental College in Los Angeles.

Large numbers of young people were present during the Encampment since the first week a Boys' program was planned and the second week a Girls' program was conducted under skilled counsellors. These youngsters attended classes and evangelistic services and we are grateful for their presence. This is the sixth summer the Broadway & Walnut congregation has arranged the program for the Tanda Encampment on Big Bear Lake and we are encouraged by reason of the attendance, the interest shown, and the fine contributions made by brethren taking part in the Encampment. Santa Ana, California

Ross McGinnis, P. O. Box 534, Taft, California, July 30: The work of the Lord continues to go forward here in Taft. The wife and I will have been with the church here one year August 17. During this time there have been a number of additions and the attendance has doubled. The church has a ten nights debate scheduled with the Missionary Baptist people which is to begin September 7 and continue through the 18 in which I am to represent the church of Christ, and E. E. Crawford of McFarland to represent the Baptists. Proposition No. 1 is, "The Missionary Baptist Church of which I, E. E. Crawford, am a member, is in fact the church of the New Testament and is in harmony with the New Testament in origin, faith, doctrine, practice, and name." Proposition No. 2 is the same as the above, except, the clause, "The Missionary Baptist Church" it is "The Church of Christ of which I, Ross McGinnis, am a member, is the Church of the New Testament." Five nights of two hours each night will be given to each of the above propositions. Also, the church has two mission meetings scheduled for the latter part of September and the first of October, one at Maricopa, seven miles east of Taft, and one at Fellows, seven miles west of Taft. If it is the Lord's will I shall do the preaching in both of the above meetings. All victories won give God the glory.

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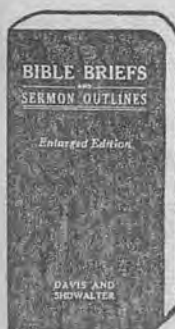
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JACKSONVILLE, NORTH CAROLINA**

M. Norvel Young

Members of the church were gratified to notice the favorable publicity given the church in the July 27th issue of Newsweek on page 46. Of course, there were some terms used by the writers which showed that they didn't understand the undenominational nature of the church, but on the whole the article was very complimentary and it will cause a lot of people to think about the church and perhaps to visit some church of Christ near them. It tells about how in the spring of 1952 a few Marines near Camp Lejeune decided to begin meeting and in June of that year they called Brother Joe S. Hyde of Jacksonville, Alabama, to come and work with them. Then they all decided to get together and build a building. They gave \$1,000 of their own and with the help of other congregations they were able to get together about \$3000. They did their own work. The article includes a picture of one of the Marines and Brother Hyde. Certainly this is a commendable project and the editors of Newsweek are to be commended in their fair coverage of the story.

**NEWS FROM LUSAKA, NORTHERN
RHODESIA**

H. E. Pierce

July has been the slowest month in our work here since December. The weather has been windy and cold for outdoor meeting. Then the boycott worked up against us by the Watchtower people and the Catholics has been quite effective. They have told all kinds of lies to keep people away from us. Whenever new people come to the compound they immediately poison them again us. We are turning more attention to personal work to try to overcome some of this evil influence. We had no additions for the month at Chilanga or Lilayi.

From the 13th to the 18th of July we took a few days to get a little change from the incessant grind of day in and day out work obligations. We went about 200 miles to the northwest of Lusaka to the north end of the Kafue National Park. We hoped to have a little rest and to see some of the game we had not been able to see. We camped on the bank of the Kafue River 62 miles from the nearest little town. You can believe me that it is wild country. There were not even any native villages within miles of us. We were in the open without any protection whatever. Some of the family may have rested but I didn't. The daytime was peaceful enough but the night was something else. I stayed up for three nights to keep a big fire burning to give what protection it would afford. The first night hippo came out of the river near our camp and gave several snorts at the sight of our lights. We weren't much bothered by them. The second night was scarcely disturbed. From midnight to daylight of the third night two lions roared with very very little rest. The next morning we moved our camp 80 miles nearer to civilization to a very nice artificial lake built and controlled by the Game and Tse-tse Department. I really enjoyed the rest of the time our with canoeing, fishing and restful quiet.

I hate to keep writing about financial difficulties but if we are to do the work for which we are here we must have more help. My appeal for a building for Chilenje received very poor response bringing less than \$150 of the \$3000 needed. We are still ow-

ing Frederick \$1000 on our station wagon and we have not received enough monthly support to be able to pay anything on it recently. We also badly need a home of our own here because rent is costing us \$56 a month which we can hardly pay and carry on our work. Any help toward the building should be sent direct to me by check. Any help toward the station wagon debt or monthly support should be sent to L. E. Mitchell, Box 833, Frederick, Okla.

Thanks very much for the space allowed us for these reports. May God continue to bless you and the Firm Foundation in the great work done.

**LATIN-AMERICAN WORK AT
GEORGE WEST, TEXAS**

Burl B. Brockman

The latter part of March we moved here to preach to the Spanish-speaking people in this locality. Attendance to the services has been as high as 45 per service. During this time there have been no baptisms but there is still good interest and we look forward to the time when we will be able to baptize several who will have a conviction and grow spiritually.

On the night of July 25, 1953, Brother Jose V. Dias of San Antonio debated Mr. Pedro Salinas (Pentecostal) of Oakville, Texas. The debate was held in the Anglo church building and attendance was well over 200 Latin-American people in the building with many staying on the outside. Mr. Salinas affirmed, "The Pentecostal church is a New Testament church." Brother Dias denied. Salinas, being ignorant of how to debate, spent his first affirmative speech (30 minutes) reading to the crowd the creed of the Pentecostal church. Brother Dias used most of his time teaching the crowd of some basic Bible truths. He answered well any arguments presented by Mr. Salinas. Order throughout the discussion was excellent and we appreciate the fact that there are to be two more sessions at later dates.

Elders, preachers, members of the body of Christ, what have you done in your community toward reaching the Latin-Americans? Do you knock only doors of the white skinned, using the excuse that "I don't speak Spanish"? Brethren, they are taught secular subjects in school. They can if someone will be taught the gospel in the English language. Read what Peter said in Acts 10:34 and ask yourself, "What excuse do I have for at least not trying to convert the persons who speak Spanish but can also be taught Christ in English?"

TO WHOM IT MAY CONCERN

We are still striving to serve the Lord in an acceptable manner at Gordon Church of Christ, Post, Texas. The work is growing spiritually, but will state just here that Brother Jesse Eubanks of Lueders, Texas, closed his work with us June 28. Brother Eubanks has been with us about three and one-half years. We are glad to say that his work has been a pleasure with all concerned. We surely regret his leaving. We have grown both in spirit and number. Brother Eubanks left the Gordon Church of Christ with no ill will in any way. His reason for closing his work is due to the fact that he had to drive from Lueders, some 150 miles each Lord's day, and back after services at night which, of course, were long and tiresome hours, therefore he thought it best to take a rest. Now we would be glad to recommend Brother Eubanks to any congregation who wants the faith taught as it is in Christ Jesus. We esteem him highly in the doctrine he espouses, and the life he lives. We now have with us Brother Morris McFarlin, from Lubbock, Texas. We hope to continue to march forward in the army of Christ.

(Signed): R. W. Barton, J. O. Reed, R. L. Hagler, R. M. Turner.

W. A. Harrison, Box 46, Burns Flat, Oklahoma, August 4: It has been some time since I have reported concerning the work here through the Firm Foundation. Nevertheless we have been doing our best in advancing the cause of Christ in this community. I am a constant reader of the Firm Foundation and think it is worth its weight in the good it is doing. The Burns Flat school system is in need of a teacher that has a math major, and also able to teach history, and serve as the principal. We desire to see a faithful member of the church apply for this position. That would be an asset to the Lord's work here. The superintendent here is a member of the church. There are also one or two others in the school system who are members. If you are interested, contact Asa Marshall, Superintendent, Burns Flat School, Burns Flat, Okla. The church work here goes well. At the present time we are in the midst of a very promising gospel meeting with Brother Bill Cofer of Hobart, Okla., doing the preaching. We feel that from all indications several will respond to the gospel call as well as the church being strengthened by the timely and ably delivered lessons from God's holy word. May the prayers of faithful saints everywhere ascend to the God in heaven daily for the advancement of the Lord's work.

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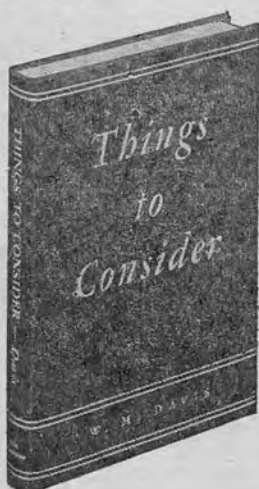
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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Are You Ready?

Paul was ready for anything that was at hand, whether it was propitious or adverse. He was ready to preach the gospel anywhere there was an open door. "So, as much as in me is, I am ready to preach the gospel to you that are in Rome also" (Rom. 1:15). Rome has always been a hard place to preach the gospel. This was true when Paul said he was ready to go there. One who has the gospel committed to him should be ready any time to preach the gospel any place.

Paul was not only ready to live and preach, but he was ready to die. When this solemn time came to him, he wrote to Timothy, saying, "For I am now ready to be offered, and the time of my departure is at hand" (2 Tim. 4:6). The only thing that makes one ready to die is preparedness. I can't think of anything more disquieting in the hour of death than a deep sense of guilt in the sight of God. Much of the anguish of the dying hour is attributable to unpreparedness to meet God.

Who is ready to die? How many are prepared to meet God? The number is very limited. The majority of people are conscious of inadequate preparation. There is always something else they want to do before they die—some error of life they want to correct. Events that settle man's eternal destiny are very serious. Life is one, and we do not take it as seriously as we should. Death is another event that concerns man's eternal destiny. It means the end of all opportunities to improve our lives. And then the judgment is the last event that settles our destiny.

Life, death and the judgment day are the three events that concern the ultimate destiny of every person. These are things that no one can escape. We cannot hire a substitute to live, die, and be judged for us. These events we must meet for ourselves. Are you ready?

Who Is On The Lord's Side?

When Moses saw the great sin of Israel in worshipping the golden calf, he said, "Who is on the Lord's side? Let him come unto me" (Exod. 32:26). It is easy for men, by a course of false reasoning, to put themselves in rebellion against God. It seems exceedingly strange that Aaron, Moses' own brother, could make up his mind that there was nothing wrong in making a golden calf to satisfy the people.

By false reasoning it may be that Aaron decided that there was no harm in it—just an instrument by which to worship the true God. But human devices are transformed into substitutes for God. This was true of the golden calf. It is true of all idols. They cause men to lose sight of the true God.

Aaron and Israel had left the Lord's side, and were over on the devil's side. They were so fascinated with their idolatry and

revelry that they did not recognize the sin they had committed. Perhaps they thought they were serving the Lord in a big way. A spectacular regime always lures men away from the true path. The Lord's people will do well to review their own religious practices to see how many golden calves they are harboring.

5842 Monticello, Dallas, Texas.

Why I Do Not Smoke

L. R. Wilson

1. I do not smoke because it wastes my money. One who smokes one package of cigarettes a day or less is regarded as a moderate smoker. One who smokes two or more packages a day is an excessive smoker. One who smokes between one and two packages a day is an average smoker. This means that the average smoker will spend from 35 to 40 cents a day for cigarettes. Assuming that he spends 36 cents a day, this would equal \$2.52 per week. Let's make this a round figure and say Mr. Average Smoker spends \$2.50 per week for cigarettes. This is equivalent to \$130 per year. Let us assume that he spends this amount over a period of forty years, beginning at the age of twenty and continuing until the age of sixty. This is equal to \$5,200. This amount in a savings bank, drawing straight three per cent interest would amount to \$2,240 over a forty year period. This added to the original sum would be equivalent to \$7,440. If interest be compounded semi-annually, which it would be in a savings bank, it would more than double the amount of interest. In round numbers we can easily assume that the total amount over a forty year period would be not less than \$10,000. This same amount of money would buy a very nice home, even in these modern times. If the average young man started saving this much at the age of twenty, he could easily make his down payment before he was thirty years of age, and then pay out his home with the amount of money he spent for cigarettes thereafter. Or, assuming he had only two children he could easily send both of them through four years of college on this amount. Hence, from the standpoint of dollars and cents, no young man can afford to smoke.

2. I do not smoke because it saps my energy. Many tests have been made and many claims have been put forth for different brands of cigarettes, most of which are very extravagant. But one thing stands out in all such claims: no company has ever yet claimed that cigarettes improve one's health, give one more energy, or extend one's life. The best that any company can claim for its cigarettes is that they are LESS IRRITATING to the throat and respiratory organs—this is an admission that

they are all irritating. No doctor ever recommended smoking for one's nerves, for one's health, or for one's physical benefit. On the other hand, many have been told by their doctors that they would have to quit. There are many reasons to think that smoking is not only injurious to one's whole system, but may even precipitate cancer of the lungs, they may poison the bloodstream and do permanent injury to the heart. And who does not recognize that familiar cigarette cough? Let one take the least bit of cold and he sets up a "whoop." No insurance company ever considered smoking to be helpful to one's health, but often injurious. No football coach ever recommended to his players the habit of smoking. On the other hand, the best coaches forbid their players to smoke. In short, there are scores of reasons to think that smoking not only saps one's energy, but shortens one's life expectancy; while there is no reason whatever for thinking smoking ever helps one's health in any way.

3. I do not smoke because it wastes my time. Thousands upon thousands of hours are lost every day by men stopping to light a cigarette, by using one hand to hold a cigarette, which might otherwise be used either at the steering wheel of a car, on the handle of a shovel, or on papers on one's desk. Without doubt, the total man hours wasted every year from smoking alone costs our whole nation hundreds of millions of dollars. It certainly costs the big companies large sums, and actually costs the individual in many ways. If a man smokes thirty cigarettes a day and wastes only one minute of time in lighting, handling and disposing of a cigarette, then he wastes thirty minutes a day. This must be deducted from the total number of hours which he works.

4. Smoking is very destructive to property. This nation loses billions of dollars worth of property every year from fires. The actual figures show that approximately one-third of all destructive fires are caused by smoking. Hotels have been burned, factories have been blown up, millions of acres of forests have been seared, ships have been destroyed, and untold other destruction has been caused by fires starting from cigarettes. Many men have burned holes in their suits, women have burned their nice dresses, upholstery and furniture have been burned, and many other minor incidents have been caused by smoking. Our fire insurance rates could be cut approximately one-third if no one smoked.

5. I do not smoke because it is dangerous. If a third of all fires are caused by smoking, then a third of the lives lost by fires can be traced to smoking. According to the figures that I have been given, about 10,000 lives are lost yearly from fires. Then we may actually figure that more than 3,000 of these are caused by smoking. Every man considers himself a "safe smoker." He never intends to burn anything. Yet every year it continues to happen. If we reply that accidents cannot be prevented, this is to beg the question. We may never prevent all accidents, but we certainly can prevent some of them. And we could prevent all accidents caused by smoking if none of us smoked.

6. I do not smoke because of its offensive odor. The habitual cigarette smoker does not realize how offensive it is to those who do not smoke. He thinks it smells no worse to others than it does to him. It is a good deal like a billy goat who has become so accustomed to his own odors that he does not realize how bad he stinks. Cigarette smoke, especially in a crowded place, is positively sickening to the non-smoker. It seems so foolish for a concern to spend large sums of money to air-condition a coach on a train, or a nice dining hall, or some other public building, only to be "stunk" up with cigarette smoke. It is a travesty on justice for those who do not smoke who might enjoy the comfort of cool, fresh air to have to sit in a place where the smoke is so thick and sickening that it can scarcely be endured. It is not uncommon to go into an eating place and sit down at the counter and order something to eat, then about the time your order is given, someone sits

down next to you and lights a cigarette and starts puffing the smoke into your face, and holding his cigarette under your very nose (because he cannot stand it himself) and let the smoke curl right up in your own eyes and nostrils. And the tragedy is that if you say anything to him about it he will insult you. Since he has thoroughly saturated his own system with such repulsive odors he assumes that everyone else should feel the same way he does. The average smoker has less regard for the rights and tastes of others than any other class of people on earth.

7. I do not smoke because it litters up my house. Hardly anything can be "messier" than cigarette ashes, struck matches and tobacco crumbs scattered around over the carpet, in the chairs, on the tables and pretty well all over the house. Cleaning up such a litter requires considerable time each day in many homes—not to mention the dirty looks of the house a big part of the time. Why cigarette smokers cannot see such things is a mystery.

8. I do not smoke because I do not want to set a bad example. I know that smoking is not a good example. Not many churches would want to see its preacher walking up to the church building on Sunday morning with a cigarette in his mouth, which he tosses out as he walks up the steps after taking his last big draw which he puffs right into the meeting house. The church would hate to see its preacher get up before an audience with a pack of cigarettes sticking out of his coat pocket or, worse still, get up before an audience in his shirt sleeves with a pack of cigarettes in his shirt pocket which could be clearly seen from all over the house. Speaking of an example: a few years ago I was introduced to a lady right near the meeting house where I was preaching. She did not say, "I am glad to meet you"; instead when told that I was the minister of the church near by, she replied, "Well, I'd be ashamed to admit it." When I asked her why, she remarked that every Sunday morning she passed in front of the church house there on her way home from her own church. She went on to state that nearly every man there was seen standing on the steps or out in front with a cigarette in his mouth. "In less than thirty minutes after church breaks up," she went on, "every kid around here is picking up cigarette stubs and smoking them." She then reminded me we were making cigarette smokers out of every kid in the community. This I could not deny.

9. I do not smoke because it weakens my will-power. Many times I have heard habitual cigarette smokers sigh, "I wish I had never started this habit," or "I wish I could quit." Every cigarette one sticks in his mouth makes it that much harder for him to quit. Nearly all smokers know this; but most of them will go on "sucking" on them until they die, even though it does shorten their lives. They simply do not have the will-power to quit. Not only does the smoking of cigarettes weaken one's will-power with respect to his smoking, but in all other respects. A man who accepts one defeat finds it much easier to accept other defeats. Cigarette smoking enslaves the will and robs a man of his power of resistance. I do not want to be a slave to any habit, and I certainly do not propose to let a stinking little old cigarette—about as big around as a pencil and half as long—enslave my will-power and sap my manhood.

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10. I do not smoke because I do not want to support the tobacco barons and big advertisers. In the late 30's, when business was at a low ebb, the tobacco tycoons got their heads together and decided to put on a huge advertising campaign to make smokers out of our women, so as to increase their business. They figured it would take some ten to twenty years. To their amazement, they succeeded in five years. It did not matter to them about the health of our women, the dignity of motherhood, or anything else. All that mattered to them was an increase in their income. They succeeded so well at this job that immediately after the war they decided to launch another campaign to make cigarette smokers out of all of our high school and junior high school children. What difference did it make to them what happened to our children? All they were concerned with was a further increase in their profits. Now that they have fairly well succeeded in making smokers out of our high school and junior high school children, we cannot keep from wondering what their next step will be. They may be substituting cigarettes for baby nipples next. I have been a "sap" in a lot of things, but I do not intend for the tobacco vermin to make a sucker out of me.

"Located Evangelist"

W. W. Otey

How long may a preacher be scripturally "located" with one congregation has been a matter of much controversy for many years. During recent years the controversy seems to have become more intense than in any past period.

A good many years ago I gave the question as careful thought as I could, even in view of its importance. I arrived at the following conclusion: It is not a question of how long or how short a time a preacher may scripturally remain with one congregation. It is a question of the work he does while there. He may visit a congregation once in a lifetime and do either a scriptural or unscriptural work while there. And it is my mature judgment that he may work with one congregation for an indefinite period of time.

Let us analyze the practice of preachers and writers on both sides of the question. In so doing we can narrow it down to actual differences in practice.

All agree in theory and in practice that a preacher may visit a congregation and preach for a day, a week, or a number of weeks. Every preacher, I assume, divides his preaching so as to lead sinners to obey the gospel and to edify the church. How much time is devoted to sinners and how much time to saints, must be a matter of judgment. I think there is entire agreement in theory and practice on these statements by all parties to the controversy. If the above described practice is scriptural, and it is the practice of both groups, then there remains but one point of difference. What is the exact limit of time the preacher may continue to perform such work with one congregation. The length of time is the pivot on which the whole issue turns. If the practice of preaching the gospel to both saint and sinner is scriptural for a period of one or several weeks, at what period does it become unscriptural? Again, the length of time a preacher may render such service to one congregation is the vital point of the whole matter.

It is affirmed that many "located evangelists" are given "charge" of the church, or take "charge" and so become "pastors" in the denominational sense. Many of the best informed brethren are convinced that in many congregations this innovation exists. There is evidence that some congregations have virtually become democracies, even deciding much of their procedure by majority vote, the working instrument of democratic institutions.

It has long been my judgment that a congregation may scripturally support and direct the labors of a preacher for an indefinite period of time. At the same time it is my judgment

that it is the easiest privilege to abuse and let get out of the bounds of scriptural liberty. But I can't think that is a valid argument against the liberty. Elders sometimes become ambitious and "lord it over God's heritage." But it would be unwise to refuse to appoint qualified men to serve as elders because some use the office of an elder unscripturally. No one I think, would so argue.

The words "located," "minister" and "evangelist" have been much overworked. I would not reflect on the intelligence of the mass of our brethren. I believe they rank high in old-fashioned common sense. But I doubt that many have been greatly edified by much that has been said on such matters. At least the writer has not been much enlightened by much assumed learning on some things that are written. Why not just try for a while to use the word "preacher" that most have a fair understanding of its meaning. Why not just say, "preacher"? A gospel preacher is a scriptural "evangelist," a "minister" in spiritual things, and a "teacher" of saints.

Just what is meant by "located evangelist" or "minister"? What gave rise to the expression "located evangelist"? The preacher who preaches in a meeting of ten days is as definitely "located" with a church during that time as he who remains a year or longer. The only difference is the length of time. Why not call the ten-day man the "located evangelist"? He is as definitely "located" and performs the same work as the one who remains a year. For many years no one, perhaps, was called an evangelist except those who devoted their time to preaching in short meetings. Many thought of an "evangelist" only as a traveling preacher of the gospel. But often most of his time was devoted to teaching the church that had a plurality of elders. Was he an unscriptural "pastor" for that period?

Much hairsplitting has been done trying to draw a distinct line of difference between preaching and teaching. The idea seems to be that when the sinner is led to obey the gospel that the work of the "evangelist" ends. From that point the elders or overseers alone become the teachers—that the evangelist must not enter the field of teaching the Christian. No one, I assume, will state in plain language that this is his position. But the arguments of some clearly imply that this position is held.

The sinner cannot be converted to Christ without teaching. The sinner must first be taught the facts of the gospel before he can even believe on Christ. He must be taught what sin and its penalties are before he can repent. And he must be taught what to do in order to obey Christ. Finally he must be exhorted or persuaded to yield himself in full surrender to Christ. Here is a lot of teaching that must be done before the sinner is saved. Must the preacher stop here? Is there an impassable line separating between the work of teaching the sinner and teaching the saint that cannot be crossed? Are there bounds set here forbidding the preacher from teaching the saved how to live? Again no one seems willing to state in plain words that which his reasoning clearly implies. Will someone come forward and state definitely the point beyond which the "evangelist" must not go in teaching the Christian? If there is no scriptural limit in time or place where the "evangelist" must end his work, then it must be a matter of judgment; that is, the word of the Lord does not specify the time his work must end.

Jesus commanded the apostles to "go ye there, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matt. 28:19). The first work of the apostles and of "evangelists" now is to "make disciples." Disciples can be made only by first teaching the sinner. These in turn must be "taught" to observe all things that Christ had commanded, by those who first made them disciples by teaching them. Paul wrote to Timothy to "preach the word—reprove, rebuke, exhort—do the work of an evangelist—make full proof of thy ministry"

(2 Tim. 4:2-5). The faithful gospel preacher now must preach, reprove, rebuke, exhort, and make "full proof of his ministry." There is no distinction here between saint and sinner in regard to the work of the preacher. Timothy was an evangelist, a preacher and a minister in spiritual matters. He performed every phase of work necessary in order to convert the sinner and edify the saint. While not equal to Timothy in ability, the gospel preacher can and does perform every phase of work performed by Timothy.

Brethren who oppose the "located evangelist" are themselves "located evangelists" for a week or for several weeks. They devote part of their time to the work of converting sinners, and part of their time to teaching the church. The practice of the two groups is exactly the same, and the kind of work is the same. The only difference is the length of time each is "located." The whole controversy boils down to this question: How long a time can the evangelist-preacher scripturally remain with one congregation? Who can name the number of days, weeks, months or years?

The foregoing does not affirm or imply that the liberty is not often misused. There is much evidence that unqualified elders either turn over the church guidance to the preacher, or he takes charge. And such information is sometimes permitted to appear in some of our papers. And there are well authenticated instances when ambitious men have usurped the authority, too often by resort to the majority vote, the chief instrument of democracy. That there are well defined "trends" toward the development of an unscriptural pastor system is feared by many close observers. Even N. B. Hardeman has said: "I have just fears that we are turning on the various congregations professional pastors." He made this statement publicly several years before he gave up the presidency of Freed-Hardeman College. Who is better qualified to speak on this matter than N. B. Hardeman? His statement deserves the most careful consideration. Elders, preachers and all other members have a great responsibility to watch. Let elders exercise the oversight of preachers as well as all other members.

Ambitious men whose greatest desire is aggrandizement and pre-eminence, are a detriment to the cause of Christ. The influence of such men tends toward worldliness in the church and toward apostasy from the New Testament order. Pious, godly, humble preachers and elders are the greatest human asset to the purity, peace and holiness of the church of the Lord.

Belle Plaine, Kansas.

Reasons For Being A Gospel Preacher

J. C. Choate

There are many false conceptions about a preacher of the gospel. Many people believe that a preacher is a fake, and only preaches for money. Others consider preaching as being just another occupation. Of course, some preachers fall into this category. Especially this is true in the denominational realm of preaching. However, preachers should not be frowned upon because of a few.

Declaring God's word is a most important thing. Christ said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). People must hear the gospel in order to obey the same (Rom. 10:17; Mark 16:16).

The question is often asked, "Why be a preacher of the gospel?" Well, there are many reasons for being such. Please note a few of the more important reasons.

"Go"

There are too many so-called Christians that are selfish with the gospel. The attitude of self-justification is wrong. Yet, the conception is, "I have obeyed the gospel and I'll be saved no matter what happens." Such poor souls are deceived and don't know it (James 1:22). If we have obeyed the gospel, we should want others to obey the truth. Now, the way to see others obey the commandments is to take the Lord's word to them.

Hence, we are to go into all the world and preach the glorious gospel of Christ the Son of God.

The Greatest Privilege In The World

We are to speak boldly the word of the Lord. We are not to be ashamed of the name "Christian" (1 Peter 4:16). Neither are we to be ashamed of the gospel of Christ (Rom. 1:16). Certainly it is a great privilege to speak for the Lord. Yes, to speak for the Lord with all sincerity and purity.

The Greatest Work In The World

You may find many wonderful things to do in this life. At the same time, you may enjoy your work, but, the greatest work of all is that of proclaiming the message of Christ. The work is for God and consists of seeing souls saved by the gospel (Rom. 1:16).

That Souls Might Be Saved

Only obedience to the gospel of Christ can save lost sinners. There is but one way to heaven with all of its glory (John 14:6). Hence, the pure gospel must be preached that souls may follow that one way (Gal. 1:7-9). There could never be a greater reason for preaching the gospel. One soul is worth more than the world itself (Matt. 16:26).

A Wonderful Blessing

A preacher is associated with the best people: members of the body of Christ. At the same time, the preacher speaks and preaches to the sinner about obeying the truth. It is a wonderful thing to see men and women turn to the Lord and his righteousness.

To Obtain A Reward

Only the faithful shall obtain a reward from the Lord (Rev. 2:10; 22:14). The main reason for preaching the gospel of Christ is to see souls saved, and to be found faithful in service. Everyone desires to go home to heaven. Who could ask for more after this life, than to have an eternal home in glory?

The preacher has a most serious duty to perform. The word of God must be taught in all of its purity and simplicity. If this is done, souls will be saved and a reward given.

Dear friend, if you would be a preacher of the gospel, remember, study your Bible, live in accordance with it, and preach it with all of your soul and being.

A preacher is blessed by the Lord, but frowned upon by the world in many instances. Yet, there is nothing greater than being a preacher of God's word.

PARIS, TEXAS, CHURCH ASSUMES SPONSORSHIP

I am happy to report that the Lamar Avenue congregation in Paris, Texas, has assumed the sponsorship of my work in Paris, France.



Claxton E.
Wilson

The following congregations are supporting my work also: Mt. Pleasant, Olney, 14th and Vine in Abilene, and Palm Heights in San Antonio. There are some individuals in Woodson, Texas, and in Longview who are also supporting my work, on a monthly basis.

Numerous contributions from congregations I have visited during the summer have been made toward my travel fund.

At this time I am still in need of approximately \$100 per month support. I feel certain that this will be met before September 4th, which is our sailing date, by faithful members of the Lord's body who are willing to send someone to preach the gospel in France. Anyone wishing to have a part in this work may contact the elders of the Lamar Avenue congregation, 637 Lamar Avenue, Paris, Texas.

May the Lord bless each of you who has a part in sending us to France, is our prayer. The Lord willing, we shall meet the Maurice Hall family in Decatur, Illinois, on August 25th, and from there we shall travel to New York, and on to France, where we shall work together.—Claxton E. Wilson.

Points From Proverbs

Clarence C. Gobbel

In Proverbs 9:1-6, we find an interesting statement concerning wisdom, personified as one who "hath builded her house, she hath hewn out her seven pillars." Wisdom is here pictured as being one who has prepared all that is essential for a life of true wisdom and understanding. She invites all to partake of what she has prepared. The seven pillars seem to be given in these verses. In God's dealing with the human race, he has ever made it possible through his wisdom and mercy for man to build a life in keeping with these "seven pillars."

1. "She hath killed her beasts; she hath mingled her wine." That is, it is a wise thing indeed, that a sacrifice be made for the benefit of others. So, it seems that the first "pillar" is that of SACRIFICE. From the beginning of God's dealing with man, he has required a sacrifice to be offered in praise and worship, and as a gift of gratitude to him. He has ever required that man sacrifice a portion of that with which he is blessed, and by so doing, prove his faith and love for his God.

In the fullness of time God sent his only begotten Son as a sacrifice through which man can be saved. The blood of animals could not atone for sin, but only serve for a certain time, typical of the blood of Christ, which could take away sins. This sacrifice was necessary that the welfare of man be provided for here, and his eternal salvation be assured.

2. "She hath also furnished her table." Wisdom has furnished her table, thus taking care of the needs of man, making it possible for him to commune with his maker. Since sacrifice was made, some memorial of that sacrifice is necessary. So we have COMMUNION as a "pillar" on which wisdom house is builded. The Lord instituted a memorial of the sacrifice he made, when he asked his disciples to partake of the unleavened bread, and the fruit of the vine, saying, "This do in remembrance of me" (Luke 22:19). We have the table of the Lord, in the house of the Lord, and his disciples have the privilege, yea, the obligation of keeping this memorial supper, "Until he comes again" (1 Cor. 11:26).

3. "She hath sent forth her maidens," seem to indicate the PURITY that must remain in evidence for one to be benefitted by the provision of wisdom. The sacrifice made, the communion engaged in, would be aids to a life of purity and consecration to the Lord, and his cause. We call to mind that the inspired writer wrote to a young son "in the faith," Timothy, and exhorted that he "keep thyself pure." Also the apostle John made this fine assertion: "And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jno. 3:3).

4. "She crieth upon the highest places of the city." That is, wisdom announces, and proclaims in no uncertain terms, her desire that those who need enlightenment, come where it can be obtained. So it seems that we can place PREACHING as a pillar in wisdom's house. We know that the apostle Paul wrote to the Corinthians: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). We know that it is impossible to please God without faith, and that faith comes by hearing the word of God (Heb. 11:6; Rom. 10:17).

5. "As for him that wanteth understanding." Knowledge, or understanding is needed by those who are in darkness and error. Such will be appropriated by those who are open-minded, and anxious to receive it to their own eternal good. Isaiah prophesied that "by his knowledge shall my righteous servant justify many, for he shall bear their iniquities" (Isa. 53:11b). Under the New Covenant, as had been predicted

by Jeremiah, "They shall all know me from the least to the greatest" (Heb. 8:11). That is, in order for one to become a Christian, a disciple under the New Covenant, they would need to be taught, and must know him. Remember that Jesus said, when he prayed to the Father: "And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

6. "Come, eat of my bread," etc. Wisdom extends an invitation to all to partake of the blessings she has in store. So, it is in the providence of God, and according to his wisdom, the invitation has been given to all nations, and race and color. Jesus Christ said to those whom he knew needed rest and comfort: "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:20). Those who have tasted of his gracious forgiveness in Christ, those who compose his bride, the church, are all busy instructing and inviting: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

7. "Forsake the way of the foolish, and live." Her invitation is that the foolish ways of the world be forsaken, and that real life be embraced. Thus we have LIFE as a great pillar in wisdom's house. Eternal life is promised through Christ Jesus our Lord. We gain a foretaste of it here as we live in Christ in this present life, and remain in him according to the dictates of the wisdom of God, looking for that eternal life in the absolute, in the great beyond.

In these pillars on which wisdom is pictured as building her house, we have cardinal principles which must be incorporated in the life of every Christian, and his work. One who fails to live and work according to these attributes remains foolish indeed, and is not drinking from the fountain of true wisdom that comes from above. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

Tucson, Arizona

Freed-Hardeman College

W. A. Bradfield

Freed-Hardeman College is doing considerable work this summer making ready for the opening of the sixty-eighth session on September 17 at 10:00 A.M. We are expecting a very fine increase in attendance this year. Our dormitories have been overflowing all summer.

A new annex which will cost \$30,000 plus equipment is being added to the Administration Building. This annex, which will be ready for use when school opens, will provide additional office space and room for the commercial and music departments. This will permit an expansion of the library.

Considerable painting is being done both inside and outside of the various buildings. The second and third floors of Paul Gray Hall have been re-floored with hardwood.

Three new teachers will be on hand at the beginning of this term. Earl West of Indianapolis, Indiana, will head the Department of Religious Education. Mrs. Ruth Campbell of Jackson, will teach English, literature, Spanish, and French. Miss Clarice Cummins of Cookeville, will teach music education and piano.

The college cafeteria will open Sunday noon, September 13. Freshman orientation will be held September 14 at 9:00 A.M. and the Freshmen will register September 15. A miscellaneous program will be conducted in the Chapel Hall September 15 at 7:30 P.M. Seniors will register September 16 and classes will begin September 17 at 1:00 P.M.

NEW PRESIDENT OF SOUTHWESTERN CHRISTIAN COLLEGE, TERRELL, TEXAS

Otto Foster

The Board of Trustees of Southwestern Christian College is happy to announce the selection of Dr. H. L. Barber to serve as president. Dr. Barber comes to us with long and varied experience in school administration, and in addition is qualified academically to such an extent that his presence on our campus as president will greatly enhance our academic rating. He has just recently received his degree of Doctor of Education from the University of Texas, and previously attended Texas Christian University and East Texas State Teachers College, as well as being a student for five years at Harding College and its high school department.

Dr. Barber has been active in public school administration for twenty years, serving as principal for elementary, junior, and senior high schools. In addition he was superintendent of schools at Weatherford, Texas, for five years and at Mission, Texas, for six years. For three years he was President of the Valley Vocational Schools, and the past year Dr. Barber was the Chief of Equipment and Components Branch of the Division of Civilian Educational Requirements in the U. S. Office of Education at Washington, D. C.

He received his degree of Doctor of Education from the University of Texas in May of this year with a major in Educational Administration. He has had wide executive experience in Educational and Civic organizations wherever he has lived.

Brother Barber, as well as Sister Barber, comes from a Christian family and has been a member of the Lord's church for many years. They have been identified with the church where they have lived. We are glad to acquire these two workers, and we recommend them wholeheartedly to you.

R. C. CANNON JOINS HARDING FACULTY

W. B. West, JR.

We are glad to announce that R. C. Cannon will become a member of the Bible and Religion faculty of Harding College beginning in September of this year. He will come to Harding with excellent preparation for his work having had splendid training in Christian Colleges and almost twenty years' experience as a gospel preacher and teacher. We are fortunate to secure his services for the much needed fields of study he will teach.

Brother Cannon was born in 1915 at McNab, Arkansas. He was baptized into Christ at the age of eleven and soon became active in the church. He preached his first sermon when he was twenty years old and two years later preached in his first gospel meeting.

In 1939, Brother Cannon was married to Nona Hanes who, as a Christian companion, has been of great help to him through the years. Sister Cannon is well trained in the fields of Home Economics and Family Life and will come with her husband to the Harding College faculty in the Department of Home Economics with her Doctorate from Teacher's College, Columbia University.

Brother Cannon has had successful experience as a preacher and teacher of the gospel, a missionary and an administrator. He has done local work for the church in Graton, Berkeley, and Torrance, California, and the Manhattan Church in New York. As a teacher, he taught in the Pacific Christian Academy in Graton, California, one year in George Pepperdine College and three years in Ibaraki Christian College in Japan. He served as a missionary to Japan from 1948-51 where he baptized more than one hundred and twenty-five persons and started four

congregations. As an administrator, he was principal of the Pacific Christian Academy for three years and vice-president of Ibaraki Christian College in Japan for two years.

In addition to his successful and fruitful experience, Brother Cannon is exceptionally well trained for his work at Harding College. He studied four years at Harding, from which he received his B.A. degree. He holds an M.A. degree in Religion from George Pepperdine College and also from New York University. He has taken special work at the University of California and Union Theological Seminary in New York. This fall, he will come to us with a Doctorate from New York University in the field of Religious Education and Missions.

But, the best thing that can be said about Brother Cannon is his consecrated Christian life. He and his wife have given themselves in the service of the church, both at home and abroad. They are coming to Harding to give themselves to the cause of Christian education and through Christian young people to continue their service to the cause of Christ.

Brother Cannon will teach principally in the fields of religious education and missions in the Graduate Department of Bible and Religion. We will be offering a major in Religious Education, giving opportunity for advanced and special training in the field and special study in preparation for missionary work at home and abroad. There is great need for loyal, consecrated, and trained teachers of the Bible, directors of religious education, and missionaries. Harding College is offering this and other training in the Department of Bible and Religion.

SOME UNSOLICITED COMMENTS ON A NEW BOOK

The new book, "Preachers of Today," contains 1360 sketches of gospel preachers. It cost over \$12,000 to produce. You will be interested in these excerpts from letters by some of the brethren who have a copy: "I have examined carefully, my copy of the book, 'Preachers of Today,' and think it is one of the finest services ever rendered, for those who cherish the deeds, labors and memories of gospel preachers."—Austin Siburt, Jackson, Mississippi. "How I would have treasured such a book when I was a lad! I want my three children to have one of these books."—Pryde E. Hinton, Dora, Alabama. "I must express to you my great appreciation for the splendid contribution you have made in editing and publishing 'Preachers of Today.' It is a joy and inspiration to read it. It will be very helpful to elders, preachers, and others. I treasure very much my copy."—W. B. West, Jr., Searcy, Arkansas. "No one can read this book without having a greater interest in the work which faithful gospel preachers are doing."—Leslie G. Thomas, Knoxville, Tennessee. "It is a superb job, well done—more interesting than the 'funnies' of the Sunday papers, and more revealing than the files of the F.B.I."—A. J. Bradshaw, Weatherford, Oklahoma.

"This is to congratulate you on the splendid job which you did in publishing 'Preachers of Today.' It is a first-class job. The more I look through it, the greater becomes my appreciation of it."—John D. Cox, Florence, Alabama. "It is a book that will be very valuable to the church, and one that every preacher can well be proud of."—Jimmy Wood, Odessa, Texas. "I am delighted to be the possessor of one of these books. I am using others for gifts. I think every elder should have one."—John E. Edwards, Burns, Tennessee. "The new book, 'Preachers of Today,' goes beyond expectation. It is the greatest book of 1952. It should be in every home. We can now know many preachers we have never seen. You have done a great work in putting this book out. The book can be used often."—A. E. Wickham, Roscoe, Ohio.

You can order your copy of this book for \$3.50 through the Firm Foundation Publishing House, Austin, Texas.

ASSOCIATE EDITORIALS...

M. Norvel Young

What Does The Bible Say?

Be Of Good Cheer

Are you ever discouraged? Do you get blue? Of course you do. Everyone does at times. Even the apostle Paul needed encouragement when he was cast into prison in Jerusalem!

An angel of the Lord appeared unto him and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). Paul had been betrayed by his own brethren in the flesh and his life had been threatened for preaching the gospel. God knew that he needed reassurance. He sent an angel to bring this message of encouragement to him. What a wonderful God we Christians worship!

Today the Lord does not see fit to send angels in this miraculous fashion to visit us in our hour of discouragement, but he has provided ways of helping us as Christians. Here are some of the specific means by which God encourages Christians today.

1. **By his promises.** When you are inclined to be low in spirits think on such promises as these, "Be of good cheer for I have overcome the world." "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32). "We are more than conquerors through him that loved us." "Ye believe in God, also ye believe in me. In my father's house are many mansions" (John 14).

2. **By a good conscience.** When we keep the commandments that Jesus Christ has given to us and obey his will day by day, we are encouraged by the appeal of a good conscience toward God. (1 Pet. 3:21).

3. **By Christian friends.** God knew that we needed brethren in the Lord to encourage us when we became down-hearted. We are taught as Christians to bear one another's burdens and to love one another. This friendship and fellowship is needed in living the Christian life. Many have begun the Christian life and failed because they did not accept this source of encouragement.

4. **By His providence.** God has promised that if we love him and keep his commandments, he will providentially overrule our lives for good. "All things work together for good to them that love the Lord" (Rom. 8:26). Even when we cannot understand why some burdens are placed upon us we can be encouraged by the assurance that it will all work together for our good if we love and obey the Lord.

5. **By communion with Christ.** God has provided for our encouragement in the communion we have with him through prayer in Jesus' name and through other acts of worship such as singing songs and hymns and spiritual hymns, partaking of the spiritual body and blood of the Lord in the Lord's supper each Sunday and reading from the word of God and sacrificing of our means for the cause of Christ. The participation by Christians in regular periods of worship is a great source of encouragement.

Noble Examples

Johnny Ramsey

It is never right to flatter a fellow Christian, but it is always in order to commend those who inspire us by their noble examples of service in the Master's vineyard.

For the past year we have been in the North. During this time we have been challenged by the great lives of others. I would like to pass these thoughts along to others so that all might benefit from them.

Possibly the one family that has done the most for the cause of Christ in Wisconsin and Minnesota is the Leslie Diestelkamp family who now live in Minneapolis. Brother Diestelkamp is a fearless proclaimer of the truth. He opposes worldliness as strong as he upholds godliness. For ten years he and his faithful family have worked diligently in some very difficult places. They have been willing to go where the "sledding was rough" and as a result some of us young men can cross the chasm on the bridge they built. The work Leslie Diestelkamp has done will only be fully known around the great white throne. May God grant us more men of his caliber in needy fields like this.

James Willeford spent six of his best years in Madison, Wisconsin. As we all know, he is a man of unusual ability. Even so, he was willing to leave a large congregation in New Mexico and come to work for the Lord in a field that needed his efforts more. All of us appreciate deeply the fine work he accomplished while in this area.

Just here I'd like to say that these men should present a challenge to some of the older brethren in larger congregations in the South. These Northern fields are crying for experienced gospel preachers. We need men with experience, vision, and wisdom. Young "whipper-snappers" like me make lots of blunders, and we sorely need seasoned advice many times. If men like Brethren Willeford and Diestelkamp, Childress and Mickey (Harvey Childress of St. Paul and Wayne Mickey of Rochester, Minnesota) can spare six to ten years in the prime of their

lives—can you? These noble examples, if followed, could mean much to the advancement of the Lord's church in fields where the gospel has not been spread as it should.

Howard Justiss and family would be an inspiration to anyone. They were stalwart members of the Lord's body in Madison. Howard is originally from East Texas, but after being married to a Wisconsinite, he attended the University of Wisconsin. While in Madison he meant much to the growth and stability of the work there. His patience, judgment and knowledge of God's word made the Justiss family almost indispensable. Brethren we need men just like Brother Justiss all over the North. Who can spend five years in a better way?

W. C. Hollander and wife moved to Neenah, Wisconsin, from Crane, Texas, just last May. W. C. is a fine song leader and will soon develop into a good preacher of the gospel. He moved up here, got a job in one of the factories, and intends to support himself as he renders great assistance to New Testament Christianity. We need young couples just like the Hollanders who "put the kingdom first" in fields where they are needed so badly. May their example cause others to do the same.

In the good old summer time some professed Christians take a vacation from the Lord. Not so with the Harry Daggetts of Fort Worth, Texas. They took a vacation for the Lord—that is, to work for him. Harry and Margaret spent their two-week vacation in Wisconsin doing personal work, visiting, teaching, etc. This is certainly a contrast with some who head for the beach or some fancy resort. The Daggetts made such an impression on the brethren here that we will never forget their love for the church that Jesus purchased with his own blood.

These noble examples have deeply impressed us. If they can be used as a challenge for you, we will be forever thankful that we submitted this article.

Brethren, dearly beloved, we have a world before us that must be conquered for Christ the Lord. Let us go forth in "the unity of the Spirit and the bond of peace" as we fulfil the highest calling on earth.

EDITORIAL

G. H. P. SHOWALTER, Editor

THE PERFECTION OF CHRIST

Many passages of scripture, usually regarded as difficult, are not so difficult after all, if we give them a more careful study. When we think of the "perfection of Christ," it is easily accepted as in harmony with the revelation that was made of him in the word of the Lord. However, when we think of his "becoming perfect," or being "made perfect," while he was on earth or during the time of his incarnation and work as a teacher in Palestine, it is regarded as a little more difficult. We are asked the question of how Christ became perfect, or "how it was that he became perfect" since he was, indeed, the divine Son of God and a partaker of the infinite divine attributes. So far as Christ's character is concerned, he is not represented by the inspired biographers as having made any improvement whatever. He is not represented as having been made better in point of character during his sojourn among men.

But with all this before us, it remains that the apostle in the Hebrew letter says that Christ was "made perfect," and "being made perfect," he became the author of eternal salvation unto all them that obey him. Also, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." The word "perfect" signifies completion. It comes from a word that means going on to the end, that is, completing or perfecting a work or a journey. Christ completed the work for which he came from heaven to earth. It was only after he had completed his work that he was prepared to offer salvation unto the world. And hence the apostle says that he was made perfect; that is, he had brought to a completion his work through sufferings. When he died on the cross, he brought to a consummation or completion the work that he came to perform. When this work was completed, and only when it was completed, could he offer salvation to the world. Hence the Great Commission was given, after, and not before the passion of Calvary. "The eternal salvation" was properly arranged and provided for man.

In the intercessory prayer just before his death on the cross, the Savior in prospecting his death, to his Father said, "I come to thee," "I have finished the work which thou gavest me to do." He said, "I am no more in the world." All these statements, of course, refer to the completion of his work and his return to his Father. On the cross he said, "It is finished." It was when Christ had "finished his work" that the scheme of human redemption was completed. It was only in the finishing of his work on earth that the fullness of the gospel could be proclaimed in the world. He then sent his apostles into all the world, offering salvation to all men, because, in that way, he had be-

come the author of eternal salvation to all the obedient.

We are told to be "perfect." Paul exhorts us to go on to perfection, and our Lord to his disciples said: "Be ye perfect as your Father, who is in heaven, is perfect." All of this means that we should go on to the completion of the work that we have begun as the children of God. It means the same as being faithful until death, that we may receive a crown of life. The greatest difficulty with men is that they many times fail to finish a good work. Many of them return to the weak and beggarly ways of the world. God and Christ always completed all the works that they undertook. In the creation of the world, it is stated that God finished his work. He has finished every work that he ever undertook to perform. Christ finished what he undertook to perform. The trouble with men is that they often do not complete a good work or a good character or life which they undertake to perform or to live. We are perfect as our Father in heaven is perfect when we propose to do, and undertake to do, and complete the doing of a good work.

We can probably understand the use of the terms "perfect, perfection, complete, completion, completeness" only when we properly understand the significance of finishing a work or a way that we have begun. God and Christ are right; they have undertaken the right thing in all their labors in the creation of the world, and for the good of man, and they have completed or are completing their work. As the willing followers of Christ, we must adopt the right course of life and then bring it to a successful consummation by continuing in this way of life, till we are called away into the great eternity beyond the grave. This is perfection.

Italy Grants Visas

C. R. Paden, Rome, Italy

The Italian government in an unprecedented display of leniency has granted two-year visas to four families desiring to enter Italy for the purpose of preaching the gospel. Late last week (July 31), the government announced that visas had been granted to the Gerald Paden, John Butts and L. V. Pfeifer families and yesterday added the name of the Wyndal Hudson family to the growing list. (The Hudsons have already landed in Europe but have not entered Italy yet). The Embassy in Rome has told us that the applications of the Dayl Pittmans, Bernard Howells and David Lavender families are "under active consideration." The Embassy feels confident that these visas will be forthcoming.

The government is required (law of September 28, 29, 1948) to act upon applications for visas within two months from the time it is received in the ministry of Interior offices in Rome. Some six weeks are required for applications to arrive in Rome after they are made in the various Italian consulates in the United States.

The granting of these visas for such a length of time gives rise to hopes that visas of workers now in Italy will be given

long term extensions. In the past the government has blocked the visas of members of the church and considered them as a unit. Present visas for workers now in Italy expire August 31.

Officials of the Embassy in making the announcement of the government's decision to give these new visas were careful to insist that for the time being no new applications be filed. They seemed to think that perhaps the government is adopting a new policy toward us and that we should not make a nuisance of ourselves by flooding their offices with requests for new visas.

Each worker must go by his respective Italian consulate to have the visa stamped in his passport. This, the Embassy pointed out, will prevent any future difficulty.

The arrival of these new workers will more than double the American force in Italy and naturally will hasten the day when the church of our Lord is firmly re-established on Italian soil. To the beleaguered forces on the field this is heartening news indeed!

The Church In Granbury, Texas

Robert B. Farrar

The population of Granbury is listed as 1647 and the church membership is 220. The building pictured below is valued at \$60,000. It is of solid masonry construction, having light-colored brick on the outside. The interior also has a natural finish. From the floor up to four feet is sand blasted pine paneling, and from there to the ceiling a beautiful light gray cellotex



THE CHURCH IN GRANBURY, TEXAS

with a still lighter gray design. The ceiling is an off-white cellotex. The seats are padded opera style. The auditorium itself will seat 366 with an addition separated by gray accordin doors seating ninety-seven, giving a total seating capacity of 463. The auditorium is heated by floor furnaces and is air-conditioned.

The church was begun in Granbury some time during the 1880's primarily through the efforts of "Red" Smith. However, in the year 1892 the instrument was brought into the church. The following year Dr. T. H. Dabney moved to Granbury and worked diligently to get the organ removed. (Dr. Dabney is one of the finest Christian men I have ever met. Though he is now ninety-three years old he is still quite active in the church). Finding it impossible to do so, he, Brother and Sister Skipper and their daughter, Brother and Sister Stalcup, and Brother A. J. Pearce withdrew from what became the Christian church and began meeting from house to house, leaving the progressives with the church property.

The church grew very slowly. They would have a meeting every year with the church paying what it could and Dr. Dabney paying the balance. In 1895 they rented a small house in which to worship and later purchased this house. Finally it blew down and a small stucco building was erected. This had to be enlarged several times as the church grew. When it was seen that this could no longer satisfactorily contain the crowds the present building was constructed. It is interesting to note that the Christian church, in spite of its strong beginning, now has only a few members and meets only once a month.

The first preacher for the church here was H. B. Cash. He

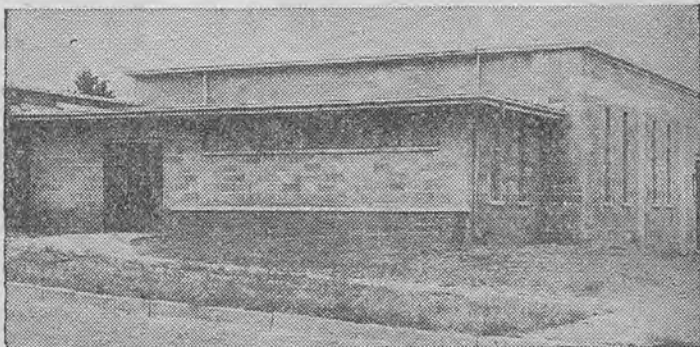
was followed by Christian Lyles, Brother Pummel, J. W. Adams, Silas Triplett, E. S. Fitzgerald, J. P. Williams, Wayne Smith, and the present evangelist is Robert B. Farrar.

Church Of Christ, Trinidad, Colorado

James W. Reynolds

The church of Christ in Trinidad, Colorado, which now worships at 1000 Nevada, is to be greatly commended for its faith in God and labor of love that this new building could be a reality.

On August 2nd they had a special service in the afternoon which was attended by a full house of over 250 brethren and



CHURCH OF CHRIST, TRINIDAD, COLORADO

friends from Southern Colorado, Northern New Mexico, Kansas, and Texas, and at which time F. L. Lemley, the much loved local evangelist, emphasized the new building was a result of the saints in Trinidad dedicating their lives to save the souls of the lost in that and other communities. The building being only a tool to be used to facilitate the teachings of Christ in Trinidad.

What has been done in Trinidad by about twenty-five to thirty-five men, women, and children should be a great inspiration to others. This building, which provides the needed classrooms, nursery, preacher's study, and an auditorium which will seat not less than 250, is the result of a great sacrifice on the part of many of these members. They have truly labored for almost two years for this building. The building is valued at not less than \$30,000.00. The present debt on it is around \$10,000.00. Only a small amount of outside help was received.

Brother F. L. Lemley has been the greater leader in securing this building. He has asked the brethren to do only what he was willing to do himself both in labor and in giving his money.

Brother Lemley's and the congregation's example in securing this new building will greatly influence and encourage other congregations in this section. A report will be made soon of another new building in Southern Colorado.

INDIA BRETHREN TO HAVE THEIR BUILDING

The first \$1,000 for the building in Assam, India, was raised recently and another \$1,000 was secured by some zealous members of the church in Austin through loans. It was deemed essential to forward the \$2,000 needed for this work immediately. The price of the land and building had already been raised one time, from \$1,750 to \$2,000.

The interested brethren in Austin secured these loans believing that the interest in this work would justify this speedy action as well as save further raises in the price. They had the faith that the other \$1,000 would be given in time. The Madisonville congregation has recently made its gift of about \$220. This combined with a few other gifts has lowered the amount still needed to \$750.

Others interested in supporting this excellent work should contact the College congregation in Abilene or Brother Eugene Elliott, Madisonville, Texas.

FROM THE HARVEST FIELD

T. J. Dossey, Route 3, Town Creek, August 13: We have a new church of Christ at Courtland, Ala.

William O. Hall, Madill, Oklahoma, August 18: The church was restored and one was baptized August 16.

Otto Foster, Cleburne, Texas, August 17: We have been greatly hindered this summer because we had no head to direct our campaign for Negro students.

Voyd N. Ballard, P. O. Box 465, Woodville, California, August 17: The church in Coos Bay, Oregon, is to conduct a gospel meeting starting September 7th in which I will do the preaching, the Lord willing.

George Tipps, 211 W. Grand, Jackson, Tennessee, August 18: I baptized two adults at Highland last week. W. A. Bradfield is preaching at Highland during my absence while in a meeting at Roellen, Tenn.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, August 17: One was baptized and another restored. Both were adults, at Broadway and Madison church in Sunday services.

Earl V. Anthony, 4501 Richmond Avenue, Austin, Texas: There were two baptisms in Leander August 16. The church continues to grow both in number and brotherly love. May God bless our efforts more and more as the days pass.

O. K. Alexander, 2612 Mission Street, Ft. Worth 9, Texas, August 19: Five were baptized and one confessed wrongs in a recent seven days gospel meeting at Hext, Texas. I have some time open which I would like to book for meetings this fall and next year.

Ernest McCoy, Gainesville, Texas, August 19: Last Wednesday night one was baptized. Also two have been restored and one placed membership recently. The brethren of the Commerce Street congregation have a mind to work.

Leslie W. Grant, Box 252, Mentone, Indiana, August 20: Two restored during the month of August. Our meeting begins the first Lord's day in October. Brother J. S. Johns preached for us on August 16th in our annual all-day meeting.

Church of Christ, Justin, Texas, August 8: Within the last two months here there have been two restorations and one baptism. Jack Green, our preacher at present, will move to Austin in the middle of August. He has been with us for two years.

Cecil Corkren, 4th Avenue and 6th Street, Clanton, Alabama: There has been a very successful meeting here in Clanton among the colored people. Brother John H. Clay of Berkeley, Calif., did the preaching. The number baptized reached 167 and there was one restoration.

George E. Darling, 1503 W. 1st, Coffeyville, Kansas, August 17: Four were baptized, one restored and three placed membership in the first week of our 90 day extended meeting. Rex Kimbrugh is to do the preaching the second week, followed by Charles Tinius and Hugo McCord. Brethren, pray for this campaign.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, August 19: On August 9, I baptized my son, John.

Flayil L. Colley, 6872 Shady Brook Lane, Dallas, Texas, August 18: The Fair Oak Avenue church is growing. One was baptized and one was identified yesterday.

J. C. Choate, Route 3, Corinth, Mississippi, August 11: The mission meeting at Thrasher, Miss., was a great success. I just closed a good meeting with the church at Kewanee, Mo. There were six baptisms and two restorations. Brother L. S. Thurmond, minister of the church there, led the singing.

W. C. White, Cherokee, Texas, August 22: Brother M. L. Vaughn of Abilene, Texas, did the preaching in a splendid meeting for the church at Cherokee which included the first two Sundays in July. Three were baptized. One was restored at the morning service on last Lord's day.

Dan Fogarty, Longview, Texas, August 18: My meeting with the brethren at Cross Plains, Texas, resulted in 8 baptisms and 9 restorations. The brethren rented 500 folding chairs and moved outside, this system proving very profitable. Sixty have responded this year here at Mobberly in Longview, Texas.

John W. O'Dowd, Houston, Texas, August 13: The foundation is being laid for 30x50 meeting house at 6001 Nordling Estates, Houston. This is a new congregation less than a year old. We hope to have building ready by last of August. I am to be with the brethren in Goldmine, Ala., September 1. We thank God and take courage.

Gordon L. Downing, Floydada, Texas, August 17: Two young men came forward yesterday, one to place membership and the other to confess Christ and be baptized, in our services at the City Park church of Christ. We had our record attendance at Wednesday night Bible classes last Wednesday with 102 present. We are thankful to God for the power of the gospel.

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, August 17: Work here continues to show improvement, with additions all along. My desire is to hold a few meetings next summer. If you haven't arranged for your summer meeting, maybe I could serve you as preacher or singer. I would appreciate hearing from churches who may need either.

Thomas L. Campbell, 4528 Harwen Ter., Fort Worth, Texas, August 18: I closed a meeting with the home congregation with four baptisms, two placing membership, and one restoration. The Rosemont congregation also recently purchased a new home for the preacher at 4528 Harwen Terrace. The work moves along in a very pleasant way.

Ben West, Lampasas, Texas, August 18: Three added by transfer, 253 in Bible school, 450 for worship, 201 at prayer Wednesday night. "The Bible School of the Air" is carried daily from our station here 1450. Brother Bolton and the Lometa church lead in this teaching program. It is a rare opportunity to study the Bible and urge friends to tune in.

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, August 17: Two good services here yesterday. One lady was baptized at the close of the morning service.

R. L. Yancey, Alledo, Texas, August 17: Brother Edward M. Steph closed a meeting here on August 12. All agree that it was about the best, if not the best meeting ever conducted here. Brother Steph preached the gospel kindly but without compromise. Five were baptized, two confessed faults and five placed membership. We have been here almost three months and enjoy the work very much.

W. T. Hines, 900 So. Grand, El Dorado Springs, Missouri, August 17: The work here is moving along in a very good way. We are having a few to place membership, and one from the Christian church last Sunday. Because of the dry weather a few are moving to Kansas City, Mo. I was stuck for \$30.00 by a Mr. and Mrs. Sidney Austin from Shreveport, La. Brotherhood be warned!

M. R. Phillips, 3909 N. Retama St., Victoria, Texas, August 19: I have just returned from Crystal City and a good meeting with Brother Edgar Furr and the good brethren there. We had unusually good attendance and attention. There were four baptisms, all adults, and there were a great many in attendance who seemed almost persuaded to obey the gospel. The work here goes along in a fine way. Visit us when passing this way.

Robert C. Copeland, Jr., Box 146, Tahlequah, Oklahoma, August 16: One restoration here last Sunday. I have preached two funerals the last five days. I am enjoying the new work here. Will pass out the sample copies of the Firm Foundation and see if I can get some subscribers. Hope you have many more years to serve our Lord. Your paper continues to do much good, and I look forward to the good articles and reports from our brethren.

Charles R. Estes, 301 Grand Avenue, Sheffield, Alabama, August 19: I led the singing in a meeting at Zion Rest, Miss., with my father, Chester R. Estes, doing the preaching. Seven were baptized. There was one baptized at Pleasant Site, Ala., August 2-9. I will also be at Spring Valley, Ala., near Tusculum, Ala., the fourth Sunday in August; Haleyville, Ala., the fifth Sunday in August. September 20, I will be at Lexington, Ala. I start to Lipscomb this fall.

Robert P. Stewart, P. O. Box 459, Grass Valley, California, August 17: The work here continues to show progress. One more family has come here to work with us. Contributions are beginning to show some improvement. I am to preach for the brethren in Chico, Calif., Tuesday evening and will exchange pulpits with Brother Blackburn of Carmichael, Calif., this coming Sunday. I believe that I can arrange time for one meeting in either September or October.

John G. Bills, 4133 Middlesex Dr., San Diego 16, California, August 17: I closed a very good meeting at Farmington, Tenn., yesterday with the largest attendance for the meeting. I believe there were six baptisms. Farmington is one of the very best of rural congregations to be found anywhere. I begin at Dell, Arkansas, Thursday, the 20th through the 30th. Then I go to Oklahoma, then home. Brother Middleton is preaching at Linda Vista while I am gone.

Victor W. Kelley, Urbana, Illinois: Pat Hardeman, minister of the S. Lincoln Avenue church of Christ, Urbana, Illinois, will debate F. P. Wortman of Albany, Georgia, representative of the United Secularists of America, during their convention in St. Louis, Mo., in the Roosevelt Hotel, Sunday afternoon, August 30 at 2 p.m., D.S.T. Brother Hardeman will affirm that the Bible is the word of God. The session is open to the public.

David M. Owens, Phyllis, Kentucky, August 21: During the month of June I did the preaching at St. Helens, Arvel, Heidelberg, and Delvint. In July I preached at Browns Fork, Farler, Daley, Joe Eversole Hoyard, Little Willard, Clemons, Busy, Turkey Creek, Big Laurel, Grassy Branch, Toulouse, Fred's Creek; in August I preached at Phyllis and Grapevine. Brother Roy Hall deserves the credit for getting the churches of Christ started in Eastern Kentucky and West Virginia.

Ralph Russell, Carrizo Springs, Texas, August 18: The work in the cause of our Lord and Saviour continues to progress in Carrizo Springs. Lord's day, August 16, one young man confessed wrongs, thus uniting one complete family in Christ. Unto a gracious heavenly Father be all the praise and glory. Remember the saints in this place; pray for us. Visit with us when in this area. The Firm Foundation continues to place before each one who reads it the eternal cause of Christ. This is a good and noble work. May you continue to prosper in this splendid endeavor.

Silus Deen, Rock Island, Texas, August 14: Sunday, August 9th was a very profitable day for the church here. Three (3) made the good confession and were buried in baptism. Our attendance was ninety-four which was a house full and very encouraging. We also received five dollars contribution from Sister Anthony of Belen, New Mexico, and fifty dollars from Brother Cline of Springtown, Texas, towards the building fund. We appreciate this very much. If five hundred individuals or congregations would send five dollars each, we would be able to complete our building with what we could raise ourselves.

W. R. Swinney, Natalia, Texas, August 17: Yesterday was a glorious day in the service of the Lord in Natalia. We had 55 for Bible study; 83 for preaching; 43 for the evening service. The contributions have almost doubled in three Lord's days. I will reorganize our educational program in September. We also have fine prospects for a good young people's work in September. I also plan a Medina Valley Ladies Bible Class; ladies from both Lytle and Devine have asked for it. And a number of the sectarian ladies are making inquiry. I see the greatest opportunity that Natalia has ever had.

Damon Smith, Childress, Texas, August 17: I closed a singing school at Liberty Hill, Texas, on August 6th. The school was the best I had taught with this very fine cooperation. The church there has fine peace and harmony among them, the best I have ever seen, and is on the move for Christ. A fine work there. I go to Lubbock at Pioneer Park August 24-28 for a song drill in connection with vacation Bible school. Brother G. S. Westbrook is the minister there. I will go to Oklahoma City August 31 for a ten-day singing school at S. W. and 36th Street where Brother Sweet preaches.

Elders Paul N. Jackson, Phone Number 7-4131; Marvin Harris; and Luther Rogers, all of Ft. Cobb, Oklahoma, August 17: The church of Christ here is in need of a full time preacher. We would prefer a young, married man as our preacher's home is small. Please contact us by letter or phone.

Paul Southern, 1642 College Drive, Abilene, Texas, August 17: Two were restored and two placed membership during the meeting in Stephenville, Texas. The meeting in Trinidad, Colo., resulted in one baptism and one restoration. I was supported in this meeting by my home congregation, 14th and Vine, in Abilene. My son, Paul Jr., directed the singing. He was supported by the congregations in Wharton and Rosenberg, Texas, and the church in Winston-Salem, N. C. Mrs. Southern, our daughter, Sylvia Ann, and Jane Oliver of Dallas, Texas, taught in the Trinidad Bible School.

Jimmy Campbell, 910 Barnes, Alva, Oklahoma: Beginning August 9th I began work with the church in Alva, Okla. At that time I completed twenty-two months' work with the brethren at Guymon, Okla. I anticipate a great work at Alva. The church is just over one year old and presents an intriguing challenge. During our stay at Guymon there were eighty additions, twenty-nine of them being baptisms. Drouth and moving hurt badly during the recent summer, however. I will be enrolled at Northwest Teachers College this fall, the Lord willing. All correspondents will please note my change of address.

Elwyn W. Snow, Sudan, Texas, August 17: I began at Friendship Church of Christ August 2. The future looks bright and we are indeed glad to be associated with these fine people. We had an unusual audience yesterday at eleven o'clock, several Mexicans and Negroes, who are transit workers attended. Two fine young men were baptized at the evening service. When coming our way, visit with us. Our meeting begins the 23rd with Brother Claude McClung of Grand Prairie, doing the preaching. Pray for us that many may be brought to the Saviour. Correspondents please notice the change of address.

W. A. Harrison, Burns Flat, Oklahoma, August 21: A gospel meeting was conducted here August 2-11 with Brother Bill Cofer of Hobart, Oklahoma, doing the preaching. It is among the best that this congregation has ever experienced. There were three baptisms during the meeting, and we feel that others will respond later as a result of the seed being sown during this protracted effort. The work as a whole here is moving along slowly but is steadily growing. I have some time open for meetings in 1954. If I can serve you, please contact me at the above address. I am to assist in a gospel meeting at Thomas, Okla., September 7-17.

E. W. Stovall, Glasgow, Kentucky, August 15: Our vacation Bible school was a success. We enrolled 421. It was the best ever conducted here. I recently closed a meeting at Fairview, near Milan, Tenn., in which there were six baptisms and three restorations. I am to return in 1956. I closed at Mt. Vernon, near here, Wednesday night. There were three baptisms. I am now at Poplar Log near here. Our meeting here begins September 6, with John T. Smithson and B. E. Jones doing the preaching and directing the singing. We look for a great meeting. When passing this way, stop and worship with the good congregation here.

Otis L. Rowe, Box 291, Cotton Valley, Louisiana: July 12 marked the beginning of my third year's labor with the church here. The work has been pleasant and profitable. We are completing a much needed addition to our building in the form of classrooms and nursery. I can arrange for more meetings in 1954. If I can assist you, call me.

Claude Robertson, Haskell, Oklahoma, August 1: "Six have responded to the invitation since last report. Three of these were baptized. Brother Herbert Broadus, Topeka, Kansas, did the preaching in our meeting July 13-22. The church was strengthened by the fine lessons given. One was baptized during the meeting, but we are looking forward to more visible results.

LISTEN

HERALD OF TRUTH

ABC Network 1:00 P.M., Sun.

Sermon: Sept. 6, "The Father And His Sons."

BROOKLYN, NEW YORK
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Brooklyn 13, New York
WILLIAM N. FRYER—Evangelist
ROGER W. HAWLEY—Evangelist
Sunday—10:00 A.M. and 8:00 P.M.
Wednesday—7:30 P.M.
Phone: PResident 4-4735

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CHURCH OF CHRIST

410 S. Michigan Ave.—Room 500-A
Sunday—10 and 11 A.M.—and 7 P.M.
Thursday—7:30 P.M.

Chicago

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19 S. LA SALLE ST.Bible Classes, 10:00 A.M.
Worship, 11:00 A.M. and 2:00 P.M.
Wednesday Bible Study, 7:30 P.M.
WORSHIP WITH USSeat Them in Comfort —
Pew Cushions of Foam RubberForrest Dunlap Public Seating Co.
RI-3595 DALLAS 2126 Jackson

J. Loyd Rice, 400 E. 3rd St., Casa Grande, Arizona, August 17: I had nearly two years of very pleasant work with the brethren at Carlsbad, Texas. The mission work inside the Sanatorium is interesting and challenging and offers one of the greatest opportunities to lead people to Christ that I have ever known. Carlsbad is in need of a preacher now. I closed my work there on the second Sunday in August. They are able to pay \$75.00 per week, and do have a nice preacher's home. It is small but comfortable. The elders are H. C. Moreland, Carlsbad, Texas; and Emmete Clark, Route 1, San Angelo, Texas. The membership is small, only about 38 members including women and children. The local contributions exceeded expectations and is above the average for that number. Outside help from

NEWPORT NEWS, VIRGINIA

Church of Christ meets at Catalpa Avenue and Kecoughtan Road. Route 60, between Newport News and Hampton, Virginia. Telephone 22037 Newport News. Address 1124 25th Street, Newport News, Virginia, B. H. Atkinson, Minister.

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PREACHER-BARBER WANTED

The church in Salado is sadly in need of a preacher. The town needs a barber. We are eight miles to the nearest barber. The church is not strong enough to pay a preacher full support so we would like to secure a young preacher who could also barber. Write me, **Paul Pirtle, Salado, Texas.**

WANTED, experienced cleaner and presser. Prefer married man, whose wife could work part time as silk finisher. Would give interest in plant to good Christian man, who would assume responsibility of operation of plant. Only shop in county of 3,000 population, 1500 in town.

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COMMUNION BREAD FOR SALE

We keep on hand regularly a supply of fresh, pure, unleavened bread for communion purposes. Eleven wafers to the small package and three of the packages to the large carton—all carefully sealed so it will keep indefinitely. Every congregation should have on hand a good supply at all times. Price: Large cartons, each, \$2.35, postpaid.

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CHURCH PEWS

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JACKSONVILLE, TEXAS

John W. Hedge, Representative

other congregations makes it possible for the brethren to maintain a minister for mission work inside the Sanatorium. I make this appeal to the brethren of great, rich, west Texas, that you do not neglect the work at Sanatorium. People come there for treatment from all over west Texas, from Fort Worth to El Paso, from Amarillo to San Antonio. Most of them return home, and while they are there we have a wonderful opportunity to teach them the truth. If we fail others will take over. It is not good to leave the work, right at our door, open to the Catholics while trying to convert them in Mexico and Italy. Keep Carlsbad going.

C. A. Buchanan, Box 325, Glen Rose, Texas, August 20: The meeting at South Side in Waxahachie, Texas, closed last night. We had seven baptisms and three restorations. Brother G. S. Westbrook did some of the best and plainest gospel preaching. Large crowds attended. We moved to Glen Rose today to work with the church. Wife and I were well provided for during our three years at Waxahachie, and we leave many dear friends there. We find some old friends here at Glen Rose whom we knew when I worked as county evangelist several years ago under direction of the Central church in Cleburne. We are anticipating a pleasant and profitable work.

J. A. Woolley, 326 W. Whitney, Sheridan, Wyoming, August 9: It has become necessary for me to leave the work at Sheridan because of a lack of support. At the present time I have made no definite plans as to where I shall go. If additional support for the work here could be obtained, I would be glad to stay. If any congregation is interested in obtaining an evangelist, I would be happy to hear from them. I would like to remain in the Northwestern part of the country to do the Lord's work if it is possible. This is a field where much needs to be done for the cause of Christ. Both workers and support are much needed for the large amount of work to be done in this field.

Charles E. Gentry, Box 375, Lamar, Colorado, August 11: Since my last report there have been two baptisms and one restoration here. I have preached in the following meetings: A tent meeting near Cookeville, Tenn., three restored; at Davidson's Chapel in Jackson County, Tenn., two restored; at Liberty in Jackson County, Tenn., no visible results. I am now in a meeting at Eads, Colo., and Brother Benny Lucas is a very fine co-laborer in this meeting. During the past year at Lamar there have been fourteen baptisms and six restorations. The brethren are in the process of selecting men for elders, who will strengthen the work here greatly. I am to begin work with the Whitson Road congregation in Cookeville, Tenn., near the end of the month. My new address will be 323 Short St., Cookeville, Tenn.

John Ramsey, Box 109, Neenah, Wisconsin. The Lord's work is growing in Wisconsin. Two new congregations will begin begin next Sunday. The congregations in Neenah and Green Bay have been doing nicely this summer. The attendance, spiritual strength and contributions have progressed instead of the usual slump most brethren expect in the summer. Two have been baptized in the past week: one in Neenah, and one in Green Bay. We rejoice and thank God for the power of the pure gospel. Even though there are only thirty members in Neenah, the contribution has averaged \$100 per Sunday for the past two months. Also,

a record attendance of 66 assembled August 2. The outlook in Green Bay is bright. Willard Boor and Oskar Bakkom are as fine Christians as we have ever met. Their faith and zeal would encourage any gospel preacher. The work in Green Bay is a challenge. Who will come to help us? We need Christian families to move to this area and settle down as we need permanent, stable workers. This field is white unto harvest. In eleven months, seven have been baptized and three restored in Neenah and Green Bay. More should respond to the Lord's invitation soon. Pray for us. It is a real pleasure to be associated with the five evangelists in this state. Bob Lawrence of Madison, Billy Boyd of Racine, Monroe Hawley of Milwaukee, Harry Lowry of Stevens Point, Paul Butterfield of La Crosse, and Henry Pipkin of Nelson are indeed the finest co-workers an evangelist could desire. May God bless them for the strengthening influence they have been.

Charles M. Adams, Box 285, Cleveland, Oklahoma, August 22: We just closed a good meeting at Putnam, Texas. The singing was conducted in a very able manner by Brother Bill Kendall of Cisco, Texas. We rejoiced to have the opportunity to revisit and meet our friends in this part of the country. Beginning September 29 and continuing through October 2, at the church of Christ building in Cleveland, Oklahoma, where we live and labor, Brother W. Curtis Porter of Monette, Ark., will meet Mr. A. J. Wall, pastor of the First Baptist Church of Turley, Okla., in a four night discussion. The first proposition to be discussed is: One is saved at the point of faith without baptism. Mr. Wall will affirm. Brother Porter will deny. The last two nights Brother Porter will affirm that baptism is for the remission of sins. Mr. Wall will deny. The church in Cleveland, which is the only one in Pawnee County, Okla., is growing in every good way. We extend a sincere welcome to all who come our way. We enjoy the Firm Foundation very much.

Elvis E. Bozarth, T-Sgt., U.S.M.C., Hq. Bn., Special Services, 1st Marine Division, F.M.F., c/o F.P.O., San Francisco, California, August 12: Worship for members of the church is held each Sunday at 4:00 p.m. at the Division Chapel. Please send me names and addresses of members of the Armed Forces stationed near Munsan, Freedom Village, and in this Division. I have already contacted all whose names were sent to me previously. On the way to Korea, two young Marines were baptized at the Baptist Mission in Kobe, Japan. These two will become gospel preachers. When we reached Sasebo, Japan, a Navy corpsman serving with the Marines was baptized in the Army swimming pool. He intends to be a doctor. All three will enter Freed-Hardeman College when discharged. A few of us had services aboard ship the last Sunday at sea. Our singing was directed by a capable young Marine from the Stroudsville church near Clarksville, Tenn. Our offering of six dollars will go to the brethren in Pusan, Korea.

Hugh Boydston, 1209 South Texas Avenue, Odessa, Texas, August 18: I moved to Odessa last week to work with the South Side church here. I am following Brother Eddie Myers who apparently has done an outstanding work here. Brother A. F. Waller will shortly move from Cisco to Breckenridge. Sunday, our first one here, there were 201 in classes and \$320.00 in collection. One confessed sins at the morning service and one placed membership at the evening service.

L. D. Webb, 9011 East Burnside, Portland Oregon, August 10: The new congregation here at 90th and Glisan in Portland, is making splendid progress. We have had fort responses, nine of these baptisms, since the congregation was started on June 7, 1953. Claude A. Guild, minister for the Riverside church in Fort Worth, Texas, preached for us last Sunday. He brought two splendid lessons to a record crowd who attended both services. One Catholic lady was baptized, and another lady was restored. Brother Guild is among our ablest gospel preachers. We enjoyed his visit very much.

Bill Cofer, Hobart, Oklahoma, August 18: Albert Trent is holding a very wonderful meeting here and giving sermons that we all need. As of this date, one has rendered obedience to the Lord, and the lessons are doing the church here a great deal of good. I recently finished a meeting with the church at Burns Flat, with three additions. Last night caught us without lights and preaching was by lamp light, but the building was full, and muddy roads, and threatening stormy weather affected the faithfulness of the brethren but little. I begin a meeting tonight at Taylor, Oklahoma. It will continue through August 26. Remember us in your prayers.

Earl E. McCord, Corning, Arkansas, August 18: Brother Denton M. Neal and I closed the meeting in East Prairie, Mo., August 16 without visible results. However, there was some of the best singing and preaching that I have had the privilege of enjoying there. I have been there twice before. I have never enjoyed my part of the work with any group of folks anywhere as I did there. I am now at home, leading the singing in a meeting at Reyno, Ark., that began August 14. Brother Marshall Conner is doing the preaching. I will be with these brethren through the 22nd. On the 23rd I begin at Dorena, Mo. I have some time after I get through at Dorena, Mo. Won't you please contact me and let's make arrangements for some work together?

George Bennett, Box 216, Lexington, Oklahoma, August 22: One of the best meetings and vacation Bible Schools of all time closed yesterday at Lexington. Brother Jack Nadeau, of Munich was the evangelist and Brother Dale T. Lemon who preaches for the church at Purcell, Oklahoma, led the singing. Both accomplished their part of the meeting in a wonderful manner. The meeting resulted in six baptisms, and the church was edified and built up. Crowds exceeded our fondest hopes at every service. Our vacation Bible school averaged 94 with a record attendance of 113 and an enrollment of 145. The future looks brighter for the church here than it has ever been. To God be all the praise. We solicit the prayers of the saints.

Albert Holland, 151 South Marne Street, Memphis, Tennessee, August 10: During June and July I received a number of cards and letters asking about my recovery from the three months stay in Kennedy, V. V. hospital here. I am very thankful that I have been able to hold the meetings that had been arranged though I have had to work under handicaps. July 5-12, I preached in a meeting for the church at Eva, Ala. Brother Green Hendon of Rodgersville, Ala., directed the singing in this meeting in a capable way. There were five baptized in this meeting. July 19-26 I was in a most pleasant meeting with the Bulah church on Highway 31, north of Cullman, Ala. Five were baptized in this meeting. Brother Herman Tillery was the director of the

singing. I closed a very pleasant meeting that was well attended, with the church at Jones Chapel last night. There were two baptized at this meeting. Brother Herman Tillery of the Bulah church directed the singing in this meeting. This was the fourth meeting Brother Tillery has assisted in in Alabama. He is a faithful co-worker. I go next to Oak Ridge church, near Hornbeak, Tenn. F. J. Rodgers and J. W. "Billy" Lipsey have preached for the Highway 61 South church here in my absence. This is a new work and is going in a fine way. Visit with us when passing through Memphis at 5165 Highway 61 South.

Leo H. Thurston, Lutesville, Missouri, August 18: We would like to make this appeal to all Christians everywhere, not because we want to, but because the work of the Lord in this community demands it. We have but little of this world's goods but the Lutesville church has made an upward struggle since its beginning, numbering now about thirty members, and all are very happy. We have been paying \$35 per month for a store building which is not large enough for the work that we are doing so we must do something in the very near future. We have purchased a fine lot on which to build, well located in the twin cities of Marble Hill and Lutesville. We had hoped to have a new building ready by cold weather, but contributions have come in slowly, so that without speedy help this cannot be done. Will you, my brother and sister in Christ, send your offering to this

work immediately for the sake of those who need the Christ most in this community. We have the setup to take care of the job here. The elders and deacons are ready to go forward with the building which will cost about \$7,000. If we can get as much as \$2,000 we can go through with the job immediately. Men like Harbert Hooker, Freeny Saunders, Billie Moore, Jim Arnold and others have preached for us. May we hear from you soon so that the church of our Lord may take care of its full responsibility here. Send all contributions to the treasurer, C. E. Lincoln, Marble Hill, Mo.

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I am persuaded that the honest truth seeker will learn accurately the way of salvation from this book. And I feel that it can be an invaluable aid to the Christians in preparing themselves to teach sinners the truth on these vital themes. I wish for your book a wide circulation and heartily commend it to the churches for their use in teaching the gospel.—Max Crumley.

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W. Taylor Carter, Lawrence, Kansas: My family and I will move to Bartlesville, Oklahoma, September 1st to begin our work at Central Christian College. Mrs. Carter will be the school librarian and I will teach

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both Bible and business subjects. Our oldest daughter, Betty, will be a freshman in the school and our younger daughter, Patricia, will be a junior in Bartlesville High School. I have labored with the Southside church in Lawrence, Kansas the past eight and a half years and in many ways the Lord has blessed this congregation with growth. The attendance on Lord's day morning has increased from about 35 to near 200; the contribution has increased from approximately \$30 per week to yearly average of \$235.00 per week. The congregation has also constructed a new building at a cost of approximately \$40,000.00. As this building is almost paid for, the congregation is now making plans to launch a constructive mission program. Brother Leroy Davis of Jay, Oklahoma, will begin full time work with the congregation August 31st. I look forward to entering a new field of labor in or near Bartlesville. You may address me in care of Central Christian College, Bartlesville, Oklahoma.

Tice Elkins, Alamogordo, New Mexico 1523 Cuba Avenue, August 17: My last hope of travel to preach is gone for this fall. Also, since the church here is supporting a good man who took my place when I broke down last winter, there is not much I can do here at home. The church dropped all but two broadcasts per week on the air, for lack of funds. I am trying to interest Christians everywhere to help me start another program of teaching on the air. One dollar per person each month from 100 people will carry the gospel to 50,000 souls in this county alone. I can go to the station four days per week and sit at a table and quietly talk to thousands who never heard and never will hear

the gospel any other way. In this way I can be content to let others drive cars and ride trains, and I can stay at home and do more than any of them are doing, and for a fourth of the cost per month. If you want to help preach the gospel in this manner, send your aid soon, so that I can start the broadcast October first. Every cent will be reported in the gospel papers, and acknowledged by letter or card. Either send it direct to me, or to Radio Station KALG, Alamogordo, or to Mrs. Ad. Painter, church treasurer, but be certain to mark your donation "For Radio Broadcast by Tice Elkins" for church of Christ evangelism. "Can the Lord (can I) depend on you?" May he touch a hundred or a thousand hearts to carry the story of his sacrifice to others.

The Church of Christ, Sheridan, Wyoming, August 9: We are in need of help. At the present time, Brother J. A. Woolley has announced that he must leave the work here because of a lack of support. He will be leaving some time during the months of September or October. An evangelist is needed to take up the work of the Lord here. The congregation is at peace, and has an adequate building at the present time. In the past year the attendance has advanced from a group of 12 or 15 to 30 or 40 on each Lord's day morning. Several improvements have been made on the building. The situation is such that some small part of the support could be supplied by the congregation, but the major part must be supplied from elsewhere. We ask for your prayers and your help. Address all correspondence to L. M. Seid, 526 E. Works, Sheridan, Wyoming.

F. B. Shepherd, 1732 Keeaumoku, Honolulu, T. H.: If this catches the eye of anyone who knows the present address of Brothers Harry C. Moore, or Milton B. Judge, or Ernest C. Moore, original Trustees of the property here, please send me the data immediately. It is imperative we have this information now. Send an Air Mail Postcard if possible. We continue to go forward with the plans for replacing the old building. Attendance keeps up and contributions increase. One young father was immersed into the Christ last week. This is twelve immersions to date since I came out here. Visitors to the island to Service personnel coming for duty will note there is only one congregation on Oahu. From Downtown take the Punahou-University Bus to Keeaumoku. Walkiki residents will do better to use Taxi. Services at the usual hours as on Mainland. Lord's day evening at 7 p.m. instead of 7:30.

A. H. Bryant, 1445 Nogales Street, Del Paso Heights, California, August 18: During the past three weeks the church in Del Paso Heights has increased its membership by three young souls being baptized. Four placed membership and one confessed his wrongs and asked fellowship with the church here. Work on our new auditorium and class rooms is well under way. Attendance has held up remarkably well during the vacation season, and the contribution has held its own, or even increased. We are encouraged and determined to press onward to greater things for him. The colored church, recently established, has made some progress. They now have about twelve members. Plans are for them to take the building now being used by white brethren when our building is completed. They could use some financial assistance on the lots they plan to buy and move the building to. We especially need the prayers of Christians in this promising yet rather difficult field.

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WARNING

A Mr. and Mrs. Sidney Austin traveling from place to place having preachers to endorse their check on the Shreveport, Louisiana Bank. They keep just enough money there to have their check returned marked "insufficient funds." This they did with me, for the sum of \$30.00; also Brother Gussie Lambert, Monette, Arkansas, for \$20.00; and at Ridgely, Tennessee, for \$25. They gave me their address as 4900 Jewella Road, Shreveport, Louisiana. Mark them as children of the devil.—W. T. HINES, 900 So. Grand, El Dorado Springs, Missouri.

ON RECOGNIZING DANGERS

Frank Reeder

In the July 7 issue of Firm Foundation there is an article by Brother Weldon Bennett. Brother Bennett missed the point on the dangers of cooperation. He said that there are dangers in other things. What some brethren object to is the using of a method that is admitted to be dangerous and for which we have no scriptural example instead of one which we do have an example for. To substitute God's method for man's method which we know is dangerous is sinful. To use water, for which we have no example, instead of fruit of the vine, for which we do have an example, in partaking of the Lord's Supper is sinful. See the point?

Station A. C. C., Abilene, Texas.

A LETTER FROM WEST AFRICA

W. A. Bradfield

The following excerpts from a letter received from Brother Howard Horton in Nigeria, West Africa, are self-explanatory:

"Your heart would rejoice if you could see the fervor with which these people scramble for the tracts you have sent. The hunger for reading matter is almost impossible to fill."

"I first give a copy of each tract to the pupils and then go over the material with them to assure their understanding. I encourage them to use the material for sermons and lessons. They are learning well."

"I want you to know how much we appreciate your fellowship and encouragement. The tracts are making a very definite contribution to the cause of Christ in this country."

"The students are fond of all the tracts, and I find them especially anxious to give "Which Church Did Christ Build" to their associates. As you find churches who will help furnish tracts we can use many, many of them."

"There is no nation which offers more possibilities and more impediments than Nigeria. The country is awakening; youth craves education; all covet money and possessions. I pray that in the great awakening the Light of God can outshine the glitter of worldly pride and ambition. Pray for us."

Brethren, what are we going to do about this challenge? I have been personally helping in this work but the demand is too great for me to meet alone. The postage is nearly \$3.00 per thousand tracts.

How much will you or your congregation give to this great work? Send any amount, to me at once and the tracts will be on the way immediately. We have published more than 2,000,000 copies of eight small tracts.

Let me hear from you as quickly as possible. Let's pour the tracts into Africa.

Don Gardner and Martell Petty in South Africa are also calling for tracts. Henderson, Tenn.

"RIVERSIDE ELDER PUBLISHES REVELATION NOTES FOR STUDY"

Claude A. Guild

Brother R. H. Banowsky, an elder at the church of Christ in Riverside, Fort Worth, Texas, has been making a special study of the book of Revelation for the past forty years. Last winter, he taught two classes in Revelation and was encouraged by the other elders and members to publish his notes. They are now off the press, and the book is entitled, "Revelation Notes For Study." It contains 80 pages.

In my opinion, these notes are the best, and make Revelation more readable and understandable than any commentary or work I have seen on this Book. I believe it is complimentary to the office of the eldership that the church has a man in the office able to do this very wonderful work.

This volume sells for 50c a copy, or 35c in lots of 50 or more. Order from Riverside Book and Bible Supply Company, 341 Emma Street, Fort Worth 11, Texas.

Jess Hall, 3205 Denton Road, Ft. Worth, Texas: Our new address in Fort Worth will be as above and we look forward to our new work with the Birdville congregation in Fort Worth. During our last week of work in Paducah with the Broadway congregation seven were baptized and three were restored. Our work during a little more than three years in Paducah, Ky., has been pleasant in every respect and we regret to leave our many good friends there. The Broadway congregation is one among the best to be found anywhere.

Reginald Beaver, Box 184, Delta, Colorado, August 20: The work here is progressing nicely. We have had our largest crowds and contributions lately. This is still a mission field. We hope to get the work started in Montrose, Colo., but we are still in need of some \$3000.00 in order to purchase and remodel property to serve as a meeting house and living quarters for Brother K. A. Stone who is ready to move there. Will you help us spread the kingdom of the Lord in this area? I will be glad to accept your donations and acknowledge the same.

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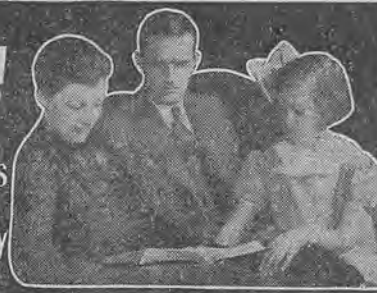
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THINGS TO CONSIDER . . .

W. M. DAVIS

God's Works

"The heavens declare the glory of God; the firmament showeth his handiwork" (Ps. 19:1). This Psalm is a poetical expression of great truths on a variety of subjects. The writer declares that the firmament is the work of the divine hand. And no sensible person can doubt this. The perfection of the solar system is a mark of infinite wisdom. We can give no reasonable explanation of the existence of the sun, moon and stars, except as a special creation of God. Their various functions that meet definite human needs and their movements without collision or accident tell us that they are the work of God's hands. We know of no other power that could make them, and give them the perfection and precision of action they manifest.

The writer of the book of Hebrews says, "For every house is builded by some man; but he that built all things is God." Has any one ever seen a house that was not built by human hands? No one doubts the apostle's statement when he says, "Every house is builded by some man." Why doubt the next statement, "He that built all things is God"? It would be just as reasonable to say that a certain house was not made by any man, as to say that this universe was made without God. If a man with a reputation for truth and honesty would point out a house, and tell you that nobody built it, you would not believe him. Evolution does not produce houses. A house of one room never evolves into a house of six rooms.

Houses do not accidentally come into existence. Some men who profess great wisdom try to make us believe that this world and the human family are just accidents in the course of nature. Just as well say that a house is just an accident in the course of nature.

The Law of God

Again in the nineteenth psalm David says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

All of this is said concerning the word of God—it converts the soul, makes wise the simple, rejoices the heart, and enlightens the eyes. Men are not converted by science or philosophy. Men do not reform their lives by studying astronomy, biology, geography, or arithmetic. The Bible is the only book that converts the soul.

Like the works of God, the word of God is perfect. There are no substitutes for the works of God. What could take the place of the sun? Men cannot make a light equal to the sun. They cannot make a source of heat that will equal it. If the

sun were blotted out, all life on earth would become extinct. The light and heat of the sun promote growth of all things in the vegetable kingdom.

Of the law—the testimony, statutes and commandments, David further says, "Moreover by them is thy servant warned: and in keeping of them there is great reward." There are many dangers and hazards along the way of life—many of them lurk in dark places and are invisible. Sometimes men do not know that these dangers exist till they are overtaken in them. The word of God warns them, but they do not heed it. Men are very childish in some things. The child does not know that fire burns and causes pain, till it puts its hands in the fire. And some adults do not know that they are in error till they suffer for it.

5842 Monticello, Dallas, Texas.

Witnesses Of His Glory

Hoyt Bailey

This lesson is founded upon the seventeenth chapter of Matthew. In the beginning of this chapter, we have the record of the transfiguration. "And after six days, Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:1-5).

Some become concerned about the place of the transfiguration, and they overlook the importance of the event. The fact that it took place is the important thing to employ our attention. Some concern themselves with the date of Christ's birth and overlook the importance of the birth. Others seem to be concerned with the date or day of the week that Christ was crucified rather than think upon the significance of Christ's crucifixion. The fact that Christ was transfigured before some of his apostles is the thing which should challenge our immediate attention. We should try to gain some benefit from this consideration which will help each of us to appreciate more fully the purpose of the transfiguration. The apostles present on that occasion could see that Jesus was more than a mere man.

For Christ "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Not only could they see that this was true concerning Christ, but while this was taking place, Moses and Elias came to them talking with them. These men came back from the unseen world, yet they could be recognized by the apostles on that very occasion. Moses gave the law from Mount Sinai, and Elias had helped to restore the law. The apostle Peter would give equal honor to Moses, Elias, and Christ. For scripture says: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. 17:4). Though Moses had been the one through whom God gave the law to Israel, and Elias had helped to restore the law to Israel, the time for the Mosiac Dispensation was now drawing to a close. For, "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). All who study the Bible should be able to see that God wants his Son to be heard. The prophets had foretold the coming of Christ. After Jesus Christ was baptized, the Spirit of God descended upon him from heaven as a dove, and God said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). The apostle Peter said after the church was established: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people" (Acts 3:22, 23). The Hebrew writer says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). These and many other similar passages point out that we are to hear Jesus Christ.

The fact that David introduced mechanical instruments of music into the praise service of Old Testament worship in no way gives one the right or authority to introduce mechanical instruments into Christian worship. For the Christian is not under the law of Moses, not under the teaching of the Old Covenant, but he is under the New Covenant, because he is under Jesus Christ. Everyone who reads the Old Testament can read about the New Covenant or New Testament which was to be given (Jer. 31:30-32). Those who read the New Testament can read about the Old Testament, or Old Covenant being fulfilled and taken out of the way.

We are informed in the New Testament that the Old Testament or Covenant "is done away" (2 Cor. 3:11); "vanished away" (Heb. 8:13); "taken out of the way" (Col. 2:14); "disannulled" (Heb. 7:18); "slain and abolished" (Eph. 2:15, 16); "broken down" (Eph. 2:14); "nailed to the cross and blotted out" (Col. 2:14). Should these passages of scripture be insufficient to convince you that Christians are not subjects of the Old Testament, let us note the following passages which show that Christians are "dead to the law" (Rom. 7:4); "not under the law" (Rom. 6:14); "redeemed from the law" (Gal. 3:13; 4:4, 5); "not children of the law" (Rom. 7:6); and "ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5:4).

The lesson that God has spoken to us through his Son is a difficult lesson to get across to religious people. So many well-meaning people are of the disposition to want to accept anything that is anywhere in the Bible as being in effect during the Christian dispensation. Some have the idea that if Adam, Noah, Abraham, Moses, or some other godly man under the Old Covenant did a thing, observed some ordinance, worshipped God, or engaged in some other act under their religious dispensations that such should be acceptable to God under Christ. To think and act in this manner is to ignore the voice which came through the cloud, which said, "This is my beloved Son,

in whom I am well pleased; hear ye him."

Everyone who studies the Bible should learn that individuals are not now required to return to Jerusalem every year as did the Jews, that we do not offer animal sacrifices as those did who lived under the Old Covenant, that Christians are not commanded to engage in the Tabernacle worship as was practiced during the days of Moses, neither has the Christian ever been commanded to keep the sabbath, or seventh day of the week holy as the Jews were commanded to do. The sabbath law applied to a certain nation. Note that Exod. 31:16, 17 says: "Wherefore the children of Israel shall keep the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." As a wedding ring is a sign between a certain man and woman, so "the sabbath is a sign between Jehovah and the children of Israel." "And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Jehovah; whosoever doeth any work on the sabbath day he shall surely be put to death" (Exod. 31:12-15). While the sabbath law was in force or in effect the penalty of death was enforced to all violators. For during the days of Moses, the man found gathering sticks on the sabbath day was put to death. "And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses" (Num. 15:32-36).

It should always be borne in mind that the sabbath law was given from Mount Sinai, it was a sign between Jehovah and the children of Israel throughout their generation, it was given to and applied to those who had been delivered from Egyptian bondage, while its law was in effect—its penalty of death was enforced to violators; Israel's law, the Jewish law including the sabbath has been fulfilled and abolished by Christ, nailed to his cross (Col. 2:14). It is clear to Bible students that the sabbath law was never given to Gentile nations. Since the sabbath law was not then given to the Gentile nations, it is not now given to Gentile nations, or the penalty of death would be enforced to violators.

The apostles on the mount of transfiguration hearing the voice from heaven, "fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:6-8). This should have impressed the apostles with the fact that Jesus is the one to be heard in religious matters. For "when they had lifted up their eyes, they saw no man, save Jesus only." God had just said unto them: "This is the one who has all authority in heaven and earth. He is King of kings, and Lord of lords, Christ is the one Prophet who was to be raised up, he is the head of the church, he is our Great High Priest who has passed into the heavens, and Christ is the one Mediator between God and man. God speaks to mankind through Jesus Christ, and we should follow the teaching given to us by God's Son.

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From the ninth through the eighteenth verses of Matthew the seventeenth chapter, we have the record of Jesus performing a miracle, of his casting out a demon. Many have the impression that Jesus performed miracles for the mere purpose of healing some disease, but Jesus performed miracles that individuals might believe that Jesus Christ is God's Son. John wrote: "And many other signs truly did Jesus in the presence of his disciples which are written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (Jno. 20:30, 31). Christ did those miracles at the proper time to convince people that God was with him before the New Testament was written. People should observe the way the apostles wrote the Bible, and how others helped to write it. It should be noted that John does not say: "Many signs are being performed now by Christ." John does not say: "Many signs are to be shown by Christ." John says: "And many other signs truly did Jesus in the presence of his disciples which are not written in this book." Christ did some miracles and signs. He did those signs prior to the writing of the New Testament. And John goes on to say: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Not only has Christ spoken that men through him may believe, but Christ performed miracles, and the written record of those miracles is to convince people that Christ is God's Son. Christ is not speaking outside of his revelation to man as recorded or written in the New Testament.

Keep in mind that God is not going to speak, nor that God is not continuing to speak; neither will God speak something in addition to what is written, because God, "hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). Paul informed the Corinthian Christians "that they should not go beyond the things which are written" (Cor. 4:6). The same apostle said to the churches in Galatia: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9). John says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 Jno. 9).

May this lesson remind everyone that he must come to Jesus Christ, come to the teaching of the last will and testament of Christ, the New Covenant. Forgiveness of sin was never promised under the law of Moses, therefore, look not to Moses or Elias, but hear and follow the words of Jesus Christ.

Quannah, Texas

Baptist Preacher Converted

C. R. Paden

Sunday night, June 21, Vincenzo Ruggiero started a new phase of his very interesting life by being baptized for the remission of sins. That morning he had closed another phase by preaching his last sermon for the Lungaretta Baptist church here in Rome. He had been a Baptist for five years and was serving as a "pastor" of one of the three Baptist churches in Rome. He had also served as assistant and secretary for the vice-president of the World Baptist Alliance while here in Rome.

While Brother Ruggiero was a student of medicine at the University of Naples someone gave him a tract on some of the more pronounced errors of Catholicism. There were several scriptural quotations in the tract. He procured a Bible and in company with a friend began studying the Scriptures, however, since he was unacquainted with such study he became confused and his interest died. His friend continued to read and months afterward called on him to help find the meaning

of an obscure verse. In searching for the meaning of this verse he soon regained the interest that he had lost.

Desiring to share what knowledge he had gained from his short study of the word, he called his friends to assemble in his house for further investigation. Soon 65 or 70 people were in regular attendance and with their own contributions they rented a hall. This success called their activities to the attention of the local clerics who organized feeling against them. Catholic mobs stormed their meeting place one night and several of the group were injured in the melee that followed.

With conditions intolerable and the safety of his followers in doubt he went to Naples and appealed to the local Baptist preacher for help. He was told that they could help only if he would let his group come into the Baptist convention. This would grant them the same rights that other Baptist churches had, to function without interference of this type. Later he enrolled at the Baptist seminary at Rivoli.

When he had completed one year of study there he was called into the army. When he had completed his tour of army duty he was called to Rome where he became the "pastor" of one of their churches. He has carried on his studies in the Waldensian seminary while here in Rome.

An appointment was made some six weeks before his conversion with Brother Ruggiero through a former Baptist friend. His reaction was immediate. We met almost daily after his first appointment. His ideas were those peculiar to this denomination and he defended them as long as he could.

About this time, Brother Roy Cogdill's book, "The New Testament Church" which we have translated came off the press. Brother Ruggiero asked for a short leave from his church and spent this time at his home with this book and the Bible before him. He examined every scripture and upon his return to us he asked to be baptized.

Since his conversion he is continuing his studies with us daily in preparation for the time when he will be sent out to preach only the truth. He knows Greek almost perfectly, as well as Italian and French. He reads German and English.

We are hoping to find a congregation to support this fine young man. (He is 28 years of age). We need his ability and his desire to be of service in reaching the lost of Italy. Can you help him? Write Crescent Hill Church of Christ, Brownfield, Texas, or the writer at Via Achille Papa 25. Rome, Italy.

A PATTERN TO FOLLOW

Glen L. Wallace

A pattern for centralized control can be found in the following article taken from the "Christian-Evangelist" and written by S. S. Lappin.

"To my mind any expedient is scriptural which gets a scriptural job well done. Or, to say it in different words, we are justified in devising and making use of such means as may be needful to carry out the apostolic programs.

"So believing, I have long held that the presbyterial system is more effective, and therefore, more scriptural, than our methodless procedure . . .

"The grouping of congregations in a given and contiguous area in associations of mutual good will and helpfulness is our next great obligation. It may be in counties, as in Southwest Missouri under guidance of a "county pastor," or it may be, as in a few instances I have noted, merely a loosely formed committee of "friendly counsellors" under oversight of the county-seat church or the otherwise most influential congregation in the group.

"The rule of 'church boards' must be broken; but something better must be put in its place. Our 'church officers' must learn there are servants with a job, not bosses with authority.

"True, we are a Bible people, but where the Bible does not speak, we are entitled to do so."

The Menace of Misinformation

Basil D. Shilling

1. He who accepts the Bible as the inspired word of God and reads it carefully and sincerely will be impressed with the fact that two points stand out on its pages with great prominence and clarity. Those two points are: (1) Man's need of the truth of God, to guide and direct him into the life that is happy, useful and profitable to himself and pleasing unto God; and (2) The ill and disastrous consequences of his acceptance of misinformation or error as the rule and guide of his life.

2. But despite these truths, men today and, I suppose, of every generation, continue to accept misinformation and to live thereby. Today because of misinformation—misinformation about the Bible, about Christ, about the church, about the divine scheme of redemption—many have been hindered in becoming Christians and becoming members of the church of the Lord Jesus Christ.

3. In this article, I desire to call attention to some Bible examples of individuals who, by reason of acting on misinformation, have experienced sorrow, suffering and the disfavor of God.

The Case of Adam and Eve

1. I call attention first to the example of Adam and Eve. The account given of them on the pages of the Bible leads us to believe that as long as they were obedient unto, governed and guided by the truth of God they were happy, successful and enjoyed the favor of God. How long this period was, we do not know. But the Bible shows that the day came when they accepted and acted upon misinformation—upon error which was spoken to them by the devil—and that tragedy and trouble, sorrow and suffering, destruction and death were the results thereof. The record says: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die" (Gen. 2:16, 17). Just as long as Adam and Eve were obedient to this divine truth, all was well with them. But the day came, we know not how long from their creation, when the devil appeared on the scene planting in their heart—at least the heart of the woman—misinformation. When in reply to his question, Eve told him that concerning the tree of knowledge of good and evil God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die" the devil boldly declared: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:1-5). Eve accepted and acted upon the misinformation the devil gave her. She ate of the forbidden tree and gave to her husband and he did eat also. Now what were the consequences? The consequences were tragedy and trouble, sorrow and suffering, destruction and death. It is summed up in these words of Jehovah on the occasion: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:16-19).

2. Can one read this inspired record of Adam and Eve and fail to understand that they, and all humanity ever thereafter, become heirs of all manner of trouble, tragedy, sorrow, suffer-

ing, destruction and death? Can we doubt that their story has been written for our instruction and learning? Can we doubt that to reject the truth of God and act upon misinformation—upon error—will bring ill consequences?

The Case of Israel

1. Consider next the case of the nation of Israel in a single particular. God delivered the whole people from the servitude and bondage of Egypt and promised to lead them into, and give them, the land of Canaan for their own everlasting possession. At the border of the land, twelve men were chosen and sent to look the land over and give a report. All of them agreed that it was a wonderful land. But ten of them declared, in view of the numerous and strong people who lived there: "We be not able to go up against the people; for they are stronger than we" (Num. 13:31). The whole congregation accepted this report of ten of the spies, and decided that it would mean only certain destruction if they undertook to enter and possess the land of Canaan. They proposed appointing them a new leader and returning to the land of Egypt. Now what were the consequences? Plainly, they rejected the truth of God and acted upon misinformation. God had promised to drive out the nations which then possessed the land, and give it to them. But they accepted the misinformation of the ten spies and refused to act upon the truth of God. The result was, God detained them in the wilderness until the last one above twenty years of age had died, save Joshua and Caleb. God declared: "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said would be a prey, them will I bring in, and they shall know the land which you have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness" (Num. 14:29-33).

2. The Bible abounds with other examples which likewise show that sorrow and suffering, tragedy and trouble, destruction and death have been the consequence of men's rejecting the truth of God and accepting misinformation of some sort. Space does not permit the narration of more. Suffice it to say that a rejecting of the truth of God and acceptance of misinformation caused the nation of the Jews to reject, hate and hound, despise and abuse, curse and crucify the Son of God and Savior of the world. The apostle Peter later told them, "I know that in ignorance ye did it, as did also your rulers" (Acts 3:17). Misinformation caused Saul of Tarsus to hate and persecute the church and seek to annihilate it from the face of the earth. Later he said: "I did it ignorantly in unbelief" (1 Tim. 1:13). Terrible and tragic have been the fruits of men's rejection of the truth of God and acting according to misinformation!

Austin, Texas.

BOOKS THAT SHOULD BE IN EVERY HOME

Commentary on Romans by Moses E. Lard	3.00
Campbell-Owen Debate on Infidelity	3.00
Campbell-Purcell Debate on Catholicism	3.00
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What Does A Preacher Do With His Time?

L. Daniel Harless

Some time ago people were singing a popular song entitled, "My Time Is Your Time." I'm quite sure the sentiment of that ditty had nothing to do with preaching or preachers; however, every preacher, whether he likes it or not, must admit that his time is not his own.

The preacher's activities are such as to require the physical stamina of an athlete, the finesse of a diplomat, the rigorous mental application of a scholar, the "wisdom of a serpent," "the harmlessness of a dove," and an unfailing sense of humor.

Since, then, a preacher's time is not his own and his schedule is quite heavy it is well to ask, "What does a preacher do with his time?"

First of all, let it be said that he is judged by that which takes, relatively, the least amount of this precious commodity. I refer, of course, to the delivery of his sermons. All are familiar with the standard remarks about this phase of his work. By now we are well aware that a preacher "has a snap—one hour of work a week—it takes six men to carry the money to him, etc." Some one has said a preacher "is responsible to God and dependent upon the grace of the congregation which he serves. His time is everybody's so he is always on the job. He is busy teaching, visiting the sick, the crying and the dying. He is often a physician without pills, a lawyer, a social worker, a taxi driver, an entertainer, a bone of contention and a handy piece of decoration for public functions. Between times he manages to keep his own children orderly (?), spend a little time with his wife, prepare several Bible class lessons per week, read news to keep abreast of current events and several religious journals to keep up with the brotherhood . . ."

In the face of such formidable requirements the preacher would do well to remember that his sermons are of first consideration. And—sufficient preparation requires considerable time.

A recent publication on sermon preparations is entitled, "Here is My Method." In this interesting book a number of preachers reveal their methods regarding this extremely important phase of the preacher's work. Here are excerpts from one famous preacher's method. His sermons are broadcast on a nationwide hookup every Sunday. Would that he were a member of the church purchased by the blood of our Lord:

"For my own pulpit, I write out in long hand the sermon which I intend to give, then a transcription is made on a wire recorder of what I actually do give. Putting these two manuscripts together, I prepare for the radio which I think I should give. It takes me several hours to work over a sermon for radio use, because I have to think of the listening congregation from coast to coast. After finishing the radio sermon and perhaps speaking incidentally at my mid-week service, I devote the last three days of the week to my sermon for Sunday morning. I should estimate that I put about eighteen hours of study on a morning sermon." (Here is My Method, page 182).

In spite of such herculean efforts we hear such stories as that of the Scotsman who was asked the reason for his regular attendance at church. The dialogue went something like this:

"Is it that you enjoy the worship?"

"Na, it's no' that."

"Perhaps you enjoy my sermons or the singing?"

"Na, it's no' that."

"Then what brings you here every week?"

"Weel, it's like this. I work hard a' week, and it's no' often I get sic a comfirtable sate wi sae little tae think aboot."

The value of personal work has come to the foreground in recent years. One book on the subject says, "You can do it." But most people feel the pronoun in this title refers to the other people in the congregation or, inevitably, to the preacher. Then, too there is a misconception as to the purpose of the

preacher's visiting. He never ceases to be amazed, amused, or irked by that perfectly healthy individual who, directly or indirectly would have the preacher know that regular social calls are expected. This misses the boat entirely. Surely the preacher should be privileged to make a social call on occasion but this is beyond his duties as a preacher. The person or family that doesn't have the preacher pounding the door incessantly should feel flattered that he has confidence in them, that he doesn't feel it necessary to give them a push. Social calling upon Christians who are old in the faith is not to be confused with "preaching the word from house to house."

Then there is the matter of stirring up enthusiasm about needed projects which, more often than not, meet with staunch resistance. Recently, in a certain church, the elders recommended, in the interest of a building campaign, a system of purpose or pledge cards. The final tabulation of signed cards represented only 17 per cent of the congregation. This is old stuff to preachers everywhere. I mention the incident merely to show what the preacher does with his time. In this case it will take considerable time consuming "personal work" to get the system moving.

Then there is the matter of a church bulletin. In order that the worship might move along smoothly and a minimum of time be taken up with announcements most congregations have a bulletin. This little paper is usually prepared by or under the direction of the preacher. A church bulletin is an interesting and informative paper from which the congregation derives much good. But it requires time and thought if it is to be sufficiently interesting and informative to be read from week to week. If it isn't read, the purpose is defeated.

Here's another: Preachers are called upon to preach and lecture at various times and places. Recently this preacher was requested, for example, to preach the baccalaureate sermon at a high school in a near-by town. The hour was set for 11:00 o'clock on Sunday morning. Like the laws of the Medes and Persians it seems that the time could not be changed. The principal assured me that it was customary and traditional. The townspeople would be at the school instead of in church. And he couldn't understand why I refused the invitation! Then there are lectureships, so popular these days, and special assignments which require considerable digging.

The preacher is continually calling upon the church to read and study the Bible. In addition to his sermons, Bible classes, protracted meetings, lectures, and special assignments, all of which require study, he must, if he loves the word, be a daily Bible reader, a constant student not merely of certain lessons but of all the Bible.

Then there are weddings—big ones that require a rehearsal and little ones that require only the time it takes to investigate the couple to see if one may officiate in all good conscience.

A funeral service requires all the preacher possesses in the way of skill, sympathy, love, and a knowledge of the many comforting passages from God's Book. The message should be at once comforting and helpful, yet uncompromising. That's a big order for anybody. The preacher's mission doesn't end with the last amen at the graveside. It is afterward, in the terrible emptiness of the home of the bereaved, that he is most needed. And, of course, all this takes time.

But lest we become enamoured with our own importance let it be said that it is highly possible for the preacher to become lazy, to fail the church and to fail his God in the momentous work he has undertaken. It is not the purpose of worship to sit as a critic on Sunday and, as someone expressed the matter recently, "see if the preacher puts on a good show." He is not in show business. Yet it is quite true that the congregation observes unfailingly when the preacher falls short in his preaching. And not only does his failure show up in his preaching; it shows up in his life.

Some time ago I wrote of the apparent acceptance on the part of Christians everywhere of the notion that preachers

spend the greater part of their time sleeping. To this end I composed the following doggerel which appeared in that sterling journal, the Christian Leader.:

Preacher's Lament

Of all sad words which are written or said
That your preacher's asked each day of the year,
Dinned o'er and o'er in longsuffering ear,
"Tis, "Preacher, did I get you out of bed?"
At dewy morning hour or sunny noon,
At vesper time or deep, black night,
How oft from jangling phone this query bright—
"Oh, Preacher, did I get you out of bed?"
Five tussling children; O, my aching head,
And writing and visiting plus sermons to be got
Before the deadline closer slips in tightening knot —
"Tell me, Preacher, did I get you out of bed?"
It's Saturday at eleven, how time has fled,
The wedding's at twelve, the funeral at four;
The telephone rings and that question once more —
"Oh, Preacher, did I get you out of bed?"
"That was a fine sermon Preacher; my mind was well fed;
'Twas soul-stirring, inspiring—and by the way —
Did you think of those splendid things to say
As you lay blissfully dreaming upon your restful bed?"
Preachers have more things to take up their time than anybody—provided they are truly dedicated to the great task of saving souls. Since they are engaged in the world's greatest work, let them not complain. It is said that the three great temptations of the preacher are "shining, whining, and reclining." He, above all persons, should know that:
"To live with the saints in heaven
Is bliss and glory;
To live with the saints on earth
Is—often another story."
To be sure, the jingle works both ways. Preacher saints are like all other saints with which we have to do.
Oh yes, I nearly forgot—in addition to the foregoing, a preacher's time is occasionally taken up with the writing of books and articles—on such timely topics, for example, as "What Does A Preacher Do With His Time?"

CALLING NAMES

Glenn L. Wallace

Moses E. Lard, in September, 1863, wrote of a discussion he had been reading between Errett and Franklin and gave his endorsement to the pointed discussion that had been carried on. He says:

"It cannot be denied that at times the discussion has become a little piquant; and I have thought that now and then I could even taste in it some slight traces of acetic acid and salt. Perhaps this was all imaginary. But suppose it was not, what then? I love to read a thing when it becomes a little racy, and can stand it well when it becomes even a little rare, to use a favorite term of the Epicurean, when ordering his steak. I do not mean that I like to see a discussion look bloody; but with me let it look almost any way rather than cadaverous. Away with that sickly sentimentalism which screams out at every strong epithet of an earnest man! I love epithets; and if they detonate like percussion caps or flash like meteors, all the better. Only let them be not unbecoming the gravity of religious discussion and the fraternity of Christians. As for the condiments just named, they are excellent things, as is well known even to children. Salt is a capital disinfectant, keeping out bad odors, and both salt and acetic acid have fine conservative properties. Even religious discussions cannot do well without them."

Buchanan-Brown Debate

Worley Ferguson

It was my privilege to moderate in a religious discussion held at the Northeast Church of Christ in Ardmore, Oklahoma, from July 27-30, between Brother Logan Buchanan and Mr. L. H. Brown, Missionary Baptist of the Bethel Baptist Church in Ardmore.

The first two nights of the discussion Mr. Brown affirmed that, "The Scriptures teach that the child of God is saved at the point of faith, without any additional acts of obedience." Mr. Brown made the regular arguments made by Baptists. One of the outstanding things of this proposition was that Brother Buchanan showed that according to Mr. Brown's argument that the individual was totally depraved and that God worked a direct miracle upon the individual giving him saving faith, therefore, at no time in the individual's life was he responsible to God. Throughout the debate Brother Buchanan asked Mr. Brown to come to the board and write at what time the individual was responsible to God. The discussion ended without Brown making any attempt to show at what time in life the individual was responsible. Total depravity caused Mr. Brown trouble every night of the discussion. Another question asked by Brother Buchanan was, "Why does God condemn a live baby and save a dead one if all are born depraved?"

The last two nights of the discussion Brother Buchanan affirmed that it was possible for a child of God to so sin as to be finally and eternally lost in hell. He opened his affirmative speech showing that he did not make his arguments upon the grounds that God did not love his children, or that God did not will the salvation of his children, etc. This approach took away much of Mr. Brown's arguments. Brown labored hard to show that only the "outer man" sinned and that the "inner man" could not sin. He stated that he baptized only the "outer man" and not the "inner man." Mr. Brown stated that the "outer man" would not be redeemed until the morning of the resurrection. Brother Buchanan showed that all that Brown had in the Baptist church was the unregenerated child of the devil. From this blow, Mr. Brown never recovered.

The debate was conducted on a very high plane. Mr. Brown proved to be a gentleman throughout the discussion. I have never seen a more sincere debater among the Baptist people. I would class him a little above the average debaters among his brethren. He is clean in his debates and tries hard to drive his points. Not one time in the discussion did he attempt to slur his opponent by calling him a "Campbellite."

Those who know Logan Buchanan know his ability as a debater and that in his hands the cause will not suffer. He and Curtis Porter have much in common as to composure while in debate. Not one time did he get ruffled or frustrated, or provoked by his opponent. As calm as the peaceful bay he meets his opponent with a smile that impressed not only the brethren but all that were present. The greatest objection, I think, that Mr. Brown would have to Brother Buchanan is that he read from Pendleton's Manual a little too much for his comfort. The debate was well attended with preachers coming from several states. It was estimated that between 2,000 and 2,500 were present each night. If you need a defender of the truth, I would heartily recommend Brother Buchanan.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Paul Accused of Being A "Sectarian"

It is extremely difficult today to convince one's friends that it is possible to be just a Christian, nothing more and nothing less. In the churches of Christ we are pleading for undemoninational Christianity. We do not ask people to join a religious sect or party or denomination. We simply ask them to follow Christ "according to the way," as Paul expressed it before Felix (Acts 24:14).

Yet even Paul was accused by the Jews of being a "ring-leader of the sect of the Nazarenes." He refused to accept this description of his faith. He did not look upon Christianity as a matter of allegiance to a sect or party, but as a way of life under God. In the first chapter of the Corinthian letter, Paul strongly condemned the sectarian spirit which caused some to claim Apollos, some Peter, some Paul as their favorite leader (1 Cor. 1:12).

New Testament Christianity was not sectarian or denominational. The earliest denominations or sects originated several generations this side of the first century. We believe it is possible to sow the seed of the kingdom ("The seed is the word of God" Luke 8:11) in the hearts of sincere men and women today and reap simple Christians just as was done in New Testament times. Wherever the pure seed is planted it will bear this pure fruit.

These simple Christians will accept no creed but Christ, no rule of faith but the Bible. They will not be bound by an ecclesiastical organization with headquarters here on earth. They will be free men under Christ. They will need no intermediary except Jesus Christ their high priest, for all Christians are priests (1 Peter 2:9). They will voluntarily associate themselves in local congregations or churches which will be independent under God, as were the churches of God in Corinth, Ephesus, or Jerusalem. Their religion will be a "way" of life.

Four years ago we saw some of the wheat seed in the Cairo Museum which was preserved in the tombs of the Pharaohs for thousands of years. We read that some of this seed was planted and brought forth fruit of the same kind they had in Joseph's day. The life had been preserved in the seed.

So today the life of Christianity is carried in the seed. Thank God that more millions of this seed, the Word of God, are being distributed and read than ever before in history. There is no telling how many thousands are being "born again, not of corruptible seed, but of incorruptible seed by the word of God, which liveth and abideth forever" (1 Peter 1:23). We hear of them in Nigeria, Russia, India, and around the world.

May we plead with you to "receive with meekness the engrafted word, which is able to save your souls" (James 1:21). Believe in the Lord Jesus Christ as God's Son, repent of your sins today, and confess your faith to others, and be buried with him in baptism to rise in newness of life. Whoever you are, and wherever you are, when you read this you can become just a Christian by obeying the word of God!

WHAT IS WRONG WITH SWEARING?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers" (Eph. 4:29).

"And whoso shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (Matt. 23:22).

"But now ye also put of all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:2).

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words, thou shalt be condemned" (Matt. 12:36).

"But I say unto you, swear not at all" (Matt. 5:34).

Swearing is a violation of God's law. The third commandment states, "Thou shalt not take the name of Jehovah thy God in vain" (Exodus 20:7). This use of God's name in an irreverent or unholy manner is included in Webster's definition of swearing. "Swearing: to use the name of God or sacred things profanely; to curse." From the scriptures above it is evident that God's denunciation of this sin did not end in the Old Testament, but that today we are admonished to "swear not at all."

Though it may be heard in what is thought polite society, in the business office, in the store or shop, or even in otherwise respectable homes swearing is still a sin. It is definitely prohibited in the scriptures. "The Lord will not hold him guiltless who taketh his name in vain." James indicts any man's religion who is not able to bridle his tongue. The fundamental reason for this is that "out of the abundance of the heart" the tongue speaks, to use Jesus' words. Modern psychology has borne additional evidence to prove that men do not speak without meaning, even when they claim that they do not mean what they say.

Shakespeare has his half-wit Caliban say to his master, "You taught me language; and my profit on it is, I know how to curse." Of how many educated men and women could that be said today? But often people who swear excuse themselves by saying that it is merely a habit and that they don't really mean any disrespect to God or Christ or sacred things. Ah, there is the very point. The first time they used holy names in a profane, impure, irreverent, unconsecrated manner it means something! You can't conceive of an intelligent man using his bride's name or the name of his children or his best friends in his cursing. A name stands for the personality or thing signified. God knows that men will not continue to love him if they lose respect for his name, for respect is a prerequisite of love. The fact that one no longer stops to consider the profane language he or she uses is simply evidence of a hardened conscience. A man could conceivably become so accustomed to killing men that he would do it without really thinking about it seriously.

"How can I stop?" someone frequently asks. First, pray God to forgive you if you are a Christian. He will do so and he will give you spiritual strength to overcome this useless and loathsome habit. Watch the speech of those who do not swear and use the dictionary to find the right words to express yourself without swearing. Swearing is frequently a sign of ignorance of the English language. No doubt you will occasionally stumble, but God will forgive you if you ask him, and with his help you will grow more like Jesus every day. Finally, learn to think more reverently of God and Jesus Christ and of all the persons or sacred things you used to use profanely. This should accompany the whole process of change. Consider your fellow men with more respect. Each one is an immortal being made in the image of God and beloved by God. Always keep in mind that you can break the habit of swearing with God's help!

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EDITORIAL

G. H. P. SHOWALTER, Editor

G. H. P. SHOWALTER

It seems to me that I have known Brother Showalter all my life and I'm seemingly at a loss without some criticism of him, but frankly, I have none. In all the years I have known him and read his editorials in the Firm Foundation, I have observed no political tendencies, no seeking for power, no stress of one scripture or the neglect of another. So far as I know he has been more in the middle of the road on more issues than any other man among us—fearless, declaring the truth as he saw it without fear or favor. I have observed his tenderness toward opposition and his tolerance toward those who make issues over matters of opinion.

Brother Showalter is one of our great men spiritually speaking (which is what counts) but is not a strong leader. He has built a big publishing business which has made him independent. It would mean much to the church were he 25 years younger.—Jimmy Lovell, in California Christian.

Brother Jimmy Lovell has an active mind and is a rapid thinker and is reputed to make many mistakes. However, he is a good young man, a Bible student, a wide ranged and voracious reader, and a prolific writer. He says many good things that are worthy of the consideration of readers of religious literature. In his paper, the California Christian, he proceeds to make an appraisal of what he regards as prominent men from Alexander Campbell on down to the present time. He says a lot of things that are good and a lot of them "un-good," as the little boy said about his egg for breakfast. He is caustic in his criticisms of many of the brethren who are prominently known in the brotherhood in active public service in the church. In the above, he is kind enough to say a number of good things about the Editor of the Firm Foundation.

So far as leading is considered, it has been my observation that nearly all leaders are hobbyists. They get up a hobby and campaign for followers. Frank Norris was a leader among the Baptists. So far as leadership in the church of Christ is concerned, we have but one leader, and that is our Lord Jesus Christ. Every Christian should follow Christ alone as our leader. New idealisms, hobbyisms, notions and opinions, and leaders of all of these, should have no place in the kingdom of God. The love of God, and of Christ, and of the church, and of the Bible, should control the lives of all the brethren, whether preachers, editors, or what not. Self-appointed leaders have done the church far more harm than good. Those who, in their lives, exemplify the life, character and service of our Savior and direct men to him, as their own Leader, are the ones who are best serving in the church of the living God.

Paul was a follower, not a "leader." He followed Christ and insisted that the brethren follow him in doing the same thing. Brother Jimmy Lovell has done, and is doing much good in many ways, and merits help, sympathy, and encouragement. Of course he finds fault with most of the brethren, and who couldn't? I don't think he has started or wants to start any religious societies and organizations other than the church. However, if he does I think he would make about the best we can find to be the founder and captain of The American Faultfinding Association. We need more faultfinders, come to think of it. There are entirely too many faults now hidden, concealed, and lost that should be brought to light.

NEW CONGREGATION IN LUFKIN, TEXAS

Bill Thompson

Construction is now under way on our meeting house on the Union Road. The Fourth and Groesbeck Church is responsible for the establishment of this new work, and it is in the unity of the Spirit this step has been taken. There will be two faithful churches of the Lord working together in fellowship when this new work is begun. Our facilities at Fourth and Groesbeck have been crowded for over a year, and to a degree it has handicapped our progress.

The church has enjoyed a remarkable, almost phenomenal growth in the past two years. The church is carrying on a full program of activity and souls are being added to the Lord regularly. The late W. S. Moody laid the foundation for this good work. His ministry of fifteen years speaks for itself in the city of Lufkin and surrounding territory. Brother Cled E. Wallace labored with this congregation for three years, and contributed much in a grave crisis which confronted the church. We are simply reaping much that they have sown.

Brother C. R. Nichol recently assisted us in the best Vacation Bible School we have ever had, and it nearly doubled our record enrollment and attendance for 1952. Four hundred forty-three were enrolled, and three hundred thirty-seven was

the average daily attendance. W. R. Freeman, Austin, Texas, did a commendable work in leading the singing, also teaching.

For nearly fifteen years, Brethren F. B. Thompson and M. S. Bills have been elders of this church. Brother R. L. Staland has been an elder for over eight years, and these three men are still elders of the Fourth and Groesbeck congregation, and only interested in promoting the work of the church. Brethren A. A. Beck, J. O. Stubblefield, and Grady Johnson have served as deacons for a number of years. Alton Thompson is our song leader and very capable. These men are serving on the building committee for the new meeting house: Roy Brown, J. D. Pearson, and J. O. Stubblefield. They are men of ability and integrity, and highly esteemed by the church and people of the community.

I have been with the congregation for nearly five years, and it has been for the most part a pleasant work. The church is in better condition spiritually and numerically than it has been to my knowledge. Unity prevails, and we are looking forward to even greater things for the church and the Lord as we continue to labor with them.

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A Review

Homer Putnam Reeves

This is a continuation of an article which appeared in the issue of May 12, under the caption, "Dr. Wood Complains."

Dr. E. V. Wood has been and is a leading exponent of premillennialism on the Dallas scene. Many will recall that he sought to give aid and comfort to the enemy by presenting personally to Frank Norris a copy of the Neal-Wallace debate back in 1934. The loyal saints will not soon forget the Norris-Wallace debate. It certainly pointed up the sympathies of our premillennial brethren. They demonstrated very definitely that they were for premillennial, funny-metal, J. Frank Norris and against F. E. Wallace. Yet, in the face of this ugly scene they howl today because loyal saints do not fellowship them. Indeed!

In his six-page typewritten article, Dr. Wood says, "That the church is the kingdom and that when one becomes a Christian he is translated into the kingdom of God's dear Son (Col. 1:13), no one denies. But Jesus in Matthew 13 refers to the church as the 'mystery of the kingdom . . .' This is typical of the loose thinking and wishful thinking of my visionary brethren. Jesus nowhere refers to the church as the mystery of the kingdom. He told the disciples that they were permitted to know the mysteries of the kingdom of heaven. But by no stretch of the imagination can we detect the church as being the mystery of the kingdom."

Dr. Wood asks, "Where it says, 'His kingdom ruleth over all,' is that the church?" Evidently not. This probably refers to the complete domain of Jehovah. He wonders whether the kingdom in Rev. 11:15 is the church. Probably so. He asks whether reference is made to the church in Matt. 8 where it is stated that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Yes, the redeemed church. Jesus said, "When ye see these things coming to pass, know ye that the kingdom of God is nigh" (Luke 21:31). Dr. Wood asks, "Is that the church?" Yes, that is the church. It couldn't be your imaginary future kingdom, Dr. Wood, for it "came nigh" about 20 centuries ago. "This generation shall not pass away till all things be accomplished" (verse 32). My brother continues: "When to members of the church, the apostle says that through much tribulation they must enter into the kingdom of God, did he mean that the church today is the kingdom of God?" He meant that Christians should remain faithful in order to inherit heaven—the redeemed church.

One thing characterizes all of my erring, premillennial brethren. They will not face up to the consequences of their theories. The logical consequences of their untenable position they will not bear. This is typical of all false teachers. Here is an example: They deny that the kingdom exists; they deny that Christ reigns today, in fact. Yet, when confronted with evidence that people have been translated into the kingdom (Col. 1:13, et al), they skirt about and declare that the kingdom does exist in a sense. It does and it doesn't. Yes.

Another example of my brother's hedging is seen in his view of Eph. 3:10, 11. He contends that he and his premillennial brethren believe that the church has "always been in God's mind." They stoutly deny that the church is an accident. Yet, I submit, if their position be true, the church is an accident. Did John not preach, "The kingdom of heaven is at hand"? (Matt. 3:2). Did Jesus not state, "Repent ye, for the kingdom of heaven is at hand"? Is it not true that the kingdom was to have been set up during the lifetime of some of the disciples who lived when Jesus lived? (Mark 9:1). Is it not true that Christ said, "The time is fulfilled, and the kingdom of God is at hand . . ."? Now, if after viewing the great volume of prophetic teaching, designating with great clarity the time,

manner and place for the establishment of the kingdom and if after hearing Christ announce that the time is fulfilled for it, we see God reverse his plans, postpone the establishment of the kingdom indefinitely, and set up the church instead, does that not strike you as being a chance circumstance?

This brother admits that God's plans never miscarry. But if he planned to set up his kingdom during the lifetime of Christ's contemporary disciples, and was frustrated in his effort by infidel Jews, forcing a postponement, a postponement which must yet be projected into the future as of 1953 A.D., his plans did miscarry.

The doctor says that God adapts his plans and action to "conditions and the choice of man." This is a very broad statement and a very dangerous one. Ordinarily, it is not true. There are instances where God has changed his mind, but they are rare indeed. Here is my critic's argument: "God's pre-announced plan to lead the people whom he had brought out of Egypt into the land of Canaan was revised, and his purpose to bring the nation in was deferred for forty years. Was it not because they refused and rejected? And but for Moses' intercession, the whole plan would have been held up for 400 years more." There you have it. God pre-announced that he would bring Israel immediately into Canaan. Who said so? Dr. Wood. There is no parallel here. Moses asked, "Have I conceived all this people . . . that thou shouldst say unto me, Carry them in thy bosom, as a nursing-father carrieth the suckling child, unto the land which thou swarest unto their fathers?" (Num. 11:12).

My erring brother asserts that one thing may be consequent upon another and therefore no accident. Correct. He then asserts, "The cross of Christ was consequent upon man's sin. If man had not sinned, Christ would not have needed to die. Was the cross therefore an accident?" Of course, the cross was no accident. It has always been in God's plan. God, knowing the end from the beginning, knew that man would sin and from eternity decreed that Christ should be offered as a lamb without spot (cf 1 Peter 1:19). If Christ had been spared, that would have been an accident. If he, together with a dozen others, had fallen before a firing squad in Jericho, that would have been an accident. If he had been forced to drink the hemlock in Nazareth, that would have been an accident. What Dr. Wood needs to find is a passage which states that the establishment of the kingdom was to have been consequent upon acceptance of Christ by the Jews.

He pursues this argument: "If Israel had not transgressed against Jehovah (and they did not have to), the Gentile dominion would never have come in." Thus we have more of the misguided Brother's bold assertion. Saying it, Dr. Wood, doesn't make it so. He asks, "If the Jews had accepted Christ, would there have been a church?" Indeed, there would have been a church! Some means would have been available for the Gentiles; the church had to come into existence.

Regarding the kingdom being spiritual, "not of this world," my critic asks, "Is the church an assembly of ghosts?" Well, some churches are sort of ghostlike. The church (in part) is in the world but not of the world. The spiritual nature of the kingdom of God as set forth in the New Testament is a far cry from the crass materialism of premillennial wishers who would place Christ upon an earthly throne to inhabit an earthly temple, and maintain an earthly government—a government characterized by all the mundane elements of Jewish theocracy.

Finally, Dr. Wood is greatly vexed because brethren who "believe the same Bible, worship the same God, believe in the same Christ, in the same way of salvation, in the same church, and in the same simple worship," are branded as heretics and disfellowshipped. Heretics they are and disfellowshipped they should be everywhere.

Where is J. Frank Norris anyway?

FROM THE HARVEST FIELD

W. S. Wiley, 503 E. Huisache, Kingsville, Texas, August 24: One fine young lady was baptized at the close of services yesterday morning.

Homer Putnam Reeves, 2442 W. Jefferson, Dallas, Texas, August 25: Two were baptized; four restored and three added to Sunset forces by transfer on August 23.

George Tipps, 211 W. Grand, Jackson, Tennessee, August 24: No responses in the Roellen (Tenn.) meeting. Highland will support me in a meeting at Harlan, Ky., September 7-16, my second with them. Earl West will preach here in September during my absence.

Murrey W. Wilson, 204 F. St., S.W., Bentonville, Arkansas, August 24: I began work with this congregation August 16, following Brother Worly Ferguson, who has moved to Ardmore, Oklahoma. Brother Ferguson did a good work here and is loved by all of the congregation. One lady has placed membership. I would like to arrange for some meetings in this section for 1954. If interested, write me.

Wm. M. Deuell, Newport, Ohio, August 19: Another has been baptized in the Lord and another has been restored this past week. The work on the new baptistry continues and we hope to have it completed within a month. A class for the kindergarten age was started a week ago and over fifteen attended this evening during prayer meeting. We are now planning for our coming fall meeting October 6.

A. Chester Grimes, Heights Church of Christ, Houston, Texas: Three placed membership with us last Sunday and one of them were restored. The week before three were baptized, one of whom was a Catholic. I preached in a meeting in Angleton, Texas, last week from Monday through Saturday. They had just opened their new building and it is a nice one, completely air conditioned. Brother J. A. Bristow preaches for them.

John W. Hedge, 636 Kickapoo St., Jacksonville, Texas, August 25: I closed an excellent meeting with the church at Looxahoma, Miss., last Lord's day evening with three fine young people being baptized and much good accomplished otherwise. The building was filled each evening with attentive listeners, and it was not a small building! Many visitors came from Senatobia, Sardis, Antioch, Grenada, Memphis, Hernando, and other points. I shall, the Lord willing, begin a meeting with the church at Canute, Okla., September 4 to continue over the second Lord's day.

Luther Norman, Barksdale, Texas, August 25: We had three baptisms here last week and several others are almost ready. The churches at Barksdale and Camp Wood are in a very healthy condition, though the terrible drouth, now well along in its fourth year, is making it very hard for them to keep a preacher. Unless there are some very favorable changes soon, I may have to find other work about November 1. I wonder, if such should be the case, if some small church within 150 miles, or so, from Austin would want me. If so, please address me as above.

Wyatt Sawyer, Madisonville, Texas, August 24: One was baptized here last Wednesday night. My new address is 4018 Sue Ellen St., Houston, Texas.

Hershel Dyer, 847 S. 14th, Lincoln 8, Nebraska, August 25: Two adults were baptized here this past Lord's day. We are more than meeting an increased budget which was set for the latter part of '53. When in the Nebraska State capital worship with us at the corner of 14th & F.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, August 25: Three baptisms and two to be identified here during past two Lord's days. I am now in a meeting at Cross Roads near Grand Saline. Our fall meeting is scheduled to begin October 11 with Brother B. C. Goodpasture of Nashville, Tenn., doing the preaching.

R. H. Banks, Jr., 1331 East 11th, Shawnee, Oklahoma, August 27: The gospel meeting at Willow Springs, Texas, closed with eight responses. Six were baptized and two restored. I spoke in the annual meeting at Old Dover, Ohio, on August 9. Twenty-seven congregations were represented. One was restored at Shadyside, Ohio, August 16. Local brethren spoke here in my absence. We are blessed with several brethren in the congregation who can preach the gospel.

J. K. Bentley, 300 N. Riverside Dr., Fort Worth, Texas, August 27: I closed at Twitty, Texas, August 23 with one baptism. My address will be Fort Worth for the next 30 days. I am making plans to help in some mission fields in northwest Colorado, where there are only two small congregations totaling about fifty members. Truly the harvest is white and laborers are few in that area, three county seats with total population of 10,000 and no New Testament church!

Edward J. Craddock, 1714 Cass Street, Nashville, Tennessee, August 24: The meeting in Peoria, Illinois, where James Burrow is engaged in an outstanding work as local preacher, closed with nine baptisms and 23 restorations and public confessions. I begin with William Kuhns in Caruthersville, Missouri, August 30, and with M. F. Cottrell and the church at Terre Haute, Indiana, Indiana, on September 30.

A. E. Wickham, Coshocton, Ohio, August 22: Recently I closed a good meeting in Pennsville. We had very large crowds. Five persons were baptized and two persons placed membership. This is an old congregation that has known me for a long time. Last fall as I was with them ten came into the church on the first Lord's day after the meeting closed. Large crowds at the East Main Street church in Coshocton.

C. N. Scott, 301 N. W., 52nd St., Miami, Florida, August 24: Four confessions of sin, one baptized and one placed membership at 7th Avenue church the past two Lord's days. Several nice lots at 143rd St., N.W., and Miami Avenue, have recently been purchased by the church and another congregation will be established there some time in the future. The property is in a very nice residential area and adjoining newly developing housing areas. A definite amount weekly is being set aside toward the proposed new work.

Chester Estes, Sheffield, Alabama, August 25: I closed a good meeting with the Theo congregation, near Corinth, Miss., August 17 with two baptisms. One was baptized at Highland Park August 23.

Bertram C. Shearer, Monticello, Kentucky, August 25: Beginning September 1 will be employed in the high school at Clark, South Dakota, as music teacher.

James B. Scott, 722 E. Van Buren, Harlingen, Texas, August 24: A fine young man from the Air Force Base was baptized here last evening. At the morning hour two were restored and four placed membership. In addition, six were baptized at the Latin-American congregation so far this month. For all this we thank God and take courage.

Stanley E. Neely, Mayfield, Oklahoma: The work continues to show progress at the Bulo church. One was restored to her first love at our morning service. We look for several more soon. We began a meeting August 24 with Brother Noah Sparks, Jr., doing the preaching. If I can assist the church in a fall meeting anywhere, write me at the above address.

TELEGRAM: Great Bend, Kansas: I am available for local work and would like to get located by the time school begins if possible. Brethren needing a preacher may contact me at 1200 Jefferson Street, Great Bend, Kansas. My phone number is 5317. From August 21 through August 30 you may contact me in care of Church of Christ, Thalia, Texas, where I will be in a meeting.—C. Howard Casada.

James O. Wilburn, Box 11, Gruver, Texas, August 24: The Gruver meeting with John Maples preaching and Paul Harlan directing the singing resulted in one immersion and one restoration. Sustained daily attendance reached a new level of interest with day service ranging from forty-five to seventy-eight. Dow Wilson will be with us in our next meeting.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, August 25: We read with great interest your writing on "Neglect." The word can mean so much. Where the leaders neglect their duties to visit sick, especially the elders, that church will have empty seats, small interest, when such is the case. Brother David Underwood of Searcy, Ark., will be here the first Lord's day in September to preach and help carry on the Lord's work. We are praying for much good.

Fred L. Yeats, Wilson, Texas, August 24: It has been some time since I sent in a report from New Home, but we haven't been idle. Last night marked the close of our meeting with Brother W. R. Jones of Lubbock doing the preaching. He did his part well and fourteen responded to the invitation. 3 baptisms, 3 by membership, 2 restorations and six confessions of wrongs. This made a total of 41 responses since we came to labor with these good brethren. Pray for us that our work may continue as God would have it. Two weeks ago I closed a good meeting at Causey, New Mexico, with Brother Elmo Burkett the faithful minister. One 62-year-old man who had been a member of the Baptist church for forty-one years, was baptized. I am to be with the church at Arch, N. M., September 6-15. After that, I have but one more meeting this year. I could find time for another or two. I am also booking meetings for 1954. If you need me, write me.

Wyatt Sawyer, Madisonville, Texas, August 17: Two have been baptized and one restored here in the past few days.

Chas. Lemons, Louisville, Kentucky, August 24: After September the first my address will be 5602 Sherwood Drive, Chattanooga, Tennessee. I am to begin work with the East Ridge congregation of that city.

Sister U. G. Wilkinson, Comanche, Oklahoma, August 17: I am some better. I need to find a lone woman to share my home with me, or a girl in need of a home. I know there are many of this kind if we could find the one. Surely enjoy the Firm Foundation. Wish it could be in every home.

Clem Wesley Hoover, Cherokee, Texas, August 13: I am now living at the above address. I preached for the brethren in Johnson City, Texas, August 2 in two services, and was called to San Antonio last Lord's day to be with the Grove Avenue Church of Christ for two services. We certainly enjoyed our visit with these two congregations.

Earl E. McCord, Corning, Arkansas, August 24: My part of the meeting at Reyno, Arkansas, closed Saturday night, the 22nd. Brother Marshall Connor was the preacher. I am now at Dorena, Mo., with Brother Don Kester of Fulton, Ky., and will be here until September 3rd, after which time I could be with you. Please write me at my home address.

James F. Fowler, 403 Church St., College Station, Texas, August 24: One was baptized and two placed membership at last evening's service. One was identified with the church on the Sunday before while I was on vacation. While visiting in Nashville I preached at all three services at the Belmont church. One young lady who is a student at Peabody was baptized.

John H. Gerrard, 529 Clark St., Aurora, Illinois, August 10: The work of the church here continues favorably. One was restored at Joliet yesterday afternoon in the service there. The new work there is making splendid progress. If you know of members in the Joliet area, send their names and addresses to L. D. Brown, 313 Madison Avenue, Lockport, Ill. They will be contacted and encouraged to attend the services.

Jess Hall, P. O. Box 401, Paducah, Kentucky, August 10: During the meeting at Blanco, Texas, four were baptized. Jess Hall, Jr. led in the song service at Blanco. At Brownwood, Texas, with the Early High congregation, six were baptized into Christ. Wayne Chamberlain led in the song service at Brownwood. My next meeting will begin September 7 at Rosiclare, Illinois, and will continue for two weeks. On Monday night, September 21, I will begin a meeting with the brethren at Milburn, Kentucky.

Haskell T. England, 211 East B Street, Waurika, Oklahoma, August 19: Brother Wilkin Bacon of Arlington, Texas, conducted a singing school for the church here August 4-14. Brother Bacon did his work well and the church was greatly benefitted in many ways by his having come our way. Thanks to you, Brother Bacon, for your fine work. The masonry work on our new building will be completed next week. Our attendance and contributions have been better than usual for the summer months. One has been baptized and one has placed membership in the past three weeks.

Dwain Jones, Box 14, Cordell, Oklahoma, August 17: A Methodist lady was baptized yesterday at Lone Wolf, Oklahoma.

Ernest McCoy, Gainesville, Texas, August 27: One was baptized, one restored and three placed membership at the Commerce Street congregation during the week. Four have been baptized from the Callisburg community in a meeting in which Brother Paul is doing the preaching.

Irvin B. McFadin, Box 1164, Taylor, Texas, August 14: It has been a long time since I have made a report. Our work at Bartlett continues well. Our June meeting was fine; nine were baptized. Maurice McFarland of Lubbock was the preacher and Russel Lewis of Taylor was song leader.

Norman Cooper, Portales, New Mexico, August 28: Sunday, August 23, marked the beginning of a new congregation of the Church of Christ, in Portales, New Mexico. 98 met for Bible study and the Lord's day contribution was near \$350.00. The brethren are seeking lots for a building site and plan to build at an early date. I preached at both services.

B. C. Hogan, P. O. Box 275, Bogart, Georgia, August 24: The work here is doing nicely. Recently Brother Charles E. King of Lenoir City, Tenn., conducted a good gospel meeting here. Brother King is to take up the work in Athens, Ga., between now and the first of the year. I have dates open for two gospel meetings during the year of 1954.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma, August 26: We have had nine added here since last report. Six were baptized and three restored. The work is moving forward in a very fine way. I have conducted meetings this summer at Beard-en, Stroud, McLoud, and Little, all in Oklahoma. I conducted a meeting at Berclair in Memphis, Tenn. I begin September 20 at Riverdale church in Dayton, Ohio, then to Dell City, Okla.

George E. Darling, 1503 W. 1st, Coffeyville, Kansas, August 13: The meeting in Benkleman, Nebr., resulted in five baptisms (one a former Catholic) and three restorations (one a former anti-class preacher). Our 90-day continuous meeting is under way in Coffeyville! We are having good attendance. Every service finds many local non-members in the audience. The work here is progressing and should soon be self-supporting—perhaps by 1954.

Jack Southern, Shidler, Oklahoma, August 21: Seven were baptized in Drumright our last Sunday there. Three were identified here last night. There are only forty members here but we believe they have a mind to work. They have built and paid for a three-bedroom home for the preacher and now are planning to do some work on the church building. Contribution averages one hundred dollars weekly. Attendance is about fifty at all services.

L. W. Hayhurst, Beeville, Texas: The church here continues to grow. We had one restoration yesterday. I just closed a vacation Bible school with 160 average daily attendance. The brethren built a preacher home this year and we are now badly in need of more class rooms. Our summer meeting will begin August 24, and will run through September 2, with Roy M. Stevens of Orange as speaker. We have a fine group of youngsters growing into church workers.

H. L. Matheny, Goldsmith, Texas, August 24: In our meeting, Audy Moore, who works with the church at Claude, Texas, did the preaching. Ten responded to the invitation, four being baptisms, and six restorations. Plans to enlarge the building here are to start soon.

Irvin B. McFadin, Box 1164, Taylor, Texas, August 18: Brother J. W. Roberts recently closed two years of fine work here. He has moved back to A.C.C. Brother Ed Sewell of Searcy, Arkansas, moves here this month in a like capacity.

Silas Deen, 1020—22nd Street, Rock Island, Illinois, August 10: The work in Rock Island is progressing nicely. All have a mind to work. The cause is growing. We had ninety-four in attendance Sunday, August 9, which is very encouraging, but our present building will seat only ninety-eight. We hope to have our new building ready to move into by cold weather. We need the prayers of all the saints.

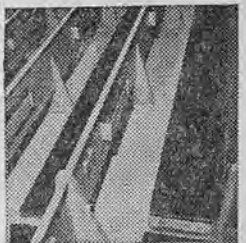
E. C. McKenzie, Box 1164, Montgomery, Alabama, August 17: Three were baptized at Catoma Street yesterday. Among those baptized was my Methodist son-in-law, the husband of my only child. This boy of mine is a promising young businessman, an officer in one of our local banks. I predict for him a very happy and useful life in his new church relationship. Our work here is splendid despite the usual summer slump.

Leon Sharp, Box 325, Bronte, Texas, August 24: The meeting with Brother Kenneth J. Arrington doing the preaching was a very successful endeavor. There were two who obeyed the gospel of Christ and were added to the church. All rejoice at the work of the church over the world. We are looking forward to our meeting next spring with Brother Ronnie Pope doing the preaching.

Clarence A. Price, Lakeview Church of Christ, Waco, Texas: I began work with this church August 9. Everything seems to be of fto a good start. I have just finished a Vacation Bible School with a total enrollment of one hundred sixty-one. The smallest attendance was 125 and the largest 141 for any given day. Last Lord's day evening a lady came from the "anti" group and took her stand with us.

Ward Hogland, 1900 Jenny Lind, Ft. Smith, Arkansas, August 17: This summer I have assisted in meetings at Paris, Ark., Stigler and Panama, Okla. In October my meetings carry me to Muskogee, Okla., then to Albuquerque, New Mexico next spring. About 30 have responded to the invitation the past five months. Since moving into the new air conditioned plant our services have been improving. I will begin my sixth year with this good church next month.

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Charles Hendershot, Woodsfield, Ohio, August 18: We completed one year with the church here August 1. The year has been a pleasant experience for us, and we hope profitable for the church. During the year, fourteen were baptized and two restored. I have conducted meetings at the following places: Hartshorn Ridge, Beallsville, Bush, Chandlersville, Bethesda, Ozark, South Point, Mechanicsburg, and am now at Gilmore. Construction of a new meeting house got under way here yesterday.

William Hale, Local Evangelist, Cheyenne, Wyoming: Since last report several good things have happened here. One fine young man was baptized. Two people moved here from Lubbock, Texas, and placed membership. We have augmented our official force by moving two deacons to the eldership and filling their places with two more deacons. The Bel Canto Chorus from the Boles Home sang here August 21 and Oscar Smith Jr. of Texarkana, Arkansas, began a series of meetings here August 30.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, August 21: Two have been baptized; two restored; and five identified the last three weeks here at Skillman Avenue church. Attendance all summer has been excellent in all services. Largest prayer meeting attendance in history of the congregation has been maintained this summer. I recently assisted the church in Olney, Texas, in a gospel meeting which resulted in five restorations. Leonard Waggoner preaches there and is certainly well liked and appreciated for his good work.

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MANGUM, OKLA.

Cecil Allen, Box 50, Plains, Texas, August 11: The meeting at Covington, Texas, closed August 9 on a very high scale with the house filled. I don't believe I have ever enjoyed a meeting more. Brother Leon Frederick and his good family were excellent co-workers. There were six baptisms and several others were almost persuaded. While I was away from Plains, Brother Fred McGinty of Tahoka and Brother Lee of Lovington, New Mexico, did the preaching. One was restored and placed membership. Our work continues in a fine way.

G. S. Westbrook, Box 486, Lubbock, Texas, August 20: Ten were added in a meeting at Southside in Waxahachie. Seven were baptized and three restored. We had wonderful co-operation from College Street and other congregations. The house was packed. We used extra chairs every night. C. A. Buchanan has done a wonderful work there for three years. He and Lloyd Curby did fine work leading the singing. After September 1, my address will be Main Street Church of Christ, Bonham, Texas.

W. S. Willis, 2811 Avenue E, Fort Worth, Texas, August 13: August 9th closed a good meeting with the brethren at Willow Point, Texas. Every member reaffirmed their faith and rededicated their lives to the work of the Lord. There were four baptisms. I have accepted a call to labor with the brethren at Gustine, Texas. I will begin with them August 23 and will preach the first two sermons in the beginning of a gospel meeting which will be continued by Brother Cecil Hill of the Calmont Church of Christ of Fort Worth.

J. Willard Morrow, 2203 Azle Avenue, N. Fort Worth, Texas, August 14: One was baptized at Blum and one baptism in the Eulogy meeting. I am in a good meeting at Bailey Heights in Dallas this week. One was baptized there last Lord's day. I am to begin next Monday night at Fairfield. I expect a good meeting there also. I will be glad to confer with congregations wanting gospel meetings. I am devoting all my time to general evangelistic work. Write me if I can help you. The day of life will close so soon!

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Sermon: Sept. 13, "Christ on David's Throne."

J. M. Wilson, Box 3, Pettit, Texas, August 10: I have just returned from Florey, Texas, where I preached in a mission meeting for a few days. We had good crowds considering everything. Four were baptized into Christ. The church at Seminole, Texas, furnished Brother Woods to direct the singing. He brought the young folks from Seminole and they did some fine singing. I promised to return next month for another effort with them. I am now open for appointments, or meetings or local work. I can furnish references and will go anywhere.

John M. Burnett, Box 973, Ajo, Arizona, August 14: Another good day Sunday: one baptized at the morning service and one confessed wrongs. The work of the church looks better here all the time. My wife and I spent three weeks in Missouri on a vacation trip. I preached at Liberty church near Belle, Missouri, one Friday night while on our vacation. We conducted a vacation Bible school here in Ajo, July 27-August 7 with good interest. When on vacation in this part of Arizona, worship with us. Success to the good old Firm Foundation.

M. Cecil Perryman, 714 Terrace Avenue, Montgomery, Alabama, August 17: In the meeting with the church at Matador, Texas, one was restored and one was baptized. J. Britton is the faithful and loved preacher for this congregation. I would not know where to try to find a better coworker. Back at home yesterday one was baptized and one confessed wrongs. I go next to Hattiesburg, Miss. The polio situation seems greatly improved here, and we look forward to resuming full scale activities and to greater accomplishments. Worship with us at Cloverdale when you come this way.

Albert Gower, Evangelist, 5308 Grover St., Austin, Texas, August 22: I am available for local work as regular evangelist or preacher. I would be glad to work for some good congregation of loyal disciples in north or northwest Texas or Oklahoma. You can contact me by phoning 53-0142 or at 5308 Grover Street, Austin, Texas, if you write. I would also consider preaching at places on Sundays where there is no regular minister, within reasonable distance of Austin. I would also like to hold your meetings. Could book about four meetings in September or October of this year. If interested, call or write me.

Roy H. Lanier, 1106 S. Dewey St., Bartlesville, Oklahoma, August 25: Last week I attended the Ohio Valley Annual Lectureship, held this year at Charleston, West Virginia. It was my privilege to speak four times on the general theme: "The Church at Work." It was my good fortune to meet many of the preachers and elders of that section for the first time. All of them impressed me as being mighty fine men, sincere, zealous, willing to spend and be spent for the growth of the church. A fine spirit of co-operation was manifested in numerous ways, not the least of which are two daily programs financed by co-operating churches in the area. Various preachers are preaching positive distinctive sermons every day that are bound to result in good. I was most cordially received and as evidence of the same I have several invitations for meetings in the area next year. This leaves me in a meeting with a small group which meets in the Legion Hut in St. Joe, Ark. I go next for two meetings in Tennessee, Hendersonville, and Chapel Avenue, Nashville.

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C. B. Thomas, Corpus Christi, Texas, August 26: We are beginning our fourteenth year of unbroken service with this wonderful church (Ayers Street, for many years known as Central). Almost two years at another time was spent here. So in reality we are beginning our sixteenth year. God has wonderfully blessed our labors together. Brother Charles Horton and three of our local brethren preached while I was away on vacation recently. One was baptized and several placed membership. We extend a cordial invitation to all brethren coming to Corpus Christi to visit with us.

J. C. Choate, Route 3, Corinth, Mississippi, August 25: During the summer I have had the privilege of preaching for several congregations aside from my meetings. On July 26 and August 2 I preached for the church at Ripley, Miss., in the absence of Brother Clyde M. Miller. On August 16 I preached for the church at Wiggins, Miss. On the same day I preached at the night service for the church at Gulfport, Miss. Brother Howard McTee is the regular minister there at the present time. On August 23 I visited and preached for three congregations, Hickory Grove, Rienzi, and Berea, all in Miss. I go next to a meeting at Sykes, Tenn.

G. L. Mann, Fayette, Alabama, August 18: Maurice Howell of Birmingham, Ala., was with the church here the latter part of May. There were four baptisms. The work is making splendid progress. Contributions and attendance have held up better than usual this summer. The final phase of our building improvement and expansion program is now underway with the construction of four additional class rooms and a preacher's study. I have recently conducted meetings at Vardaman and Jacinto, Miss., and Pleasant Ridge, near Haleyville, Ala. There was one baptism and one restoration in the Pleasant Ridge meeting. I am now in a meeting with the Piney Grove church near Boston, Ala.

M. B. Hartley, Alturas, California, August 19: The very finest cooperation exists between the preachers in this great mission field. Three of us, Don Mansur of Lakeview, Oregon, Forest Moyer of Alturas, Cal., and myself continue in our efforts in this locality. We have recently buried one of the oldest members of this congregation. Our number is small but happy. The radio work continues under the direction of Brother Moyer and myself. Soon I will begin my sixth year with the church here. In this time we have purchased our own church building which is now modern and is located in downtown Alturas. The new church in Lakeview, Oregon, has purchased lots for a new building. The new congregation there has been and still is a part of our work.

John H. Gerrard, 529 Clark St., Aurora, Illinois, August 24: Yesterday was another good day here. Good attendance at all services. One lady was baptized at the morning service. She had been a Baptist. The afternoon service at Joliet, Ill., was made up of the greatest number present in the history of that work. Prospects are unusually good for a splendid church in that city. The church is meeting in the American Legion Hall on Ottawa Street each Sunday afternoon at 3 o'clock. We begin a meeting at Elgin, Ill., next Sunday evening. This meeting will be conducted in a hall at 263 DuPage St. Send us names of members living in this area.

Truman E. Spring, 2901 Lawnview, Corpus Christi, Texas, August 28: Since reporting in July, I have held two more meetings—one with the Gardendale church in Corpus Christi with five baptisms and three restorations, and one in Poteet, Texas, where we had eight baptisms. The work in Poteet is definitely on the upgrade, and Troy Richardson, who is working part-time as preacher there, is doing a fine job. This meeting was the best-attended ever conducted in Poteet and the outside interest was wonderful. The work at Hillcrest continues to go well, with responses every Sunday.

J. D. Rothwell, 1004 El Sereno Drive, Bakersville, California, August 25: Our work starts off in a fine way with Central, this city. Eight responses to the invitation so far this month: one baptism, two restorations, and five were identified. Some 300 members make up the congregation. Three bishops direct the work assisted by six deacons. Joe Smith is a fine co-worker as associate minister. We are looking forward to a meeting with 16th and Florida church in Chickasha, Okla., September 3-13, after which we will return to the work here. Correspondents please note change of address.

F. L. Lemley, Trinidad, Colorado, August 10: The meeting here and the Vacation Bible School, in which Brother Paul Southern preached and his whole family worked daily was a success in every way. The meeting and V.B.S. was held in connection with the opening of our new building and consequently got quite a lot of good publicity. In the V.B.S., 114 were enrolled, an average of 86 attended daily, and our highest daily attendance was 97. The church at Raton co-operated for the school and meeting and furnished about 40 of those enrolled. The meeting resulted in one baptism, one request for public prayer, many new contacts, so that time only can tell the total good accomplished. We now have 34 members. The church here has gained a most favorable position in the community as a result of our building and we hope to take advantage of this for the good of the Master's cause.

Robert L. (Bob) Craig, 317 S. Blanco, Lockhart, Texas, August 28: After twenty months work with the church in Bay City I will move to the above address September 1. Anyone desiring my services in meeting work for next year may contact me there.

R. B. Sweet, 715 East 43rd, Austin, Texas, September 1: I closed a meeting last Sunday night at the Highland Park church in Dallas. Had four baptisms and one transfer of membership. Brother Adair Chapman is their capable preacher.

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A. E. Wickham, Pennsville, Ohio, August 9: Tonight we closed a great meeting in this town. I never saw better interest and the attendance was large from the beginning. We closed with a very large audience. Five persons were baptized and two persons placed membership. I never heard better singing. That good efficient song leader of McConnellsville, Brother Bankes, was the song leader through the entire meeting. Other congregations helped in the meeting. Brother Ray Jones is a real elder who looks after the flock. I made my home with Brother and Sister Jones and Brother

and Sister Fred Williams. The Pennsville congregation is a splendid congregation. I have been there several times. October 12th I'll begin a meeting at Wolf Creek near Pennsville.

Joe H. Morris, 2707 Ky. Ave., Paducah, Kentucky, August 24: I closed two good meetings in Rutherford County, Tenn., yesterday, Antioch and Walter Hill respectively, with eight baptized. Clayton Briley directed the singing at Antioch and Bomer Phillips at Walter Hill. Both men are excellent song leaders. I promised to return to both places in 1956. Roy E. Cogdill begins our meeting at Clements Street September 3-13. I begin at Center, Ky., the night of September 13. Clements St. work prospers. Bobby Collier was here during August meetings.

Arthur C. Blackwell, 2205 Wantland Ave., Klamath Falls, Oregon: It has been some time since I have made a report of the work here at Klamath Falls, Oregon. Peace and harmony prevail here in the congregation with new ones being added to the body of Christ. There were seven baptized last Lord's day, August 10th. Five new ones have moved here recently from Arkansas. There is to be a gospel meeting to start September 11, and last through the 20th, with Brother Pierce Adams from Harrison, Ark., doing the preaching. We are looking forward to a successful meeting with Brother Adams. The congregation is planning a building fund and a five day a week radio program. We are hoping to have the program on the air within the next few weeks as this is a large field and much needs to be done in spreading the gospel of Christ, the closest congregation is seventy-three miles. May all means be used in a way that will be acceptable and pleasing to our Lord Jesus Christ. Any time you happen to be coming through Klamath Falls, come and worship with us. There will be a hearty welcome awaiting you.

Choice L. Bryant, 165 South Fifteenth St., Salem, Oregon, August 15: July 21-31, I was with the church in Vancouver, B.C., in a very interesting and enjoyable protracted meeting. There are but two small congregations of the church with combined membership of no more than 100, in that vast Vancouver area of slightly less than a half million people. What a challenge! The congregation on Lulu Island has a preacher (David Johnson) working with them full-time. He is the only full-time preacher in all of British Columbia, I understand. The congregation I served was the 12th & Carolina church in Vancouver. Those brethren desire to have a preacher working with them full-time. They feel unable to properly support him financially; but they are very aware that they need the assistance of a good preacher. There is a great work there for the proper man. If you desire to do mission work, let me suggest you write to the Church of Christ, 604 12th Avenue, East, Vancouver, B. C., Canada.

Rudy Wyatt, Gatesville, Texas, August 17: This month thus far we have had eleven responses to the invitation of our Lord. Five have been baptized and six restored. This makes a total of nine baptisms and seven restorations this year. We have begun the work of providing preaching every third Sunday of the month for the deaf mutes of this and surrounding communities. For the initial service in June, there were eleven present. In July, fifteen were present and this month twenty-four were present. Brother Lloyd Williams, a young deaf mute from Austin, Texas, now a student in Abilene Christian College has been doing an excellent job of preaching in this service. Last month I was again with the Lockhart congregation in El Dorado, Ark., in a ten day mission meeting. We had attendance averaging about one hundred and twenty. Often as many as fifty per cent were not members of the church. During the meeting there was one restoration. I enjoyed receiving your paper while I was in Abilene Christian College and am enjoying the fine articles in it now and am sure they will help me now that I am out of school and preaching full time.

Roy Tidwell, Box 396, Edmonton, Alberta, Canada: Brother Sidney Roper and I are laboring together in this Provincial capital city of 183,000 to establish a congregation after the New Testament order. Until our coming the church of Christ was unknown in Edmonton (though there are four religious groups who are meeting under the name of "Church of Christ"). From the very first meeting, which was held May 17, the work has made progress. Four have been baptized to date, with one being restored and placing membership. Present membership is eleven. Brother Roper and his family arrived May 11, and we followed on July 7. May attendance averaged 13 with \$10.06 contribution; June attendance averaged 28 per service with \$34 contribution per Lord's day, and July attendance was 34 with an average contribution of \$44.65. My work here is supported by Brother L. P. Bennett of Hale Center, Texas, and the Littlefield Drive congregation, Littlefield, Texas, where I labored for almost two years. The presence of a co-laborer in the person of Brother Sidney Roper is an enjoyable experience; he is a fine gospel preacher and Christian brother of the highest type. We need tracts. If you have, or know a congregation who has an abundant supply of good tracts not being put to use, please urge them to send them, or ask them to contact us, Box 396, Edmonton, Alberta.



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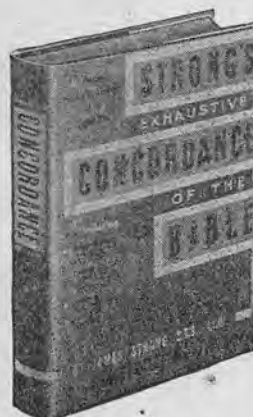
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GRAY—Sister W. P. Gray, widow of the late Brother W. P. Gray, died at her home here in Compton, California, Monday morning, July 6th. Funeral services were conducted here in Compton with interment in Inglewood Park. Brother James Scott, who was baptized by Brother Gray many years ago, spoke. Sister Gray was an active member of the Northside Church until a few months before her death when her activities were limited by her illness. Up until a few days before her death Sister Gray was actively interested in the church, and her passing leaves many to mourn a great and devoted member of the church.

TIMMONS—Nadine Francis (Persons) Timmons was born at Santa Anna, Texas, March 13, 1901, and passed from this life February 16, 1953. She was married to Sidney O. (John) Timmons, September 18, 1920, at Mt. Calm, Texas. In October 1937 she moved to Illinois, from Van, Texas. She was baptized into Christ June 1938 by Brother Gayle Oler, in Flora, Illinois, and remained faithful until death. She died at Barnes Hospital, St. Louis, Mo., February 16, 1953, after an illness of two months. The writer conducted funeral services at Gholson Funeral Home, McLeansboro, Illinois, Feb. 18, 1953. She was buried at Haven Hill Cemetery, Olney, Ill. She is survived by her husband and two children: Sidney O. (John) Timmons, Palestine, Texas, and Patricia Lou Timmons, St. Louis, Mo.

HUGGINS—Brother R. C. Huggins departed this life after a long illness in Snyder, Texas, on July 11, 1953. R. C. Huggins was born June 15, 1872, at Gravel Hill, McNairy County, Tennessee. He was baptized into Christ more than sixty years ago. He was a faithful Christian all those years. He was a diligent student of the word and quickly grew "in grace, and in the knowledge of our Lord." He served as deacon for a number of years. Then he served the church as bishop (elder) for many years. He could correct the erring and reprove the wayward with the kindest spirit and a fatherly manner. All who knew him loved him. He and Sister Huggins have read the Firm Foundation since 1890. On December 25, 1898, R. C. Huggins was married to Miss Ella Blackard in Brownwood, Texas. Later they moved to Scurry County where they have lived for the last thirty-seven years. Surviving Brother Huggins are his widow who lives in Snyder, two sons: N. R. Huggins of San Angelo, Texas, and L. E. Huggins of Morton, Texas; two daughters, Mrs. Chas. Kelly of Rotan, Texas, and Mrs. Leora Upshaw of Odessa, Texas; four grandchildren, Mrs. Marcel Patterson of San Francisco, Calif., Kenneth Kelly of Rotan, Texas, Judy Huggins of San Angelo, Texas, and Cathy Huggins, of Morton, Texas; and three great grandchildren. Funeral services were conducted in the church building on 25th Street, Snyder, Texas, on Sunday afternoon, July 12. LeMoine Lewis, former evangelist for the 25th Street church, and Ted Norton, present evangelist, spoke words of comfort to the family and the large audience assembled. "Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them."

TED NORTON

JOHNSON—Guy T. Johnson, son of Isabel Daugherty and William Jasper Johnson, was born February 6, 1871, at Wauke, Iowa, and departed this life July 5, 1953. He was 82 years, 4 months, 29 days of age.

At the age of nineteen he moved to Anthony, Kansas, where he worked for a time on the Goss Ranch. When the Cherokee Strip was opened for settlement he and his father, riding mules, made the run and staked adjoining claims south of the old Highland School. On December 25, 1899, he was united in marriage to Ada E. Medaris and they settled on the homestead. To this union were born two children, James William Kelso, of Ponca City, Oklahoma, and Kathryn Walker, of Helena. In March, 1904, having traded homesteads with Ellis Green, he moved his family to the home two and one-half miles south of Helena. There they resided until 1948, at which time they moved to the home in Helena where they were living at the time of his death.

He became a member of the Good Hope Church of Christ in 1902, and he lived a faithful Christian life until death. He was well known in this community and regarded highly by all, and his influence will continue on. He will be most sorely missed.

BOEHNKE—Herman Boehnke was born in Asher, Okla., March 25, 1906, the son of Herman and Mary Boehnke. On November 1, 1936 he was married to Ina D. Harris at Holdenville, Okla., by Brother C. B. Thomas. In March 1951 he obeyed the gospel and was baptized by Brother Mardell Lynch, and Brother Lynch said at the time baptism was all Herman needed for he was such a good man. The church of our Lord was first in his life until the end, which came peacefully on Sunday morning, July 12, 1953. The church was overflowing, to pay the last respect and Brother Harvey Scott, minister of the church at Wewoka preached one of the most beautiful services possible, assisted by Harold O'Neal, from Wilson, Okla. He was laid to rest in Wewoka cemetery. Survivors are his wife, Ina, his stepfather, W. T. Bramblett, of Wewoka, two sisters, Mrs. A. B. Fent, Oklahoma City, Oklahoma, Evelyn of Wewoka, two brothers, Simon of Wewoka, Troy of Corpus Christi, Texas, and four nephews, Arthur, Herman, Donald, and Jerry Fent of Oklahoma City and Mike Bramblett of Corpus Christi, Texas. We miss our beloved so very much, but our loss is heaven's gain. His devoted wife,

INA D. BOEHNKE

BEAVER—Rollie E. Beaver was born in Hico, Texas, March 7, 1893. After sixty years and one month his earthly life ended April 9, 1953, in Dallas, Texas, as the result of a heart attack. He moved to Girard, Texas, in 1912 and resided there until his death. Here he married Donie Edwards in 1914 in the church of Christ building. He obeyed the gospel when a young man and was very faithful throughout his life. He had attended church in Girard for over forty years. He was the song leader, and a leader in anything pertaining to the work of the church. He had led singing for gospel meetings throughout all his neighboring congregations. He was never paid for such services, but loved to be doing what he could to help spread the gospel in song. He never let an opportunity pass to do what he could. He was a rural mail carrier in Girard for thirty-six years and was closely associated with all his friends and neighbors, whom he dearly loved. The funeral services were held at the school auditorium in Girard. The church did not have sufficient seating space. Even the auditorium did not begin to seat the hundreds of mourners who came to pay their tribute to their friend. Interment was in Girard cemetery. Brother Derral Shaw, minister of the church of Christ in Girard conducted the services, assisted by Brother C. V. Allen of Spur and Brother George McCollum of Hawthorne, Calif. He is survived by his wife, two daughters, Nancy Jo Beaver of the WAC Training Center, Fort Lee, Va., and Mrs. Al Niemczak of Kermit, Texas; his mother, Mrs. M. E. Beaver, and three brothers, Hub of Lubbock, Clay of Abilene, Charley of Fort Worth; five sisters, Mrs. J. T. Stephens of Lubbock, Mrs. Jess Craig of Tyler, Mrs. Don Jones of Pilot Point, Mrs. John Smith of Albuquerque, New Mexico, and Mrs. Joe Ratliff of Fort Sumner, New Mexico, also six grandchildren. One daughter preceded him in death. He will be greatly missed by all, not only his family, but his many friends. His life was a great light to all who had the pleasure of knowing him. May the good Lord help us who remain to press on faithfully to the goal he has reached that we may build up the church and spread the gospel that he loved so much.

His daughter,
WERDNA LEE NIEMCZAK

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Drivers' Education Class

PHYSICAL EDUCATION DEPARTMENT

The chief aim in this department is good health and safety through training and development. Included in the broad program of this department is varsity athletics. During the past year the teams won top honors in the Texas Athletic Conference in football, basketball and track. The badminton team won the state collegiate championship last year. In one tournament this team won fifteen of seventeen trophies offered. The intramural division is administered by the students and is designed for the entire student body. Those who are not qualified or interested in varsity activities can have fun and recreation in this program. A student may participate in one or more of ten different sports and find each one wholesome and enjoyable. This extensive program includes such games as touch football, basketball, tennis, badminton, table tennis, washers, horseshoes, volleyball, archery and golf.

The intramural part of the P. E. Department has achieved excellent results in raising the scholastic standing of the participants. It has improved their physique, contributed to health and developed social competence. From these activities many boys graduate into intercollegiate competition. The "Women's Recreation Association" promotes sports activities for the coeds.

Safety Education is the newest course added to the department. Its chief purposes are safe automobile driving, car maintenance and qualifying teachers for Drivers' Education, in the public schools.

Some of the other practical courses offered by the department are: First Aid; Arts and Crafts; Personal Hygiene; Athletic Injuries, Intramural Sports; Coaching Methods; Community Recreation; Camping and Counseling; Anatomy and Physiology; Folk Games; Swimming; etc. Christian teachers and coaches direct the P. E. Department.

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FIRM FOUNDATION

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Letters of Recommendation

"Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:1-3).

I have a letter of recommendation that was given to me by the elders of the church when I was nineteen years of age. I appreciate this letter very much, but I have never had special need for it. No congregation has ever asked me for a letter of recommendation. Paul's words seem to indicate that he needed no recommendation to the Corinthians, nor did he need a recommendation from them. Why should an inspired apostle need a recommendation from men? If God could use Paul, why could not the Corinthians? Paul could work miracles—speak in tongues, heal the sick, and do other miracles; but some of the Corinthians doubted his apostleship, and maybe they doubted his Christianity. They were weak in ability to weigh evidence.

Paul told the Corinthians they were his epistles—his letter of recommendation. He declares this style of writing is known of all men. A letter written in English might not be understood by a Chinaman or an Indian. But Christian living can be understood by all men, whether or not they know our language.

Christians should be watchful of their conduct at all times. The world watches with a critical eye. The unconverted are not so much concerned about our teaching as they are about our practice. They are more impressed by the way we live than they are by the truth we preach. Men will come to appreciate sound doctrine by observing its effects on the lives of men. It is a great misfortune for one who advocates nothing but the truth to be found guilty of ungodly conduct.

Holy Living

To the Romans, Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

Sacrifice has been a part of true service to God in all dispensations. Cain and Abel offered sacrifices under the patriarchal dispensation. The children of Israel offered sacrifices

under the Jewish dispensation. All these sacrifices were first slain, then offered. In the gospel age Paul says present your bodies a living sacrifice. The Lord is not pleased with lifeless sacrifices. Christians must be active in service to God. Anything that is living is active.

This sacrifice must be holy before it is acceptable to God. Living and holy are the conditions of acceptable sacrifice to God. Christians cannot perform this service when they are conformed to the world. Instead of this we are commanded to be transformed by the renewing of our minds. Unfortunately some try to live a new life with their old minds. They make a failure, of course. The living sacrifice and holy life are not so difficult after the mind has been renewed.

5842 Monticello, Dallas, Texas.

Possessions And The Kingdom

Hoyt Bailey

Everyone who professes to be a child of God should consider carefully the material things with which he is blessed and how such is being used to help advance God's kingdom. The memory verse suggested for this lesson says: "Take heed, and beware of all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

A portion of the lesson passage states: "And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother: and, thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:16-22).

It should be observed here that the young man looked upon obtaining eternal life by means of doing certain things. He said: "What good thing shall I do, that I may have eternal life?" This one was not sure that he had done enough to obtain the reward, and he wished to know particularly what further good work would secure for him eternal life. Some taught that the commandments were not equally important

and that what they deemed the lesser might be violated while the others were observed. Some made the gift of perfection depend on the daily recitation of certain prayers or psalms, others on giving due honor to the aged. Amid these perplexing rules, this one came to Jesus asking what he might do to obtain eternal life.

Jesus took the ruler to task by saying: "Why callest thou me good?" Doubtless the one who came to Jesus did not recognize his divinity. He thought of Jesus as a great Teacher, and Jesus replies to what is in the mind of the querist. Jesus turns the questioner's thoughts to the source of all good. He did not permit himself to be regarded simply and pre-eminently a good man, but as the Son of God, one with the Father. Other gospel writers inform us that this man was a young ruler, a ruler of the synagogue, a man of large possessions and blameless life. The Lord had forbidden the apostles to tell men that he was the Christ because the Jews looked for a human Messiah, an earthly king. It is thought that in the same spirit, Jesus would not accept the title "good" from this ruler who regarded him simply as a wise teacher, a great rabbi. The young man did not know the deep significance of the word "good." He used language conventionally. There is a great danger for those who are brought up among religious associations that they will employ the greatest words without entering into their true meaning.

Christ suggested the first elements of morality for the ruler. No individual can go on unto perfection until he has mastered in some measure these elements of morality. It is impossible to be a thief in the world and a saint in the church. This ruler was no hollow sentimentalist. His virtue was solid. Yet it was not enough. It is vain to seek goodness apart from God. God is good, therefore, we should transfer to God all praise which is given to us.

The law of God is the rule of goodness. This is expressed in the instruction of Christ. Jesus said to the ruler: "If thou wouldest enter into life, keep the commandments." This is not irony, but sober truth. To keep the commandments from a principle of loving faith is undoubtedly the way to eternal life. Those who are justified by faith must keep the commandments of the New Testament before they can have life here or the hope of eternal life hereafter. One of the commands of Moses is that we are to hear the great Prophet who was raised up like unto Moses. The law given through Moses could never take away sins, but Moses pointed to a greater one than himself. Though Christ lived under the law, submitted to the law while engaged in his personal ministry, he died on the cross and took the law of Moses out of the way.

The young ruler who came to Jesus had great wealth, he had engaged in acceptable morality, but he saw and felt some deficiency in his conduct. He felt a sense of want, and all that he had done had not brought nor given him peace of mind. Having kept some of the moral requirements, he said: "What lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:21, 22).

The apostle Paul said to Timothy: "But they that are minded to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition (1 Tim. 6:9). That young ruler must have had the desire to continue rich, because he did not choose to follow Christ. He went away from Christ: "For he had great possessions." Jesus "spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all of my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine

ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that lays up treasure for himself, and is not rich toward God" (Luke 12:16-21).

Jesus Christ places the kingdom of God first. He says: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you" (Matt. 6:33). The possessions, or riches of earth cause many to forsake the Lord and turn back into the world. However, James reminds us that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17). Our Lord admonishes us to: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also" (Matt. 6:19-21).

Jesus goes against man's philosophy of life. All the planning and energies of most people are directed toward the gaining of material things. Something to eat and drink, and something to wear, are matters of continued anxiety with most of the people. We must have these things, but why be anxious about them? The life is more than food and the body than raiment. The birds are not given to worry about laying up food, yet not many living things are busier than are birds. Anxiety may shorten one's life, but anxiety cannot bring the things which sustain life. Christ said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin." How does the lily grow? The lily grows in perfect harmony with the laws governing it; it tries no new schemes; it has no anxiety; and yet it grows and blooms into such a thing of beauty "that even Solomon in all his glory was not arrayed like one of these." Suppose a Christian lived as perfectly in harmony with the laws of his growth and development as does the lily, the Christian character would be a most beautiful thing to behold.

Christians must make the kingdom of God and his righteousness the first and main object of all their endeavors. Not only must individuals enter the kingdom of God, but they must make themselves useful and faithful citizens. As Christians, we must seek God's righteousness. This is the righteousness to which we attain by obedience to the gospel. The one who obeys the gospel receives the forgiveness of sins, and for the time being he is as free from sin and its guilt as if he never had sinned. Such an obedient one is righteous. The righteousness of God must be sought in God's own appointed way. The Lord shows that entrance into his kingdom and obtaining his righteousness are conditional; we must seek such. This must be first and uppermost in everything we do.

The young man went away from Jesus because he could not serve two masters at the same time. He shows by his departure from Jesus that he did not intend to give up his great possessions. "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"

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But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Matt. 19:23-26).

Christ promised eternal life to the young man on the condition of his complying with God's will. In the school of Christ one learns the doctrine of justification by an obedient faith. His teaching shows us the connection between faith and obedience to the fulfilling of the law of Christ. Christ exacts absolute submission. "Sell all" was literally required of the ruler. Christ did not lighten his cross, because "he loved him." All who follow Christ must be willing to part with everything that hinders their salvation, must be willing to "sell all." The ruler missed a great opportunity because he was unwilling to part with his possessions. He had the offer of becoming one of Christ's more intimate disciples, of being trained by Christ in the knowledge of spiritual things, and to preach his gospel. That ruler possibly felt himself well provided for in this life, and he seemed to be in the frame of mind to want something from the next life. He would inherit life; he would have it as something coming to him; he wanted as much right to eternal life as he had to his worldly possessions. A man's wealth is his character; that is true of this life and of the life to come.

Our Lord teaches that the rich man may enter the kingdom, but he will surely find that his riches will stand in his way and make it very hard work for him, as they made it hard work for this rich ruler. What is it in worldly possessions that makes them such hindering things? Riches tend to put men in classes; those having the riches claiming to be a superior class, and demanding special consideration and treatment. This tends to induce the idea that the way of salvation for rich people ought to be a special provision. The rich man does not care to be saved as the poor man is saved. If the rich man cannot have a way of his own, he will have no way. It is difficult for the rich man to realize that God takes no account of riches; and whoever would come to him must come in at the one strait gate. Riches not only have a separating influence on men, but riches have a satisfying influence on men. Riches bring with them a sense of security. The rich man thinks that he can have all he wants, and he thinks that there will be no future in which he will have needs which cannot be met by riches. The rich have no basis for religion. It is their misery that body, mind, and soul never have any wants. As they seem to view it—having riches, what more can they want? Riches have a hardening influence on men. This is strange and sad, but can be illustrated in cases of self-sacrificing generosity while persons were poor, which changed at once into selfish meanness when wealth came to them. It is such hardening as this which makes it so difficult for a rich man to enter the kingdom.

To make the kingdom of God and his righteousness the object of all our activities is to lay up treasures in heaven, and the treasures we lay up in heaven will be ours forever and ever.

Quanah, Texas.

Contend For The Faith

R. O. Kenley

"Jude, a servant of Jesus Christ, to them that are sanctified by God the Father and preserved in Jesus Christ, and called," said:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The faith referred to above is the system of faith (gospel) "that is the power of God unto salvation."

Jude saw that it was not sufficient just to preach and teach of the common salvation, but it was necessary to be diligent

in the protection of truth, therefore, he said:

"Ye should earnestly contend for the faith which was once delivered unto the saints."

Recently in the city of Houston, one of the largest Southern Baptist conventions was held for several days, and following it, a great world-wide Lutheran convention was held. The best educated men of both denominations participated. The daily newspapers gave each denomination a full and fair report of their proceedings.

Both John Calvin and Martin Luther, in their attempts to extricate themselves from the Pope of Rome, and his church, fell into great serious error, which had influenced and affected the thinking and doctrine of most every sectarian religious body in the world.

This doctrine being:

(a) That every child is born with original sin, which can be removed only by the direct operation of the Holy Spirit.

(b) That the original or moving impulse to a human being to become a Christian, is made by God, the Father, through the independent action of the Holy Spirit.

(c) Therefore, men are helpless until God sees fit to send them an operation of the Holy Spirit.

In addition to the errors taught and scattered by the two conventions above, Billy Graham runs a syndicated article in one of our daily newspapers which is everything that could be contrary to "the faith." He says that he does not discuss "baptism," because it is controversial, and that he makes it a rule to refrain from discussing controversial questions. The commandments of Jesus Christ are all controversial to Satan.

James Keller writes another syndicated article each day in the same daily paper, in which he never "contends for the faith." Recently in one of his articles, he said, "The apostle John in all of his writings never mentioned baptism, therefore, he must not have considered it very important."

God, the Father, the Son, and the Holy Spirit, under a long period of years, made ample provisions for the redemption of man. This redemption is addressed to his understanding, and was consummated in the death, burial and resurrection of Jesus Christ; the terms and conditions of which are recorded in the commands, precepts and examples given in the New Testament, which may be understood by anyone who desires to do so.

Vaughn D. Shofner recently stated in one of his articles:

"There has never been a time when God expected his people to be led by any plan but an intellectual one."

Billy Graham, in the June 26, 1953, issue of the Houston Post, in answer to a crippled man's question, who admitted he was not a Christian, and who wanted to become a Christian, replied:

"There is not one thing that we can do ourselves to assure us of our eternal security except to accept personally this suffering of Jesus Christ as your Lord and Savior."

About as clear as mud.

I am an attorney, have been practicing law continuously for more than fifty years. I have been thrown with people of all faiths, including a great many members of various and sundry congregations of the church of Christ. Among them, especially of the converts since about 1940, there is but little conception of the fundamentals of the kingdom of Christ. The lack of such understanding fifty or sixty years ago produced the Christian church, which now admits itself to be only another denomination. I also observe that many preachers and teachers in congregations of the church of Christ are timid about "contending for the faith."

The love of money on the part of many high-salaried preachers may prevent them from contending for the faith as they should. Many good paying members or some members of their families may not be living in the faith as they should, and the fear of offending them has no doubt caused many preachers to fail to contend for the faith.

I can well remember after World War I, many members of

the church, after listening to a sermon by J. W. Chism, Early Arceneaux or Foy E. Wallace, Jr., would approach the elders and complain that the preachers were preaching a doctrine that would send some of the best men and women in the country to hell, and that if the elders engaged them to hold another meeting, they would not attend. Today, the church is filled with members who will not stand for the truth. Only a few Sundays back in Bible class, I criticized the preaching of Billy Graham, and when the class was over I was approached by two ladies and one man and was reminded that Billy Graham was probably doing one thousand times as much good as I was. This did not disturb me as I have been the recipient of such rebukes many, many times in my life. I consider every Christian a miniature congregation with the duty imposed upon him to declare, defend, and teach the truth upon all occasions. I have tried to carry out this idea all my Christian life.

I am a firm believer in the statement made by Isaiah 55:11:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I have tried to defend the faith against the preachers who encourage divorce and remarriage. Much of my time is devoted in attempts to aid people, both in and out of the church, in their marital and family troubles. I am proud to say that 100 percent of the more than fifty preachers in the churches of Christ now in the city of Houston are in accord with my views. I do not stop with my teaching to the members, but I extend it as opportunity presents itself to all young people with whom I come in contact. Recently after a young lady told me that she was going to get married to a divorced man, I tried to explain to her the teaching of Jesus Christ upon the subject and gave her two or three quotations on a piece of paper and told her to take it to her mother and father and study it with them, and then take it to the minister of her church, a Baptist church. In a few days she returned to me a note from her preacher reading:

"Tell that old 'Campbellite' that you are a member of a church where one is saved eternally and that it does not matter what the body does, it would not cause you to lose your soul in hell."

There are more than one hundred Missionary Baptist churches in the city of Houston, teaching all kinds of doctrine, but the one article of faith that holds them together as a unit is the doctrine of "eternal salvation, and the impossibility of apostasy." This is the secret weapon of every religious body using the name "Baptist." Fifty years ago when a man of the calibre of Billy Graham entered into a community, some preacher of the type of J. W. Chism or A. J. McCarty challenged him for a public discussion, and whether or not he accepted, such preachers proceeded to expose the doctrine of such preacher from every available pulpit in the community.

Do we not have a great missionary field at home, as well as in foreign lands? "The harvest is ripe, where are the workers?"

608 Sterling Building, Houston 2, Texas.

The Last Day

George Hicks

On a certain hour of the last day all that have ever died will be resurrected (John 6:44; 5:28, 29). Believers and non-believers will be resurrected during the same hour of the same last day. This last day is the judgment day (John 12:48). Every eye will see Jesus on that last day and this world will be burned up. The world here includes the heavens and the

earth (Rev. 1:7; 2 Peter 3:7-11). When the last day comes "all nations" will stand before Jesus and be judged (Matt. 25:31-34). Sodom and Gomorrah flourished about 2000 B.C. but the people of those cities will be judged on the last day (Matt. 10:15). The people of Nineveh repented at the preaching of Jonah about 850 B.C. They will be resurrected on the last day (Matt. 12:41). The Queen of Sheba ruled about 1000 B.C. but on the last day she will be judged (Matt. 12:42). Tyre and Sidon were wicked in God's sight 330 years B.C. and they will be judged on the last day (Matt. 11:21, 22). Chorazin and Bethsaida were compared with Tyre and Sidon by Christ in 30 A.D. The people of those cities shall be judged on the last day.

The righteous will be taken home to heaven on the last day (1 Thess. 4:13-17). There will be no more division of time. Eternity cannot be measured by minutes, hours, days, years, or millenniums. On the last day the wicked will go away into "eternal" punishment and the righteous into life "eternal" (Matt. 25:46).

What does the 1000 years (365,000 days) in Rev. 20 mean? The writer does not know. Does the bottomless pit have a bottom? Man does not have to fully understand a statement from God in order to know that the statement does not mean certain things. Revelation 20 is given in symbolic language. Only a false teacher will interpret clear and simple language in view of what he thinks the symbolic teaches. An honest, God-fearing teacher will interpret the symbolic language in view of what he knows the simple language teaches. Every word of God must be taken literally if it can be taken literally. Revelation 20 cannot be taken as many have interpreted it. God cannot lie. God is not the author of confusion. All must stand before God in the same hour of the last day. Then eternity begins. "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we've first begun."

Come Over And Help Us

Reginald Beaver

Those of you who have traveled through the western part of Colorado know that the church is not very well known here. Traveling on Highway 50, one comes through Pueblo and Canon City where there are churches of Christ to be found; but upon leaving Canon City one has to travel about 175 miles in order to find a church with which to worship, that being at Delta where I preach. We on the Western Slope are trying to relieve this situation but we are in need of some financial help. Brother K. A. Stone has moved to Montrose, 22 miles south of Delta, in order to establish the church there. He is supported by the Cleburne, Texas, and 5th Avenue congregation in Corsicana, Texas. Property at 446 S. 4th has been purchased, which shall serve as a meeting place and also living quarters for the Stones. A down payment of \$1,000 has been made and a balance of \$2,750 remains to be paid. If this amount is paid by December 1, 1953, there will be no interest charged. Cleburne and Corsicana supplied the down payment. If we are unable to pay the amount by December 1 then we will pay monthly payments of \$50 plus 6 percent interest on the unpaid balance. It will take around \$1,500 to remodel and repair this three-story house to make it suitable for its desired purpose. This is a wonderful opportunity that we cannot afford to let pass. Will you as an individual help us by sending a contribution and speaking to the elders of your congregation and seeing if they are in a position to help in this worthy work. I am being supported by the church in Tipton, Oklahoma, in the work here. Either send your contributions to me at Box 184, Delta, or to K. A. Stone, 446 S. 4th, Montrose.

"Clergy Draws Poorest Pay Of Professions"

L. R. Wilson

"NEW YORK, Sept. 5, AP—The clergy is 'one of the poorest paid professions in the world's richest nation,' the National Council of Churches said today.

"Ministers' salaries have been falling slowly behind the rising cost of living, the council said, while pay of other professions has been moving ahead of living costs.

"Reporting the results of a survey, the council said the purchasing power of Protestant clergymen has dropped 12.8 per cent in 12 years.

"On the other hand, purchasing power of factory workers has gone up 42 per cent, of service trades employees 33 per cent, and government employees 24.9 per cent, in the same period.

"The plight of the clergyman today is painfully obvious when his salary is compared with others,' said Dr. Benson Y. Landis, associate director of the council's research and survey department."

The above statement taken from the Associated Press speaks for itself. Since I am not now looking to a congregation for my support, maybe I can speak for gospel preachers without bias. Certainly preachers should not think of their work as a "profession." It does not fall in the same class with that of the "other professions." Preachers of the gospel should feel as did Paul: "Woe is unto me if I preach not the gospel of Christ." Preaching should be one's life's work. Preachers of this kind will preach with all their hearts and soul whether they are properly remunerated or not. In fact, they are duty bound to do so. Such men conscientiously feel that they would be lost in eternity if they did not.

On the other hand, it is not fair to those who are dedicating their lives and their all to the preaching of the gospel to penalize them just because they will take it. For the purchasing power of gospel preachers to fall twelve and one-half per cent while the purchasing power of all who are in the "professional" class rises is quite inconsiderate. Real Christians should take account of this fact and not demand such sacrifices from those who break to them the bread of life.

Joe Cooke Van Dyke Joins Faculty At Freed-Hardeman

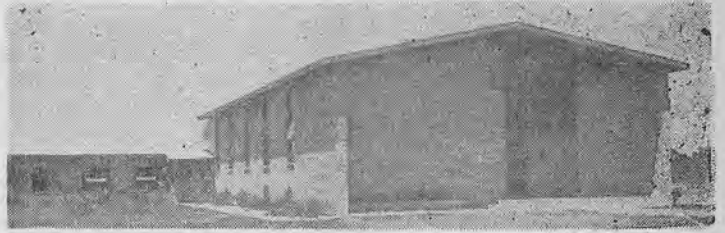
H. A. Dixon

Brother Joe Cooke Van Dyke will become a member of Freed-Hardeman College faculty, effective September 14, taking the place of his brother, Frank, who is on leave to attend Abilene Christian College through the coming year. (Brother Frank has enrolled at Abilene to complete his work toward the master's degree with a major in Bible. He will return to Freed-Hardeman in September, 1954).

Brother Joe Cooke will teach some of the courses that have been offered by his brother in Bible and religious education. He will also assist in the field of education. Brother John Brinn will assume heavier responsibilities in the field of Bible so that the Bible Department will continue to receive the best possible attention, even in the absence of Brother Frank Van Dyke. Brother Joe Cooke Van Dyke will continue to serve as local minister for the church in Lexington, Tennessee.

Our fall term begins September 14. At present the outlook indicates one of the largest enrollments in history. More than 40 boys have registered, who will secure rooms in the city of Henderson. It has also become necessary for us to arrange a second dormitory for girls. A large two-story residence has been secured for this purpose only two doors from our campus. We believe that Freed-Hardeman will continue to go forward.

BURBANK GARDENS-NEW CHURCH AT GRAND PRAIRIE, TEXAS



New Church Building at Grand Prairie, Texas



HOLLAND BORING
Grand Prairie, Texas

The Burbank Gardens Church of Christ in Grand Prairie, Texas, had its beginning October, 1951. The Fourth and Church Street congregation where Brother Norman Gipson preaches built the preacher's home and secured the services of Holland L. Boring, Sr., who was at that time on the faculty of Abilene Christian College teaching Bible in the Demonstration school. Brother Boring was to build the congregation that was to construct a building.

After considerable personal work and a gospel meeting the church was begun with thirty-three people, twelve of whom were adults. This congregation met in homes and in the UAW-CIO Hall until the Education building was ready. They met in the Education building

while they constructed the auditorium which holds 432 in pews. Most of the work was done by the members. They now have some 250 meeting.

The congregation at 4th and Church has grown considerably while backing this work. We feel that this should be an incentive for other congregations to build new ones.

The new church building pictured above is valued at \$65,000. Our \$45,000 was raised by the Burbank Garden Church of Christ within the two years it has been in existence.

A Macedonian Call From Texas

Jimmy Wood

It was my privilege to be with the church of Christ in Archer City, Texas, in a gospel meeting, June 15-24. This meeting was supported by the Northside congregation here in Odessa. The brethren at Archer City seemed very encouraged about the meeting, stating that it was the best attended of any meeting ever held there.

The church in Archer City is very small, and might well be regarded as a mission point. They only have about 40 members with only eight or nine heads of families in it. Yet despite this fact their contribution is averaging about \$60 per week. With the help of three of the congregations around Archer City they are able to keep a regular preacher, and to do considerable work there. Brother Bert Wells is their preacher and he is doing an excellent work with the congregation, having baptized several in the last year, and led some out of the error of the Christian church.

They greatly need at present additional building space. Their little building has two small classrooms and an auditorium that will seat only about 75 people. It is filled at most of their services now and they do not have enough classroom

space. They are planning to build an auditorium that will seat about 150, and convert their present building into classrooms. Doing all the work themselves, the building will cost them only about \$4,000. To show that they are willing to help themselves they have raised \$1,100. Also they plan to borrow \$1,500 more if they are to build this year. We are wondering if there are not enough Christians who will read this article to supply this \$1,500? Perhaps the congregation where you worship can help them some too.

We would like to urge you who read this article to send a contribution to the work in Archer City in the near future. You may send it to Brother Jess Godwin, Archer City, Texas, and it will be used to build a building there. We feel that if they can build this year, by the close of 1954 the congregation there will be self supporting. If you desire additional information about this work, you may write the elders of the church of Christ at Holliday, Texas, about it. Also the brethren at Archer City will be happy to supply you with any information.

Box 443, Odessa, Texas.

Why We Exist

Homer Putnam Reeves

The church of Christ exists today for the same reason that it existed nineteen centuries ago. Her function is two-fold: She is to perform an educational work (evangelistic) on one hand, and a philanthropic work on the other. She is to preach the gospel and render aid to the needy. In short, she is to practice pure and undefiled religion (cf James 1:27).

The church of Christ is truly a distinctive institution. Unless she has something distinctive to offer, she has no right to exist. There is no place for the church of Christ unless she is different. But we are not different just for the sake of being different. There is a valid reason.

In beautiful Centennial Park in Nashville, Tennessee, there stands a most imposing structure. It is called the Parthenon. It is supposed to be an exact replica of the Parthenon which stood in the city of Athens, Greece, in the long ago. The original Parthenon was built during the age of Pericles; was a temple to Athena; was a massive Doric temple which took form under the skillful supervision of Phidias. Unfortunately it was destroyed by a Venetian bomb in 1687. The good people of Nashville were at great pains, and went to very considerable expense to erect a duplicate of the ancient building. We are told that it is very nearly a perfect facsimile of the original.

We of the church of Christ are engaged in a similar work—a work of reconstruction. Jesus said, "Upon this rock I will build my church" (Matt. 16:18). The holy institution was established about nineteen centuries ago. The gospel covered the entire civilized world during the first century of the Christian era (Rom. 10:18; Col. 1:23). Then came the declension and ultimate apostasy (2 Thes. 2:1-4). The Dark Ages (1200 years) followed. Then came the Protestant Reformation of the 16th century. In the wake of said reformation, additional state-churchism together with an array of Protestant sects were born. This accounts for the vast labyrinth of religion which confronts may today. People have actually arrived at the point where they are unable to conceive of Christianity except in a sectarian sense. But sectarianism did not exist in the Christian community when it was first created. By no stretch of the imagination can we associate sectarianism with the Apostolic Church.

Today, we are what we are because of a well-founded desire to become and remain an exact replica of the church which Jesus built. It is our earnest hope that we may be able to know the true character of the Primitive church. We seek to know in every detail the height, length, breadth and depth of

the original church. Knowing such, it is our avowed intention to duplicate that in Dallas and every place on earth.

How important that we have the original pattern! When a carpenter cuts rafters for a house he is wise to make rafters by the original pattern! If one uses the original to cut only the first, then uses the first to cut the second, and the second becomes a pattern for the third, and thus in succession each new rafter becomes a pattern for the next one, he may expect to be far afield in short order.

The church of Christ is not interested in copying anything of the 19th century, or of the 12th century. Rather, we are determined to go back to Jerusalem, in the year 33 A.D., and take our seat at the feet of Christ and his holy apostles. There we find the original pattern and thereby we can restore the original church.

We have no illusions. We are not perfect. The church is not perfect. But our pattern is perfect! Our position is salutary.

ANOTHER COUPLE TO LEAVE FOR GERMANY



Brother R. J. Smith and Family.

Brother and Sister R. J. Smith of Crandell, Texas, are making plans to leave for Germany in the near future. Brother Smith studied the German language while a student at A.C.C. in preparation for his work among the German people. He has had considerable experience in radio work and is also an excellent song director as well as preacher.

A congregation is needed who will assume responsibility for supporting Brother and Sister Smith while in Germany. Also financial assistance for their travel fund is needed. Any congregation may contact Brother Smith in care of the church in Terrell, Texas, where his father-in-law, Brother McGinty, is one of the elders.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

A JUDGE TREMBLES BEFORE A GOSPEL PREACHER

Frequently we find prisoners trembling before the words of the judge on the bench. But today in our study of Acts 24 we find the judge, Felix, trembling before his prisoner, the Apostle Paul.

What is the cause of this surprising situation? History records that Felix was living in adultery with Drusilla, a Jewess, whom he had stolen from Azizus, the king of Emesa. Paul chose to speak to him on his three-fold theme: **Righteousness, temperance, and judgment to come.** "What a moving sermon that must have been to bring the hardened judge to such alarm that he 'trembled!'"

"**Righteousness**" no doubt included not only a statement of the moral laws of God, but of the obedience which God expected to the gospel of Jesus Christ. We cannot imagine Paul preaching to a sinner like Felix without telling him to believe in the Lord Jesus Christ, to repent of his sins, and to be baptized into Christ in order to receive forgiveness of his sins (Acts 2:38). The "word of righteousness" is used by the Hebrew writer to include all the commands of God (Hebrews 5:13).

"**Temperance**" or self-control hit Felix's sinful life dead-center. To be a Christian, Paul undoubtedly explained, meant that a man must "deny himself and take up his cross" and follow Jesus. We must crucify the flesh "with its affections and lusts" (Galatians 5).

"**Judgment**" to come must have included a vivid portrayal of the day of judgment. "So then every one of us shall give account of himself to God," Paul told the Romans. The world will not be saved by mere lectures on how to be well adjusted to our environment. We need more preachers with the simple gospel of Christ who "knowing the terror of the Lord" persuade men to obey God. Paul prophesied that the Lord Jesus is coming again "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 from the presence of the Lord, and from the glory of his power. . ." (2 Thess. 1).

No wonder the judge trembled before such earnest preaching. Paul was "casting" for his soul, trying to catch him for Christ. But Felix resolved his problem by procrastination rather than by making a definite decision. He said: "Go thy way for this time; when I have a convenient season, I will call for thee."

As far as we know that "convenient season" never came, although Felix sent for Paul and talked with him often during his two year term as governor.

May I appeal to you who are out of Christ, who have not obeyed the gospel, to repent and turn to him while you have opportunity! Don't let Satan tempt you into thinking that any time will be an easy, or convenient time to obey God. "Today is the day of salvation." Obey the gospel of Christ now!

LEARNING FROM L. P. BENNETT

One of the most remarkable characters that I know is a retired ranchman who lives with his son on a cattle ranch near Denver City, Texas. His name is L. P. Bennett. His parents died when he was seven years of age and he grew up without the advantage of one day's formal schooling in his life and yet he has educated himself and given more than a million dollars to the church and to Christian education. Scarcely any major project that has been conducted by Christians in Texas

in his lifetime has not received some help from him and his wife. Here is a part of their inspiring story as he told it to me in his home recently.

He was born in Knox County, Texas, in 1889 and met his future wife, Ruth, at the age of 11. They married when she was 18 and he was 24. Knox County at that time was very thinly populated and there were just about enough men in the county to impanel a jury of 12 men. They moved to West Texas, to Yoakum County, in 1915 and bought eight sections of land. At that time, as he put it, they knew only isolation, privation, and sometimes, almost starvation. There were no schools, no churches, no telephones, no banks in the county. Every once in a while a cowboy would come by the place.

However, he had a book that his mother and father had left them. Its leaves were yellow with age. Out of it he learned to read. It was a book of sermons by the restoration preacher, Ashley S. Johnson. Through these sermons he learned the will of the Lord. As he put it, "I was rocked in a Methodist cradle and nursed at a Baptist breast." His wife and her father were members of the Baptist church. But through his study of the plan for a restoration of simple New Testament Christianity he led the way for them to obey the simple gospel. Price Billingsley baptized his wife in 1902. He and his wife raised a good Christian family and have helped many a boy and girl through Abilene Christian College in their fifty years together. She went to her reward June 5, 1948. Her grave is covered with a simple bronze plaque on which is engraved the following scriptures in full: Rom. 1:16, Heb. 11:6, Rom. 10:17, Luke 13:3, Matt. 10:32, Mark 16:16, James 2:26, Matt. 2:7. Truly she being dead yet speaketh to all who visit her grave.

His advice to young people is that they invest their lives in Christian living. He says that the greatest happiness that he has had has come from his contributions to the church and to such institutions as Abilene Christian College and the various orphan homes. He rejoices to see young men whom he has supported in school go out to preach the unsearchable riches of Christ. He loves to hear from the young ladies who have been helped by him as they engage in their useful occupations and raise their families under Christian influence. "Then you can begin to realize the value of your investments. It affords happiness beyond expression, to meet with a congregation of ex-students that you have helped to train. Ruth and I have bought land and cattle, stocks and bonds, and other securities down through the years, but the biggest bargain that we ever bought was when we invested in institutions that are devoted to the cause of Christ. It has and will continue to pay off in invaluable souls. What if a man gain the whole world and lose his own soul. If one soul is worth the whole world, look what it is worth to save many souls. Show me your faith without your works and I will show you my faith by my works. Friends, we just don't get those things that are worthwhile by wishful thinking. We have to do something about it. Our generosity is measured by the way we exercise it and for what purpose. If there had never been an effort to bring about the Christian institution that exists today, what condition would the world be on all of us doing our reasonable duty. I have been a ranchman in? We should not criticize so much but encourage and insist up all of my life. I am not a gospel preacher, but I can tell whether a man is a true one or not. My mission has always been to do all the good I can and just as little harm as possible. The greatest monument that anyone can leave to memory is the one that he builds himself while here on earth. That is the only one that we will have to give account for. I firmly believe the more we give to God, the more he makes us able to give. I believe in divine providence. My advice to young Christians is to live the Christian life regardless of the consequences. Treat every man as you would like to be treated. Respect the rights of others and God will bless you."

EDITORIAL

G. H. P. SHOWALTER, Editor

BIBLE STUDY AND WORSHIP

Brother Showalter:

We have a brother and sister here who do not believe in Sunday school or Bible study on Sunday morning. When we come together and separate classes he says we separate the body of Christ. Also they do not believe in asking women questions and their answering them. He wants a Bible answer on these questions. No one seems to satisfy him on this. They are fine people. He is not against Bible study at any other time but on Sunday morning. When he says the body comes together to worship he believes it is wrong. He would like for someone to see if they can help on this matter. They seem to want to worship with us, but believe we are doing wrong. He said to me the other day we had to have elders. I asked him could he qualify for an elder, and he said he could not. I told him none of the others can do so here. He said if we would worship right, elders would come. We worship just like all churches of Christ worship that I have ever attended their services. We sing, pray, study the Bible and have the communion. Will appreciate hearing from you on this.

The above is from a good brother out in the far west. Undoubtedly the brother and sister whom he mentions are conscientious and have good intentions. It is often the case that something comes along that appears inconsistent in the conduct of the affairs of the church, or in the behavior of some of the brethren. We have heard of one man who went all the way to Palestine to be baptized in the river Jordan because he read in the Bible that our Savior was baptized in the river Jordan and he wanted to be baptized exactly as was our Savior. Well it is true that our Savior was baptized in the river Jordan and he was baptized by John the baptizer. None of us were baptized of John and certainly extremely few in the river Jordan. In these two particulars we have not followed the example of our Savior. Is that necessary? Is it exacted of us? Who would so contend?

Several years ago one of our preachers, and one generally regarded by those of us who knew him as a most excellent man and a capable preacher discovered what he thought of very great importance, in connection with the "good confession." He read carefully the account of Phillip and the eunuch as given in Acts, 8th chapter. He noticed that when Phillip told the eunuch that if he believed with all his heart he could be baptized, the eunuch replied: "I believe that Jesus Christ is the Son of God." Then he decided that all candidates for baptism should be required to use those very words in making the good confession and that otherwise they were not making the "good confession" at all. He prepared several nice sermons on it, held some debates and divided some churches with this new idea. I was at that time editor of the Firm Foundation, as I am now, and wrote some articles on the new position introduced into the church-

es on the good confession taught in the Bible. Well these are the words of the eunuch as given in the King James translation into the English language. But I called attention of the brother that when one uses those words in making the good confession he really has used not one word used by the eunuch. The eunuch most probably used the Aramaic language which was currently spoken in that part of the world, possibly the Hebrew, but most certainly did not use the English language which had its development many centuries later. The French, Italian, German or Spanish could and do make the good confession intelligibly in their own language, but not in the English language. When we make the good confession in our mother tongue we do not use one word of the confession as spoken by the eunuch, but we confess Christ as taught in the Bible. The hobby soon died, and the dear brother has been sleeping in the dust for quite a long number of years. I believe he was a good man, but I am certain he was wrong on this particular contention.

The Savior has authorized and commanded us to teach people the truth. He sent his apostles into all the world and instructed them to "teach", to make disciples of all nations. The only way Christians are made is through the teaching of the word of God. The Savior declared: "They shall all be taught of God." Moses said the people must hear the prophet that was to come; that is, Christ. Those who were scattered abroad from Jerusalem went everywhere telling the glad news (Acts 4:4). Paul said to Timothy: "The things which 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). People are agreed that we ought to teach; it is also conceded by all, so far as I know, that it is scriptural to teach the people publicly and privately. Paul told the elders of Ephesus: "I have taught you publicly and from house to house." Most of us would most assuredly regard this as a good example for us to follow. Also we teach people in their homes and in such meetings, men and women, boys and girls are accorded the privilege of asking and answering questions. As for the worship of the church on the Lord's day in which both men and women engage I have not known women to ask or try to answer questions. They worship quietly in the congregation and men lead in prayers, thanksgiving, exhortation and serving at the Lord's table. Only members participate in the worship. The Bible study preceding the worship is for non-members as well as members, and all whether men or women may take part in such Bible study. And if not, why not? Who am I that I should make a law where God has made none, and forbid somebody, or anybody from being taught the right way of the Lord, and being saved from sin? Possibly your friend has not taken notice of the real conditions that obtain in a Bible

class. It is simply a group of people studying the Bible, which may be composed of Christians or of outsiders, or as is more often the case of some who are Christians and some who are not Christians. Paul was speaking of groups of Christians in the worship and the man who applies his language to a group of people studying the Bible, when the church is not engaged in the worship is running dangerously near the point of

a distortion of the word of the Lord, and a perversion of the truth. I am sure your friend is a good and sincere man and I am also of the persuasion that he will come to the proper scriptural position on this point. I know a number of good people, several of them preachers, who once held to the brother's attitude but who having examined the Bible teaching more carefully have turned away from it.

M. Norvel Young To Hold Meeting At Broadway

Alan M. Bryan

The elders of the Broadway Church of Christ of Lubbock have asked Brother M. Norvel Young, regular minister of the congregation, to preach in the annual fall gospel meeting, September 20-27. One of the most extensive campaigns put on by this congregation is now going on in preparation for a great harvest of souls. An intensive personal work effort is now in progress and over 50 cottage prayer meetings will be held the week preceding the meeting. I have never seen people work harder for the salvation of souls.

Remember this effort in your prayers and attend



M. Norvel Young
each evening service at 7:30 if within driving distance.
Lubbock, Texas

John B. White Selected For Superintendent Of Children's Home

James C. Kerr

Brother John B. White has been selected to serve as the superintendent of the Children's Home in Lubbock. The elders met with him on two different occasions and believe that he is qualified to do a very fine job in this capacity. It is our hope that the first unit of the home can begin some time this fall. Brother White will be available for speaking engagements or to see individuals who are interested in contributing to the home.

Brother White was born in Comanche County, Texas, in 1905, and grew to young manhood on a farm near Rising Star in Eastland County. He finished high school there in 1924 and immediately entered John Tarleton College. After one year there he began teaching and taught almost continuously from 1926 until 1942. He served in various schools as teacher, coach, principal and superintendent. He worked with the school systems in Carbon, Rising Star, and Wichita Falls, Texas. He graduated from Abilene Christian College in 1934 and worked toward his master's degree in graduate work at North Texas State College in Denton.

Brother White obeyed the gospel in 1926 and four weeks later began preaching at the Oaklawn congregation in Fort Worth. From that time he has served the church in many different capacities. He has preached for many small con-

gregations until they were able to support a local preacher full time. He has given up his vacations to work with mission points and preaching for congregations while the regular preachers were away. He has assisted in starting several new congregations, the most recent of which is the Brentwood congregation in Austin.

Many readers will be acquainted with Brother White through his publication of the 32-page booklet, "The Churches of Christ Salute You." This is one of the best tracts available introducing the New Testament Church and its plea to those who are not acquainted with it. Since 1946 Brother White has served as one of the elders of the University Avenue Church in Austin.

Since 1942 he has worked in the Texas Employment Commission in the field of personnel administration and guidance. In 1929 he married Vera Covey and to this union were born three children, John Weldon, age 21, now in Korea, Cherie Jan, age 7, and Linda Sue, age 5. Sister White has had experience in teaching the intermediate grade level in several schools.

We will gladly hear from those who are interested in helping with this work of caring for orphan children. We invite your suggestions and your prayers. If you are interested, we would like to send you a little pamphlet entitled, "A Dream Comes True." Write to the Broadway Church of Christ, Lubbock, Texas.

SPECIAL NUMBER

Dear Brethren:

In the mission fields outside the United States, Brother Showalter and I have been planning for some time to have a special issue of the Firm Foundation which will attempt to bring up to date the Harvest Field, the book that was published several years ago giving reports from the various fields where the church is preaching the gospel outside the United States.

We realize it will be difficult for this to be compressed into a single issue of the paper. However, we will do our best. If for some reason we cannot get it all in, you will understand.

We would like for you to prepare an article, double-spaced, about three pages long, giving a view to the readers of this paper of what has been accomplished and a little bit of the prospects for spreading the kingdom in the field where you are working. We don't want it to be just a catalogue of facts but would like to have a little bit of the zeal and enthusiasm of the mission spirit in it. We believe this is another way in which we can help stir the brethren up to preach the gospel to every creature.

Thank you for your cooperation in this regard. We would like to have the article sent to us here, Broadway and T, Lubbock, Texas, not later than the fifteenth of October. It will come out some time around the first of November. We hope that a number of extra copies will be used by the churches to bring the members up to date on what is being done in the mission field.

While we are writing to you, let us tell you that we are interested in each one of you and pray God's richest blessing upon you. The church is growing at home, and we believe the Lord is blessing our efforts abroad. We know that many of you are working under severe difficulties, but we rejoice in your courage and faith.

M. NORVEL YOUNG

FROM THE HARVEST FIELD

B. B. Harding, 437 S. Thompson, Vinita, Oklahoma, September 2: Three were baptized here August 23.

Lucian M. Farrar, Conway, Arkansas, September 1: I closed a meeting at Mill Creek, Ark., with four baptisms. I also baptized two here yesterday.

W. Herman Neill, P. O. Box 905, Seminole, Texas, September 1: Paul L. Wallace of Gladewater, Texas, recently closed a seven day meeting with the church here. He did his work well. Six were baptized and two were reclaimed. The Lord's work here moves along very well.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, August 28: I closed at Big Spring, Texas, with eleven baptisms, twenty-four restorations and fifteen placing membership. I am now in a good meeting at Clinton, Okla. I go next to Tuckerman, Ark., where my son, Don, preaches; then to McKinley, Mo., Lebanon, Tenn., and Mayfield, Ky.

Max D. Wheeler: Any congregation in need of a song leader please notice. A song director who has worked the last four months with one of the larger congregations in Ft. Worth will be studying in Abilene this next year. If congregation is within 100 miles of Abilene arrangements could be made for Sunday work. Reference: William Pearson, elder of the church 1941 8th Ave., Ft. Worth, Texas.

A. Chester Grimes, 1548 Heights Boulevard, Houston, Texas: James W. Nichols of Abilene, Texas, will be with us in a meeting October 4-11. One was baptized last Sunday, two placed membership on Wednesday night and one the Sunday before along with one restoration and one baptism. Due to a cancellation I will have time for one more meeting this fall or early winter. If I can serve you please let me know.

C. B. Glasgow, Box 906, San Felipe, Texas, August 30: Last Sunday I preached at Grub Hill and Brother Chaney preached at Blum. There were five confessions and baptisms. I promised to go back to Grub Hill soon to preach and baptize a man and his wife. Brother George Johnson is teaching the Bible and leading the songs. We attended the services at Brookshire this morning where we heard and enjoyed an extra good sermon delivered by the local minister, Brother Charlie Metcalf. Brother Metcalf and I have been preaching in Texas over forty years. Pray for us.

T. Reginald Boley, 2825 Avenue E, Fort Worth 5, Texas, August 31: It was our good pleasure to meet with the Central church of Christ in Colorado Springs and Glenwood Springs, Colo., on our visits in New Mexico and Colorado. The West Berry church assists the Glenwood Springs church. Many friends from Texas were there for the formal opening of the new building in Glenwood Springs. We are at home now for the opening of school in Fort Worth. In the meantime I am visiting Rio Vista where the work is improving. All seem to be concerned about Christian development and spiritual environment. Brother J. C. Cash was at Rio Vista one Sunday of my absence.

Jack Meyer, Jr., Box 21, Cyril, Oklahoma, September 2: One was baptized here recently during a week of daily Bible classes.

Wyatt Sawyer, 4018 Sue Ellen St., Houston, Texas, September 1: We had one to be baptized and one to return to her first love our last Sunday in Madisonville.

Richard Donley, Box 1508, Pueblo, Colorado, August 28: I did the preaching in a meeting at Raton, New Mexico, that closed August 25th. Good interest and good attendance. One baptized and one restored. I have time open for meetings after the first of the year.

J. O. Jones, 1014 Beech St., Little Rock, Arkansas, September 1: Twenty-one were restored at Bono, Ark. This was one of the best meetings I have ever had a part in. The cause in that section is surely growing. Brother Marshall Carner is doing a fine work in Bono and in that part of Arkansas. When in Little Rock, you are cordially invited to visit us.

O. O. O. Newton, Rochester, Texas, September 2: I was with the Oak Grove congregation in Rains County, Texas, the first two Sundays in August, where two were baptized into Christ. Brother W. W. Willis of Laverne, Ala., did the preaching and Wilson Bean led the singing in the meeting here at home August 12-23. Eleven were baptized and five restored to their first love. To the Lord be all the praise.

Merle King, Baird, Texas, September 5: Brother LeMoine G. Lewis of Abilene Christian College conducted our summer meeting August 14-23. The services were inspiring. Three adults were added to the church as the result of the meeting and a number of contacts made that we feel we can reach. We have been in Baird nearly two years and appreciate the people in the church for the efforts they are putting forth.

W. Harland Dilbeck, 1014 Ludwig Avenue, Santa Rosa, California, August 26: The new congregation at Sonoma Avenue and Church Street in Santa Rosa was opened August 9th with record attendance. Beginning August 10, Brother O. C. Lambert of Decatur, Alabama, delivered a series of lectures, which came to a close last evening. Brother Lambert is compiling a book which will include a great many quotations from Catholic writers. Such a book will prove valuable to members of the body of Christ, and may be had upon completion by writing to Brother Lambert.

C. R. Franks, Jr., P. O. Box 735, Princeton, West Virginia, August 28: After six years' work in Greensboro, North Carolina, seeing much growth and advancement in many ways, some conditions existing a long while and some coming to light in the last few months within the eldership there compelled my leaving after telling them I was "withdrawing from it to be free, as we are not in fellowship." Even so, many of God's most sterling people are there and I am sure right will yet prevail. After being with the fine group in Rockingham, North Carolina, temporarily this summer I begin in Princeton, West Virginia, September 1, where there is much evidence of real zeal and love.

J. P. Williams, Rt. 11, Box 198, Ft. Worth, Texas, August 31: We are happy to report another fine month for the Lord's church here at Lake Worth, in Ft. Worth, Texas. Three were baptized, three came by membership, two came by restoration and membership, and five confessed error. For all these we are happy and give God all the glory.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, August 27: One was baptized here last night. Horace Busby begins our meeting September 20th.

J. T. Marlin, Sweetwater, Texas: Six have responded this week. One was baptized during August. Five were baptized in our meeting with Joe Malone preaching. I recently preached in a meeting at Mead's Chapel in Nashville, Tennessee.

S. W. Driver, Nocona, Texas, September 1: The church at Sunset, Texas, has just closed a very good meeting with John McCoy of Nocona, preacher, and John Stiles of Sunset as song leader. Good attendance with many visitors. One was baptized. An automatic water system, rest rooms and baptistry have been recently installed in our building. Our attendance and contribution are higher than usual.

Wm. J. Whaley, Box 228, Bedford, Indiana, August 28: Since last report, two have been added. Many visitors attend each Lord's day service, and our Bible study attendance has been splendid for Vacation Season. The special evangelistic meetings in progress near Bedford have resulted in several additions to the various congregations. We are much encouraged with the Lord's work in Bedford.

W. Wallace Layton, Box 10086, Houston 18, Texas, August 29: Meetings at Bend and Big Spring, Texas, resulted in 19 responses to the invitation. Nine of these were baptized, eight restored, and two placed membership. I have completed one year's work here with the Garden Oaks congregation. During this year we have built a new auditorium with a seating capacity of 500 and have had 79 additions. The church is unified and at work for the Lord.

John W. Pigg, Gunter, Texas, August 31: Tom Walker preached yesterday to the Gunter church with whom were assembled ex-students of Gunter Bible College. He vividly sketched the amazing progress of the church during the last fifty years in which time he has been preaching the unsearchable riches of the gospel of Christ. Eugene Milholland directed the singing. The prayer was led by Paul Sherrod. Many others spoke and sang after basket dinner on the campus. Memories, realities and further aspirations swelled the soul with the ardor of life.

W. E. (Bud) Irvine, 5th & Atlantic, Long Beach, California, September 1: The gospel meeting in which I assisted in Shafter and Wasco, California, resulted in twenty-four responses to the invitation. There were five baptisms and nineteen restorations. My next meeting is in Delano, California, and begins in October. The work at Fifth and Atlantic in Long Beach appears to be improving. Since beginning the work here on the first of June, there have been about twenty restorations and transfers of membership. We are centrally located about five blocks north of the ocean and five blocks east of the main street of town. Come and worship with us when visiting in our area.

Ben West, Lampasas, Texas, September 3: One was identified and two baptized; 259 in Bible school and 248 at prayer Wednesday night.

M. Lloyd Smith, 608 Peardale Lane, Longview, Washington, September 1: Brother Hood Wilking of Fort Worth just closed a meeting with us in which one was baptized and the church edified. Two were baptized before the meeting and two since.

Timothy B. Crews, 105 Hardy Avenue, Corsicana, Texas, September 2: Three were restored at Cayuga and one baptized at Groesbeck in meetings in which I did the preaching. After some losses in membership which hurt us at N. Beaton, we prayerfully look ahead with hope of making gains. The losses were due to people moving from our midst.

Texas H. Stevens, Dallas 8, Texas, September 4: The Lord has blessed the work here with several additions, some being baptized into Christ, and rapid progress on our new building during July and August. Meetings in Midlothian and Kemp, Texas, in which I was privileged to preach, resulted in nine baptisms. Brother Ira Douthitt is to hold the first meeting in our new building January 10-17. Be sure to visit with us when you are in Dallas.

M. T. Bishop, 2302 W. 41st, Tulsa, Oklahoma, August 29: Brother G. K. Wallace did the preaching in one of the finest meetings conducted here. Every lesson was a masterful presentation of God's Word. An audience of nearly 400 heard Brother Wallace discuss "Things Which Divide Us." A good representative number from the Christian churches and from the "Anti" congregations here heard the lesson. We are certain that great good will result from the meeting. Since the last report there have been four to place membership and two baptisms. Visit us when in Tulsa.

J. Emmett Wainwright, 547 East Walnut Avenue, El Segundo, California, September 2: Seven placed membership with the congregation at 405 East Grand Avenue, the past three weeks. We are prepared to transact business in the state; and choice lots are being secured upon which to erect a building well equipped for every good work. Long range plans for the new group demand faith, hope, and love which counteract doubt, despair and fear. I am spending the month of September with the church at 120 North Mt. Vernon in Prescott, Ariz.

Claude McClung, 1614 West 2nd St., Arlington, Texas, September 2: I have just closed a very fine and enjoyable meeting with the Friendship congregation, near Sudan, Texas. We had six baptisms and about the same number of restorations. This is a rural congregation, but it is composed of some very fine people, and they maintain a regular preacher, with a nice home built for him. Brother E. W. Snow is there and he is a fine fellow worker, and is doing a splendid job. I am glad to be back with the work at Mansfield, where I am soon to conclude three years of pleasant and profitable work. The church of Mansfield is composed of some very fine farmers and professional people, and they are very agreeable to be with. The cause is growing throughout this section, and is so much better than when I first knew it, thirty-three years ago. It is almost unbelievable. The pure gospel is now being preached as never before in this section, and it is bearing wonderful fruit.

O. L. Winborn, Box 145, Anthony, New Mexico, September 4: We plan an enlarged program of work for 1954. Two ladies were baptized here August 30.

Paul Southern, 1642 College Drive, Abilene, Texas, September 3: Four were baptized and two placed membership during the Putnam City, Okla., meeting. Following a meeting in Baytown, Texas, I shall return to my regular work in Abilene.

W. H. Neill, P. O. Box 905, Seminole, Texas, September 1: Recently elders and deacons were appointed to serve the church here. The elders are W. M. Crismon, W. A. Wauson, L. G. Daugherty. The deacons are Walter Woods, Horace I. Jones, Allison Gainey and Arch Howell. Three have placed membership here and one has been reclaimed since our meeting closed August 2nd.

J. V. Davis, 101 Cedar Avenue, Dumas, Texas, September 1: After four and a half years with the church in Levelland I am now living in Dumas, Texas. We moved here July 17. Thus far there have been thirty additions to the congregation. A new building was completed here in July and it is adequately serving our purpose in the Lord's work. When you are in the tri-state area, we invite you to attend our services. The church building in Dumas is located at the corner of 6th and Meredith.

Rufus R. Clifford, Lawrenceburg, Tennessee, September 1: The meeting with the Preston Highway church of Louisville, Ky., August 16-26, was a pleasant experience. The crowds were the best to date for a meeting for this growing church. One was immersed and two placed membership. Laland Jarret led the singing in an efficient manner. Joseph H. Cox, the preacher, is doing a splendid work. Our work here is setting all-time records in class attendance. I am in a meeting this week at West Point, Tenn.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, August 29: Tennessee Polytechnic Institute of Cookeville, Tennessee, a member college of the University of Tennessee System has invited me to speak to the students on the opening day of school, September 24, at 10 A.M. Dean Sharp said: "This is in recognition of the work you have done and are doing with the students on the campus of Tennessee Tech." Every week I conduct a Church of Christ Student Group Meeting, and last spring there were 72 enrolled.

Bill McCown, 176 Ohio Street, New Braunfels, Texas, August 24: After three and one-half years of pleasant co-labor with the saints in New Braunfels, I have resigned the work here and will begin work with the church at Liberty, Texas, as soon as details of the move can be worked out. The work in New Braunfels has been gratifying in most every way and we commend this church for the sacrifices that have been made and the growth that has been attained. Our leaving here will be filled with sorrow but we are anticipating a pleasant and happy labor with the brethren in Liberty. After September, my address will be Post Office Box 201, Liberty, Texas. Thus far no one has been selected to follow me in the work here. It was my pleasure on a recent vacation trip to preach for the Convention Street church in Baton Rouge, La. We labored there ten years ago. I also preached at Liberty, Texas, and at Pierce and Baldwin in Houston. It is gratifying to see the church at work in every place.

A. E. Wickham, Coshocton, Ohio, August 31: Two splendid services at the East Main Street church yesterday. Yesterday afternoon I attended the service of the all day meeting in Tiverton and heard Brother W. W. Adamson preach a good sound sermon.

Paul T. Dumm, Charleston, South Carolina, September 4: One has responded to the invitation and has been buried with her Lord in baptism since our last report. We will attempt to contact all whose names we receive who are in this locality.

Harold Littrell, Pocahontas, Arkansas, August 30: Eleven were baptized in the meeting which closed today at Brakebill, Ark. Wonderful interest was shown by non-members. There is much work to be done yet. I think your paper is the best in the brotherhood.

David Fultz, 802 N. Dellrose, Wichita 6, Kansas: There were two baptisms on our last day in Winfield, August 9th, and two baptisms in the mission meeting at North Platte, Nebraska, which followed. We enjoyed our first Lord's day with the congregation here yesterday, and invite all to come and worship with us when in this city. Our Sunday morning sermon is being broadcast over KWBB for those who cannot attend the morning services. We encourage all of this area to listen.

Clifford S. Owens, 1805 River Drive, Nashville, Tennessee, August 31: On August 19, my brother, R. Leonard Owens, and I concluded a ten-day meeting in Lula, Okla. This was one of the most interesting meetings that I ever had the opportunity to work in. We alternated each night with the preaching and song direction. Twelve responded to the invitation. Seven were baptized and five restored. One was restored at the Eighth Avenue congregation during my absence. James E. Bates did the preaching.

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G. B. Womack, Chatham, Louisiana, August 29: We just closed a wonderful meeting here with Brother D. A. Arrington from Hempstead, Texas, doing the preaching. His lessons were so plain that anyone could see it, even a little child. He used the best wisdom we have ever seen presenting his lessons, and they are so badly needed at this mission point. There were three baptized and one restored during the meeting. One was restored the Sunday before the meeting started, and one was baptized the next day after the meeting closed. We are so grateful for Brother Arrington and our brethren there for sending him to us. The work here looks encouraging. We have some outside interest at every service. We pray that the church here will accomplish greater things in the future. Pray for the work here.

G. S. Westbrook, Box 420, Bonham, Texas, September 5: I closed three years of work at Pioneer Park in Lubbock, last Lord's day. I baptized a fine young married man from a Baptist family my last Wednesday night there. Then I baptized two more, restored three and two placed membership the last Sunday I was there. The work at Pioneer Park was very congenial and pleasant. We had started a 90x47 ft. Education building, which we will move into soon. It is a two story brick which will give them about twenty more rooms. We had a very successful Vacation Bible School and singing school the last week I was there. Attendance increased every day. Damon Smith of Childress instructed in singing. He is one of the very best. Mack Greenway will preach for a few months at Pioneer Park and then W. R. Jones of East Side will move over there.

CLIFTON ROGERS TO SPEAK IN BIBLE SCHOOL CAMPAIGN

Alan Bryan



Clifton Rogers

Clifton Rogers, minister of the well-known Proctor Street congregation of Port Arthur, Texas, will speak September 13 at all services of the Broadway Church of Christ of Lubbock, Texas. This will be a part of a campaign by the Broadway congregation to increase enrollment and attendance at Bible study. Attendance has been averaging between 1000 and 1100 throughout the summer months and a goal of 1400 has been set for Sunday, September 13.

J. David Taylor, Gould, Oklahoma, August 31: Brother Bill Carmack of Lawton, Oklahoma, closed a wonderful series of meetings here last Sunday night, a week ago, the 23rd. Three fine adult people were baptized and one fine man with great influence came back to duty. We have never had so great crowds here the brethren say of our own religious neighbors. Bill Carmack has been serving Florida State University as assistant Speech teacher the last two years, I believe, and he has had six years of debating in school work. He is truly a wonderful preacher and a tender hearted Christian. We give God the praise and glory for this wonderful meeting.

Harvey Childress, 1520 E. Minnehaha Pkwy., Minneapolis 17, Minnesota: This summer I have held meetings in Ogden, Utah, and Juneau, Alaska. We believe both meetings accomplished some good. In Ogden two identified themselves with the church, and in Juneau five were baptized and two asked for the prayers of the church. Brother Boyd Field has been in Juneau eight years. There were no members of the church when he went there, and today they have a very nice building, paid for, and a self-supporting work. He is one of the best qualified men I know of for such work, and if he goes to a new place to begin the work in the future brethren should rally quickly to his support.

A. W. Chism, 415 Highland Park, Lebanon, Tennessee, August 30: The Highland Church of Lebanon enjoyed a fine gospel meeting August 2-12 with Brother Sterl Watson of St. Louis preaching and Brother Harold Jones directing the singing. These men are both outstanding in their labors and their work here shall never be forgotten. Five were baptized and one reclaimed in this effort which was preceded by a ten day vacation school. We regret that Brother Watson was ill during this meeting, however, his powerful preaching was not affected in the least. We pray for him a speedy recovery and a future visit to Lebanon if the Lord wills it.

J. Willard Morrow, 2203 Azle Avenue, N. Ft. Worth, Texas, August 18: Five responded the last night of the good meeting at Bailey Heights in Dallas. Two were for membership, two were restored and one was baptized. Brother Marvin Walker, the faithful and efficient minister, helped much in these services. Fine number of preachers and others visited in the meeting. We are in a good meeting this week at Fairfield southeast of Corsicana. Prospects are good for a successful meeting here. Brother Richardson is leading the splendid song services. More later about this and other meetings.

L. Arnold Watson, 7350 Chase, Dearborn, Michigan, September 4: Six were baptized and one restored in my meeting at Lone Oak, Paducah, Kentucky. Kenneth Edwards is the local preacher and did a splendid job in preparation and work during the meeting. I am to return in 1955. These brethren anticipate a new building within the coming year, which they need badly. John D. Cox will conduct our fall meeting next month, October 11-21, and I shall be with the Fountain Square church, Indianapolis, October 26-November 4. Our building expansion is making rapid progress and we hope to have the use of it by November 1.

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Everett Huffard, Box 155, Idalou, Texas, September 2: We have just closed a good meeting at Bula, Texas, with seven responses, five of which were baptisms. Brother Bill Blackstone did a wonderful job directing the singing. Brother Norman Warren is their efficient preacher. Our meeting at Lorenzo closed August 16th and resulted in two baptisms and two restorations. Brother Lewis Hale is doing a splendid job as preacher there. Our meeting here with Brother Dean Brookshire doing the preaching resulted in three baptisms. Previous to that we conducted a meeting at Becton, Texas, with one baptism as visible result.

Curtis J. Torno, M.D., Devine, Texas, September 3: The work of the church at Devine is progressing. Our Bible school attendance record was set recently at 98, and should increase with school reopening. The breaking of the drouth should help the further growth of this young work here too. For the past eight weeks the contribution has averaged over \$100 weekly. Everyone is encouraged. We will have a gospel meeting beginning September 20 and running through September 30, with Brother W. E. Coffman of Sinton, Texas, doing the preaching. The church at Sinton is helping with the meeting as a mission effort. All are invited.

William H. Hale, Cheyenne, Wyoming, September 1: Since last report I have conducted a fine meeting in Longmont, Colorado, where Brother Wayne Kee is the minister. Brother Kee is certainly doing a fine work there. He is just about the hardest working preacher I nearly ever saw. He drives for miles out in the country and picks up people and brings them to the services, and is doing something to advance the cause all the time such as painting and putting up signs, and visiting delinquent members, and many other things for which he deserves a lot of credit. The church there has great possibilities for a successful future. The church here in Cheyenne, Wyoming, is now in a good meeting with Brother Oscar Smith, of Texarkana, Arkansas. Anyone passing through Cheyenne stop and worship with us.

Ben Futrell, 2210 N. Dayton, Phoenix, Arizona: Two years ago I was forced to give up the work with the Southwest church of Christ here in Phoenix due to ill health. Six months ago I began to improve and have been preaching extra here in the Valley of the Sun. The kingdom seems to be spreading in this vicinity. I preached for the church at Glendale, Arizona, the fifth Lord's day in August with five additions; one baptized, two restored and two by transfer of membership. All of which we give God the glory through Christ. I am looking forward to a pleasant meeting with the Northside church in Mayfield, Kentucky, (my home town) beginning October 18-31. I have decided that I will only preach extra and hold meetings, and am now booking meetings for 1954. Any congregation, large or small, desiring my services may write me at the above address or call me at AL 42762 Phoenix. All letters and calls will be promptly answered giving references and time that I have available.

Robert D. Bankes, 810 Houston St., Kilgore, Texas, September 3: Last Lord's day brought to a close one of the best meetings ever conducted by the Houston and Broadway church. There were twenty-two responses. Fourteen were baptized, five placed membership and three confessed wrongs. Brother V. E. Howard did the preaching in his capable and forceful way. Brother Foy Baird, our regular song director led the congregational singing. We are helping to support the "Gospel Hour" heard over XEG, 1050 on your dial, at 9:30-10:00 each Sunday night. I will be with the church in Vidor, Texas, in a meeting September 14-23.

A. C. Williams, Box 757, Sand Springs, Oklahoma, August 31: One baptism, one restoration, and two placed membership yesterday at Fifth and Garfield. Our open air meeting at Prattville was attended well. We think the people over this area are becoming more and more aware of the possibilities of such endeavors. Brother Roy Lanier begins a meeting with us October 18. Our recent daily school was encouraging in every way. Of the children who attended, many came from homes of non-members. Let us have names and addresses of your friends or relatives who may live in or near Sand Springs.

Claude C. McQuiddy, 219 North Grand, Sherman, Texas, August 29: Wednesday night, August 26, I closed a profitable meeting here with the Grand Avenue church of Christ, with George H. Stephenson of Memphis, Tenn., doing the preaching. Visible results were nine baptized, two restored and two identified with this congregation. The church here was edified and inspired by the forceful and plain way that Brother Stephenson presented the truth. It was a pleasure for us to work with Brother Stephenson in this series of gospel meetings. Since last reporting, I have been in meetings in Van Alstyne, Jaytown, and Howe, Texas. Visible results were five baptisms and five restorations. We solicit the prayers of God's people everywhere.

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B. E. Bawcom, 926 N. C St., Arkansas City, Kansas, September 4: We are enjoying splendid growth here with eight having been baptized and two placing membership within the last month. Our Vacation Bible school is well under way with fine attendance. Our fall meeting starts November 8 with Harmon Black of Detroit, Michigan, preaching.

E. G. Kessler, Blackwater, Missouri, August 31: Our meeting here with Brother Wilson Wallace of Dallas, Texas, doing the preaching and Brother Gary Moore, Columbia, Missouri, directing the song service, will begin September 27 and continue eleven or twelve days. A cordial invitation is extended to all. Today completes three and one-half years with the church here. We expect to be making a change in the near future. Anyone desiring my services may write me at the above address.

J. H. McBroom, Nashville, Tennessee, September 1: In the past six weeks four good people have placed membership with the Green Hills church of Christ, Hillsboro Road and Castleman Drive, Nashville, Tennessee, and two men have been baptized. After four delightful years of work with this congregation, I am locating with the South Miami church of Christ in Florida. Brother Dorris Billingsley will succeed me as minister of this new and growing church. My new address from this date will be 6236 S. W. 69th Avenue, South Miami, Florida.

Arthur L. Golden, P. O. Box 365, Perryton, Texas: Our meeting closed with a full house. Lee E. Rawlings of Burbank, California, did the preaching and it was of the best. Excellent interest was manifested both locally and regionally. At least 23 congregations were represented during the series of preaching the gospel. Brother Rawlings worked with this congregation for four years and is loved by the Christian people and respected by all. The Perryton congregation is a fine little church to work with and we look forward to a good work in the future.

B. C. McCarley, Holland at Third, Galena Park, Texas, September 3: On the 16th of August I closed two and one-half year's work with the Santa Rita church of Christ in San Angelo, Texas. On that day there were three additions. During the time I was with them we had two hundred and twenty-three additions to the congregation and raised the contribution to almost four hundred dollars per week. On the 23rd I closed a meeting with the Forsan church with good attendance, but no additions. On the 24th of August I began work with the Galena Park church, and on Sunday the 30th there was one baptized. We will begin a meeting on September 13th in which I will do the preaching. We would be glad to have you worship with us when you are in this area in our new auditorium located on Holland at Third Street.

Jesse C. Eubanks, Lueders, Texas, August 31: I preached for the church at Tahoka, yesterday in the absence of their minister, Doyle Kelcy. I once lived at Tahoka, before moving to Lueders, and still have many friends there. We had good crowds at both services, and the interest in the Lord's work seems to be high and the church is growing in spite of the prevailing drouth. It was a pleasure indeed to meet again with old friends of past years, and with brethren in the Lord who are so interested in carrying on the Lord's work.

Cecil E. Hill, 1111 West Mulberry, San Antonio, Texas, August 28: Last Sunday I began my eighth year as the preacher for the Beacon Hill congregation of this city. During the past seven years the congregation has made definite and substantial progress. The material progress is very easy to describe but it is believed that the spiritual progress is even more important. During the past two years we have selected elders, built a modern and spacious auditorium, purchased the land and provided a large parking lot and installed a forty-ton unit air conditioner. The congregation has a very good Bible school program and it is our plan to give more and more attention to this phase of our work. One of the most interesting and pleasant phases of our work here is the large number of young people who participate in the activities of the church. We have a rather large number of the military personnel to work and worship with us. Our progress is due to the aggressive leadership and the cooperation of the congregation. Visit with us when you visit in San Antonio.

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O. M. Reynolds, Box 242, Leakey, Texas, August 30: The work of the Lord here is moving along in a most excellent manner. One fine man was restored last Lord's day. The Lord willing, I begin a two Sunday meeting with Brother Russell and the Carrizo Springs church September 20. Brother Russell will preach here while I am there. Sunday, October 4, we begin a two weeks meeting here with home forces in charge. Plan to visit us when near. This section about Leakey has had fine rains lately, the first to amount to much in about four years.

Dale Sexson, Box 474, Andrews, Texas: I just returned home from a meeting with the Northside church in Colorado City, Texas. Fourteen were baptized, two were restored and much interest was created. Of the sixteen, twelve were men, three of whom were formerly Baptists, one being the son of a Baptist preacher. One of the ladies was a Baptist. Here at Andrews one hundred and one have been added since January 1 of this year. We are having two services on Lord's day mornings to accommodate the crowds. The attendance has increased all summer. A new auditorium will get under construction soon. It will be one hundred feet by fifty-two. Our present auditorium will be converted into much needed classrooms.

John Richard Paek, Town House, Madisonville, Kentucky, August 29: I am teaching in the Hopkins County Schools during 1953-54 school term. I attend the services at the congregation where Brother O. B. Perkins preaches. Brother Perkins has done a fine job here. He has a daily broadcast over WFMW, 9:25 A.M. He has also held several mission meetings in this community. Much good has been done and continues. This is a true-to-the-book church. I have two Lord's days open each month and can visit any small group within 150 miles of Madisonville. I can furnish references. The church here is at peace and growing. I am a member of the local congregation here.

William F. Lemons, 906 West 10th Street, North Platte, Nebraska, August 29: The church here just concluded a meeting and Vacation Bible School. David Fultz of Wichita, Kansas, was the speaker. He was sent by the church in Winfield, Kansas, where he just concluded a period of labor. Two were baptized during the meeting and interest was good. Attendance at Vacation Bible School was between forty and fifty. We hope to begin our building soon if our building fund continues to grow as it has in the past few months. Christian families are encouraged to move to North Platte and assist in the work of the Lord. Write if you are interested in secular employment here.

R. C. Ledbetter, Calera, Oklahoma, August 30: Leon Savage, the man who did the preaching in our August meeting sent in a report to the Firm Foundation, but I want to add these few lines. My wife was in the hospital at Mineral Wells, Texas, at the time, and just about the time the meeting closed, Mrs. Durwood Owens, our only daughter entered the hospital in Abilene, Texas, where she underwent a serious operation. As to the meeting I will say that it was a success. The preaching was far beyond the average. Leon Savage is among our outstanding young preachers. I think I have never enjoyed preaching more. No church will make a mistake in using Leon Savage. I am always thinking of G. H. P. Showalter who has always been thoughtful and considerate of the young preachers.

Walter W. Leamons, Junction, Texas, September 1: Attendance in the meeting at Millersview, Texas, increased from night to night. Brother T. B. McNeely, of Doole, Texas, was the song leader and it was our third meeting together at Millersview. Brother A. J. Woodress is the veteran, faithful leader of the church there. Here at Tenth Street church on the one Sunday that I was away they had all-day meeting. Brother W. O. Dickerson, of Roosevelt, Texas, spoke at the morning service, and Brother A. A. Bannowsky, of Cleo, Texas, at night. The afternoon singing was conducted by Brother Lewis Jetton. Brother Chesley Dunning, of Grand Prairie, Texas, who was reared here, rendered encouraging assistance in the services last Sunday.

CHURCH OF CHRIST AT RUNGE, TEXAS WANTS PREACHER

Runge Church of Christ is in need of a preacher as of November 1st. We prefer a married man between the ages of thirty and fifty years. We have a two-bedroom home, unfurnished, rent free, size of congregation approximately 65. Size or population of town a little over one thousand. Arrangements can be made for a trial sermon by writing or calling D. E. Lyons or A. P. Myhand. No one need to investigate unless you are contemplating a move from where you are.

J. Lee Hines, 217 S. First Avenue, Paden City, West Virginia, September 5: The Moundsville, West Virginia, meeting, being interrupted on account of the passing of my wife and of my own hospitalization, resulted in two being baptized and two being restored. After one week's rest, I began a tent meeting at Shiloh, West Virginia, August 17th, continuing about two weeks, which resulted in one being baptized, one from the United Brethren and three placing membership. A church was established which began its work Sunday, August 30th. Paden City church furnished the preacher, the song director and much of the audience, but is not "sponsoring" the work. Many of the brethren from Paden City assist this young church. September 7th I am to begin with the Mt. Zion church, near Woodsfield, Ohio. October 6th I am to be in Waynesburg, Pennsylvania, then November 2nd I am to be at Wick, West Virginia. Paden City church is starting a radio program September 6th to be each Lord's day at 9 a.m. to 9:30. Question and answers, under title: "Clear and Cloudy." Station METZ (1330 kl.) New Martinsville, West Virginia. Brother Chas. Wells is to be my co-worker on this program. The Paden City church is very scriptural, has wonderful singing and much talent. The West Virginia hills are echoing with the gospel story at the present time.

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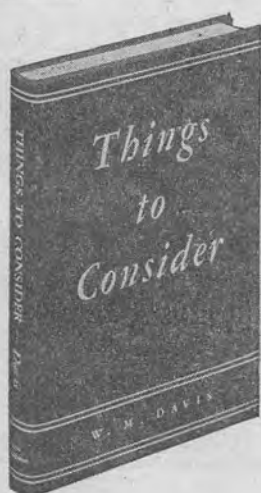
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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord Knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Running In Vain

Paul admonished the Philippians in these words, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." When a man or a horse loses a race, he has run in vain. To run in vain means to fail in what we attempt to do. The man who makes the race for governor of his state, but is defeated, has run in vain. In his writings, Paul frequently contemplated life as a race that is run. His chief yearning and aspiration was to complete his earthly pilgrimage with joy.

Concerning this matter Paul said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:26, 27). It is unfortunate that so many in our time are satisfied with running uncertainly. Paul carefully followed the course marked out for him by the Lord. Of the obstacles that beset his way he said, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20:24). And at the end of the way he said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:6, 7). Paul died in the full assurance of faith, and had no doubt of his personal acceptance with the Lord. In a few instances Paul had doubts as to the safety of his converts. He said to the Galatians, "I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:11).

Men run in vain when their chief object is to make a show of their religion. They may give liberally, they may help the poor, and do many wonderful works, but if it is for the praise of men instead of the glory of God, they run in vain. And if good works are done in an unscriptural way, those who do them run in vain.

The Church and Denominations

Many who know little or nothing about the Bible think of the church of Christ as a denomination. In the New Testament we learn what the true church is. We cannot learn this from any other source. I heard a denominational preacher say one time that the true church in a community is not always the same church. He declared that the church that advances the best interests of a community is the true church in that place—sometimes it is one church and in other places it is a different church. That is not really good "sanctified common sense." The church that wears the scriptural name, that makes converts according to the pattern given in the Acts of Apostles, that is organized only in a scriptural way, and that conducts

the worship the way it was conducted in the days of the apostles, is the true church in any community. One that does not do this is not the true church in any community. One cannot say that he is a member of the true church when the one he belongs to is not even mentioned in the Bible. All churches governed by human creeds instead of the Bible are denominations. They cannot be true churches. It is unreasonable to think of the church of Christ being subject to a human creed. 5842 Monticello, Dallas, Texas.

Christian Unity

Elbridge B. Linn

Is the unity of professed followers of Christ desirable and possible? I am not the first, nor shall I be the last, to charge that the shame of so-called "Christendom" is its conflicting doctrines, differing practices, unscriptural behavior, and sectarian spirit. Can it be that the people who profess to trust in the same Savior, obey the same God, and believe the same Bible are yet holding tenaciously to different man-made creeds, and organizations and party-names? Leaders in religious denominations throughout the country have admitted the shameful truth. From time to time outstanding men, representing all religious views, have spoken and written against the evils of denominationalism. To overcome this weakness among professed Christians various schemes have been presented, and tried toward "Christian union," but without any fruitful results. It is an undeniable fact that little more has been accomplished than a spirit of indifferent tolerance. But most tragic of all is the development of an attitude rather general throughout the country and most frequently recognized by this statement: "Oh, it doesn't make any difference what people believe just so they are conscientious!" This seems to be a very popular statement, but it does not solve the problem. In fact, it makes a contribution to the problem, for it avoids the embarrassment and keen responsibility of facing the issue presented by religious division among people who call themselves Christians.

The questions therefore arise, "Does religious division 'make any difference to God'?" "Is God pleased with sectarianism?"

Unity of the followers of Christ is the will of God rather than division, because divisions do violence to the Biblical truth of the unity of the Godhead. God, Christ (who as the word became flesh and dwelt among men, Jno. 1:14), and the Holy Spirit were perfectly united in their plans and purposes in the creation of the world and of man. They are agreed in the

great work of redeeming sinful man. They are perfectly in accord as to the conditions of salvation, and as to doctrine, worship, government, and work of the church of Christ. All the way from the beginning of time to the consummation of the ages, there is perfect unity in the will of the Godhead. And yet, to support divisions among those trying to follow the Lord, men have set one passage of scripture over against another, as if to array Christ against his Father, or the Spirit of God against both the Father and the Son! Here one man says, "Well, I know that Christ spoke of baptism when he gave the Great Commission; however, I read other verses of scripture where salvation is mentioned and baptism is not." Of course, this person is interested in ignoring baptism as a condition of salvation and even if it means ignoring Christ, or God, or the Holy Spirit in some other passages, IGNORE he must! Does it not occur to you, friend, that teaching concerning faith, repentance, obedience, prayer, etc., cannot be found in every verse in the Bible. We conclude, then, that one must take all that the Bible teaches upon a given subject. To do otherwise is to do violence to God's truth. It is to wrest the Scriptures unto our own destruction. But, divisions among professed Christians can be supported only by taking parts of the Bible and rejecting the rest. This does violence to the unity of God, Christ, and the Holy Spirit, and must be displeasing to the divine will!

Divisions among professed Christians veil the appeal of the gospel of Christ to the lost. Think how wonderful the truth of God must seem to that man or woman who has been lost in the darkness of ignorance and superstition, befuddled by pagan philosophies, enslaved by sin! Then comes the light of truth to banish the darkness and point the way to God. Then comes Christ into the believer's life to free one from the bondage of sin. Such was the experience of the Galatians. The apostle Paul held up the crucified Christ before them, and they gladly received him and his gospel. Then, judaizing teachers disturbed them from the peace and simplicity found in Christ. Paul had to write the epistle to the Galatians to win some of these new converts back to Christ. They had been led away by false and conflicting teachings. This very thing is happening now on the "foreign mission field"! I preached the gospel in Japan before World War II. I saw the fruits of denominationalism. Many of the Japanese people concluded that Christianity was "just another religion." They saw sectarianism just as they were acquainted with the various sects among Buddhists and Shintoists. But they could not see Christ for the churches! Denominationalism veiled the inherent appeal of the gospel of Christ. And, in our own country, where the influence of Christ should be the greatest, many people have been turned away from Christ because of sectarianism. Others have referred to leaders in some groups as "religious racketeers." Now, this is not the fault of God's plan for his church! This is one of the fruits of denominationalism. The urgent appeal of the Gospel to the lost is drowned by the loud cries of the conflicting doctrines of sectarian churches. SURELY, THIS CANNOT BE THE LORD'S WAY!

Divisions among professed followers of Christ obstruct an honest search for truth. What must that person think, who does not know the teaching of the New Testament? He is made to decide that it is a VERY difficult matter to understand the Bible. Since the leaders of the many different denominations cannot be united in doctrine and in practice, HOW then can their followers? The ultimate result of it all is then expressed in these familiar words: "Well, we just cannot agree; it is impossible for everyone to see the Bible alike. We are all going to the same place after all; each man will have to choose his own road to get there!" Such an attitude is a death-knell to all unprejudiced truthseeking. People become satisfied with whatever satisfies them. The idea never occurs to them that they ought to find out what satisfies God, and then do that. God is left out. Who will affirm that the Lord can be pleased with either this attitude, or its cause?

Divisions violate plain Bible teaching! This is a serious charge, but it will be proved. At your first opportunity, you should read again 1 Corinthians 1. Here one learns that the church in Corinth was suffering from divided sentiment which had resulted in open contentions. Actually, the church was on the verge of splitting into four groups. Three of these groups were exalting men, and without divine correction, might have split into three denominations. Now, some people today, who do not mind denominations which exalt and follow men, might not have been concerned over the state of affairs at Corinth. However, heaven was concerned! The Holy Spirit inspired Paul to write: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:10). Friend, do you appreciate the significance of this passage of Scripture? Christians are exhorted in the name of him who died for us, and into whose name we were baptized, to do the following:

- (1) speak the same thing (a teaching denied by sectarianism)
- (2) have no divisions among us (a deathblow to denominations)
- (3) but be perfected together in the same mind and in the same judgment (a thing declared by men to be impossible, yet required by God.)

The inspired apostle Paul taught the church in Rome to "mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (Rom. 16:17). Our Lord Jesus Christ prayed, "Neither for these (apostles) only do I pray, but for them also that believe on me through their word; that they also may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:20, 21). Men have forgotten this prayer for unity, have built up conflicting denominations, and part of the price which must be paid for this sin is an unbelieving world! Of the early church Luke wrote: "And the multitude of them that believed were of one heart and soul" (Acts 4:32). Paul wrote to the Ephesians, "Keep the unity of the Spirit in the bond of peace" (Eph. 4:3). In the face of all these Scriptures, and our Lord's prayer for unity that man who thanks God "for the many churches, for the many ways to heaven" is miserably ignorant of Bible teaching, or is wretchedly presumptuous! GOD IS NOT RESPONSIBLE FOR RELIGIOUS DIVISION. HE IS NOT PLEASED BY IT!

Friend, have you ever prayed the prayer which Jesus taught his disciples? (It is found in Matthew 6:9-13). In this prayer Jesus taught his disciples to pray: "Thy will be done, as in heaven, so on earth." Many people say this prayer, not so many pray it, and fewer still are those who practice it. I suggest you try this. The next time you are talking with some neighbor, or friend, ask if anyone believes that in heaven we shall still be divided, that there will be differing denominations, creeds and names. He will probably reply, "Why, of course not! We shall all be one over there." Now, if we admit that in heaven there will not be any of these human divisions—that this is God's will—consistency demands that either men

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cease to pray what they will not practice, or that they do the will of God on earth by pleading that men will lay aside creeds and be united on God's word!

This unity of believers in Christ is not only desirable, not only REQUIRED BY GOD, but its basis is set forth in God's word. In Ephesians 4:1-6, the inspired apostle Paul urged believers in Christ to "keep the unity of the Spirit in the bond of peace," and declared the possibility and NECESSITY of Christian unity upon this basis: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6). Christian unity is made possible upon this foundation, and upon none other.

Divisions among those who follow Christ are unscriptural, displeasing to God, and those who practice such will be condemned, for, divisions violate the unity of the Godhead, divisions veil the appeal of the Gospel and obstruct an honest search for truth, divisions are contrary to plain Bible teaching, divisions nullify the prayer of Jesus for unity of believers in him, and divisions among believers make their prayer: "Thy will be done, as in heaven, so on earth" nothing more than hypocrisy and mockery before God!

"What wonderful love I see,
God sending his only Son
To die on the tree
For you and for me,
That we might all be one."

Austin, Texas.

Report From The Church Of Christ For The Deaf

C. J. Harcrow

A church of Christ for Deaf was established in Austin in September of 1952. It began with a membership of some thirty including both hearing and deaf. To date fifteen more members have been added by baptism and twelve have placed membership.

The church for the Deaf began meeting in the auditorium of Fulmore public school where services were held until an auditorium was erected at the corner of Newton and Elizabeth St., adjacent to the Texas School for the Deaf. Services were held in the new auditorium the third week in February. Due to difficulties in conducting Bible classes to the best advantages, the members of the congregation decided to add a number of class rooms at the back of the auditorium. This work was begun in July, 1953, and is practically completed at the time of this writing. Efforts have been made to complete the work by the beginning of the school year when we expect to have better and more extensive programs of work in order to take care of boys and girls who will attend from the Texas School for the Deaf.

Financing the Work

In the October 14, 1952 issue of the Firm Foundation, Bro. Ben Holland presented the purposes, program, and objectives of this congregation to the brotherhood and appealed for funds with which to erect the church building. At that time the cost of the building was estimated at \$20,000.00. Part of this cost was covered by a group of Christians who salvaged materials from an old church building donated by members of the church at Young's Prairie, South of Elgin, Texas. The appeal to the brotherhood brought in a limited amount, which was supplemented by congregations visited by members of the church for the Deaf. Additional funds were contributed by individuals who have visited the services of this congregation.

Below is a list of the churches and individuals who have contributed to this work:

Bro. Arthur Stewart	\$50.00
Sis. J. W. Acuff, Georgetown, Texas	\$550.00
Bro. Vance Fox, Austin, Texas	\$50.00
Sis. Jennie Petty, Ballinger, Texas	\$20.00
Bro. R. Conn	\$10.00
Bro. Clarence North, Austin, Texas	\$300.00
Individual members of the Northside church of Christ in Austin, Texas	\$25.00
Individual members of San Marcos St. church of Christ in Austin, Texas	\$50.00
Bro. C. J. Harrison	\$25.00
Bro. J. D. Covington, Fort Worth, Texas	\$100.00
Bro. J. C. Beddo, Ballinger, Texas	\$50.00
College church of Christ of Abilene, Texas	\$100.00
Church of Christ, Lampasas, Texas	\$51.60
Church of Christ, Aransas Pass, Texas	\$25.00
Church of Christ, Uvalde, Texas	\$15.00
University church of Christ, Austin, Texas	\$175.81
Church of Christ, Florence, Texas	\$45.00 (\$5.00 monthly)
Church of Christ, Blanco, Texas	\$50.00
Sis. Myers of Indianapolis, Indiana	\$75.00
Bro. T. H. Etheridge, Alpine, Texas	\$50.00
Sis. Ollie Schoolfield, Austin, Texas	\$15.00
TOTAL	\$1,282.41

The Northside Church of Christ in Austin also gave two floor furnaces.

The actual cost of the building and seating to the date of this writing is \$8,100.00. Additional cost to complete the classrooms is estimated at \$500.00. The members of this congregation borrowed \$4,000.00 from the bank which is the total indebtedness at present. Thus the cost of the building is being borne principally by the congregation itself. The total estimated value of the property as it now stands is approximately \$22,000.00.

Obviously the building has actually cost much less than was anticipated due to a number of factors. In the first place, all the materials have been furnished at wholesale prices. Bro. Wilhoite of the Austin Lumber Co. furnished all of the lumber at cost. Bro. Loyd Myers of Myers' Plumbers furnished plumbing materials at cost. Bro. Clarence North of North's Glass Co. furnished all casement windows at cost. Seating materials were furnished at cost by Dobbins Lumber Co. Construction has been under the direction of Bro. Ray Damron and Roy Frazier.

In addition to this type of reduction in cost, individual members of the churches of Christ in Austin have contributed a great deal of labor. This contribution has probably been the chief reason for the inexpensive construction. The members of the church of Christ for the Deaf sincerely express their appreciation for every contribution to this work whether in money or by labor.

Program of the Congregation

The program of this congregation has included regular worship services and Bible teaching each Lord's day morning, Bible Training Class conducted in the sign language for the deaf and hearing each Lord's day evening at 6:30 P.M., evening worship at 7:30 P.M., and mid-week services each Thursday evening at 7:30 P.M. A revival meeting was held in May, 1953, with Bro. H. I. Taylor of Austin doing the preaching. Services are conducted in both oral and sign language. Sermons and songs are interpreted in the sign language. On occasions, prayers are led orally and in the sign language simultaneously. At the mid-week services, talks are made by both hearing and deaf men and boys. Special efforts are being made to provide opportunities for every individual male

to participate actively in the services. Considerable attention is being given to the training of interpreters and to preparing young men for public services. All hearing members are putting forth much effort to learn the sign language so that they can help with the tremendous task of spreading the gospel to the deaf. From September through May of each year special efforts are made to provide spiritual training for students who attend the Texas School for the Deaf.

Plans are being made to conduct special services on the second Sunday in September for the deaf people. Bro. Loyd Williams will preach at this service at 3:00 P.M. Bro. Williams is now a student in Abilene Christian College preparing for the ministry in the field of the deaf as he, himself is deaf. He is already preaching once a month at Lubbock, Amarillo, Gainesville, and Abilene, Texas. He is a very promising young man and he is being greatly helped and encouraged by his wife, Barbara. They are both working to defray expenses while Bro. Williams attends college.

The minister for this congregation is Bro. Ben F. Holland. The leaders include: Bros. O. D. Alexander, Ray Damron, Roy Frazier, Roy Griggs, C. J. Harcrow, Odie Howery, Clifton Mears, and Logan Wilson. Bro. R. R. Massey is treasurer. His address is 400 Congress Ave. Those interested in this work may send contributions to Bro. Massey.

311 West 42nd, Austin, Texas.

Training Preachers

Roy V. Palmer

"The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

As the church of God, the salvation of the souls of men is our chief aim. In God's plan the Gospel is the power to save, and only where that Gospel is taught and preached by faithful men, can others be won to Christ and built up in him. One of the most important tasks of the church, therefore, is to prepare men "who shall be able" to preach and teach the word of God effectively. Of course, the responsibility to prepare oneself for larger service in the church rests in a great measure with each individual. Moreover, every Christian has a responsibility wherever he is, in the home, in a Christian college, or elsewhere, to do all he can to help fellow Christians develop into more effective servants of God.

But the church in her program of work should not overlook the fact that she has a responsibility in this regard. We have sometimes assumed, I think, the attitude that if we tell people what the Bible says, we have fulfilled our obligation. When our desire goes no further than to fulfill what we hold to be our "obligation," then of course, this attitude is natural. But Christ expects us to do all that we can, and not as little as possible, in carrying out the Gospel to the world. Jesus did not send the apostles out merely to tell, but to teach, to make disciples, i.e., learners of all nations. Teaching can only occur where learning is in process. Therefore it is necessary for one who would teach or preach to concern himself not only with the message, which of course is of primary importance, but also with means and methods of teaching as well as with human nature and human circumstances. This idea has been often stated in simple language. To teach, one must know what to teach, how to teach, and those whom he would teach. This is just as true of preaching.

The responsibility of the church is affected by these facts. A systematic program of training for young men and young women to prepare them as Bible teachers or as preachers of the word lies, therefore, within the scope of scriptural activity of the church.

Any discussion of training young men to preach, of "training preachers" evokes inevitably the fear of a developing

"professional clergy." The term "professional clergy" is often used loosely to designate a variety of evils, which are real indeed. It should not be used to stigmatize that which is a part of the plan of God for his church. It is quite clear from the New Testament Scriptures and the example of the Apostles that God intended for the church to support men that they might "give themselves wholly" to the Lord's work. The danger of "professionalism" is real, but the real factor involved is not training, but insincerity. That a man who has had opportunity for systematic study is more likely to be insincere than another who has not had such an opportunity has never been proved. I heard a much older preacher than I once say that in his observation "professionalism" was a much greater danger among "untrained" preachers than among those who had had more formal education. It should be remembered just here, that formal education is by no means the deciding factor whether a man is "trained" or educated or not. Many have prepared themselves far better than others have been prepared through much formal education.

The fear of a developing "clergy" is actually the fear that preachers will dominate the churches. This is a real danger, but here again, it is not a matter of training, but a question of recognition of the plan of God for the organization of the church. To eliminate men of great ability from preaching or to limit the amount of preparation and study and breadth a preacher might acquire would not solve this problem. Only devotion to God and the principles of his word can overcome this danger.

No faithful gospel preacher wants to see a "pastor system" or "professionalism" grow in the church of our Lord. But to plan a course of study for young men to help them acquire the tools for doing the Lord's work is certainly our privilege and our obligation as the church of God.

It has been recognized for a long time that in the mission fields especially, the future of the church and the spread of the gospel depends upon our ability to win to Christ and help develop "faithful men, who shall be able to teach others also." In the beginning of the work in Germany, therefore, we began making plans for a program to fill this need. We were thrown into a unique situation here, which offered a great opportunity. The economy had collapsed. Many young men were seeking some possibility to continue their study beyond high school, but opportunities were scarce. We were able to contact many of these young men with an offer to attend a three-months Bible training program. These boys were made no promises except the possibility to study the Bible for three months. During the winter of 1948 and '49 we had our first year of this Bible training school. Some of the boys were converted through their study in this program, and those who showed promise were invited to stay and study longer. A three-year program of study was outlined with the intention of helping the young men who proved worthy to lay a thorough foundation for future service in the church.

Our program of study has been conceived from the beginning as a work of the church itself. Although it became increasingly difficult to find young men of character willing to spend three months or longer studying, we have had between 15 and 20 studying each year. Most of these boys and girls stay 4½ to 9 months and then return to the congregation from which they came to help in teaching Bible classes, etc., and will take up their jobs which they left, or get new ones. About ten young men have studied three years and are now preaching the gospel to their own people in various cities in Germany. The first group of seven young men to complete three years of study finished shortly after I returned to America in 1951. It has been a wonderful inspiration to return to Germany after two years and to observe the great progress which they, along with some of the boys who studied in America, are making. We have about 12 young German preachers who are capable and zealous and well prepared to preach the gospel.

One of our young preachers has just completed a tent meeting here in Frankfurt. I have heard many preachers in many meetings, but I have heard only a few I think did any better in preaching the truth. This was a real thrill to experience.

In our Bible training program we have tried to give the students an opportunity to study those things which would serve as tools in doing the work of the church. The Bible, naturally, has been our main study. In addition we have studied church history, Greek and Hebrew which are the original languages of the Scripture, Bible Geography, singing, sermon preparation and delivery, personal work, etc., world religions, apologetics, and English. In the church work here English is a very valuable tool since our brethren have no body of literature in German, and with this tool the German leaders can have a bridge to the restoration movement, its history and literature. We conceived this work as a work of the church, and we have offered courses in only those things which would contribute directly to preparation for the work of the church.

The church in Germany has made great progress in six years. There are sixteen German congregations spread out in many cities. There are eight assemblies of American brethren for worship in English. Our ability to continue the spread of the Gospel and to hold the advantages gained will depend largely upon our ability to "commit to faithful men" the message of life and to help them make preparation for carrying it to modern men in a modern world.

Frankfurt, Germany

If Feeling Is Evidence

C. A. Buchanan

If feeling right is evidence that we are right with God then everybody who feels right is right. The idol worshipper is right. He feels right because he has been taught that this is right. If feeling is a safe guide then we may reject the Bible when it contradicts our feelings.

If feeling right makes us right, then all who feel right are right, no matter how much their doctrinal beliefs may differ. Any thinking person can see how absurd this would be, for it would make every false doctrine right and all contradictory theories right.

Not only is this popular and fatal theory grossly absurd and misleading to many honest souls, it also contradicts the plain teaching of God's word. "There is a way that seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). "The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsel" (Prov. 12:15). The apostle Paul wrote, "I know nothing against myself, but I am not hereby justified" (1 Cor. 4:4). Paul had learned by his own experience, as well as by divine inspiration, that having a good conscience is possible to one who is grossly wrong. Concerning his past life he wrote, "I verily thought I ought to do many things contrary to the name of Jesus, which things I also did" (Acts 26:9, 10). Paul's feelings led him wrong, and made him "chief of sinners," even while he was living "in all good conscience toward God" (See 1 Tim. 1:15; Acts 23:1).

A man can know by his own feeling what he believes in his own heart, whether he is honest or not. He knows if his conscience approves or condemns, but this does not settle the question of how he stands with God. "If our heart condemn us not we have boldness toward God" (1 John 3:21). There are thousands of deluded souls today who have great "boldness toward God," while steeped in the grossest of error. They have been taught that it matters little what your creed is if you are honest in your belief, and live a good, honest, clean life. God's word gives no support to this belief.

"The way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). "Thy word is a lamp unto my feet, and a light unto my pathway. . . The opening of

thy word giveth light, it giveth understanding to the simple" (Psa. 119:105, 130). "From a babe thou hast known the holy Scriptures, which are able to make thee wise unto salvation" (2 Tim. 3:15). "The law of the Lord is perfect converting the soul" (Psa. 19:7). And the holy Scriptures furnish the man of God unto every good work (2 Tim. 3:16, 17). "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3).

The word of God is the only accurate regulator of man's conscience. Man can know he is right with God only to the extent that he knows he is living in harmony with the revealed will of God.

Glen Rose, Texas.

The Sixty-Sixth Annual Meeting

F. L. Paisley

The first nine days of August were those of the sixty-sixth annual camp meeting at Nolanville, Texas, on the church's own camp grounds. For two-thirds of a century throngs have gathered there, and some of the most widely-known gospel preachers have proclaimed the word during those years.

Each day's activities began with a "devotional service" at 6:30, lasting about twenty minutes. That's a fine hour to sing, "Early In The Morning Our Songs Shall Rise To Thee." That's a mighty fine time to mean it! Then there were classes at 9:00. Brother T. J. Ruble, preacher at Belton, taught a class of high school students a well prepared series of lessons. Sisters Lucas of Nolanville and Seals of Belton did excellent work with younger children. At 10:00, Brother R. C. Bell of Abilene, lectured on the Philippian letter to adults. His experience, age, and richness of spiritual thought were appreciated duly. He has specialized in the Epistles of Paul. He knows Paul and the Christ Paul served.

At 4:00 each afternoon there was a panel discussion of the strongest objections usually urged against the church and the gospel plan of salvation. This writer played the role of the objector, stating as it for himself the hardest objections he has heard. Sometimes the objections were given in somewhat cutting language, then any who desired were given time to remove the criticisms and place the truth in opposition to the unfounded objections. This proved to be a profitable class, even if some did not understand at first why the director was so opposed to the church!

At night the preaching was done by Max R. Crumley, then of Temple. He was at his best and height in clarity and eloquence. The truth was proclaimed in power and simplicity. Christ was exalted, preached as once a divine human on earth, crucified and buried, and now risen King of kings and Lord of lords. The terms of pardon that Christ announced were clearly set forth with the convictions characteristic of Max R. Crumley. I have not heard better preaching of the gospel of the

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Lord. The immediate results were far less than the merits of the preaching deserved. Brother Crumley returns next year for similar work.

Yes, throughout the day there were song drills for the children by Palmer Wheeler of Waco. He has been there several years and is an expert with children. He is a hard worker—an excellent director of songs and hymns.

Brother Joe Sprot, most elderly man in the Nolanville congregation, is due special mention. He was about the most prominent man on the grounds, though the least conspicuous. Seventy years ago he had confessed his Lord under that same tabernacle. After many years of faithful proclamation of the gospel of Christ, his steps are slower now, his form slightly bowed; but his heart and spirit are high—his courage unabated. He is a tower of strength in the community—his aged companion right by his side—two saints just waiting for the call to come up higher.

Sacred memories cluster around the old tabernacle at Nolanville.

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Report On Encampment

Fifth annual Payette Lakes encampment closed July 31 after breaking attendance records including the largest youth participation in the history of the northwest event conducted by Christians in this region. Attendance was strong from Oregon and Washington as well as representatives from Utah and California.

Two hundred and four persons under 21 years of age registered during the seven days of the encampment, and more than 400 persons attended part of it.

Dr. Frank Pack, of Abilene, Texas, was principal speaker for evening lectures on Program and Planning, while he and Mrs. Pack taught classes in the morning study periods on teacher training and personal work. Fourteen young persons were baptized at sundown following evening meetings in the magnificent setting on the big Payette Lake. Hubert Derrick of George Pepperdine College taught young peoples courses.

Paul Shira of Nampa was general camp manager with a teaching and operating staff of 25 assistants. At a business meeting late in the week it was decided to set up complete plans for next year's camp at the same time, last week in July. Dallas Harris of Boise was chosen camp manager for 1954 with Gerald Bristol of Nampa as educational director.

Improvements in the camp facilities were promised for next year with an addition of modern plumbing, more bunk houses and dormitories, by the Quaker organization, owners. Discussion of building a camp owned by the church members participating consumed two business sessions, but no decisions were made except to continue renting the Quaker Hill (Payette Lakes) camp which is financially a bargain. Costs to individuals which have been kept at \$1.00 per person registering and \$1.00 per day for food and whatever cabins, tents or other facilities are available were favored to remain the same so long as possible. Some predicted lower operating costs in the future, since food contributions were harder to obtain this year with late growing seasons in the region. Food contributions have made possible the exceptional low costs for the large and well balanced meals served by volunteers among those attending. Operation by volunteers has been the order since the beginning of this encampment. The owners furnish one caretaker and a head cook included in the rental for the camp. An available site was reported on for a permanent camp in Wallowa National Forest (Oregon), but no decisions were reached.

It was the decision to continue to emphasize elements of church growth and Christian living in the main lessons and lectures, with a plan to obtain one or more leading elders from churches with a large and effective program of work to lead the studies in 1954.

GRAND JUNCTION, TENNESSEE

A small group of Christians started meeting in a private home in Grand Junction, Tennessee, in April, 1950. Later they moved to the City Hall where they are still meeting at 3:00 p.m. each Sunday. Marvin Rainey of Middleton preaches twice per month and George Marshall of Somerville the other two Sundays.

I preached in a meeting there for seven days beginning August 24. They had eight faithful members before the meeting. From 150 to 200 people attended each night. Four were baptized, one restored, and one member was found not far away. One of those baptized was a Methodist and another was a Baptist. The meeting was conducted under a tent and George Marshall led the singing in a fine way.

These brethren need help on their building. They have a good lot on the main highway and want to build as soon as possible.

For further information write: John Sasser, Middleton, Tennessee. Send contributions to T. H. Shappley, Grand Junction, Tennessee.—W. A. BRADFELD.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

A KING ALMOST PERSUADED TO ACCEPT CHRIST?

The coronation of Queen Elizabeth has drawn the world's attention to royalty. The coronation ceremony emphasized the fact that even kings and queens must acknowledge Jesus Christ as Lord of Lords and King of Kings. Paul stood before King Agrippa in Acts 26 and preached the gospel of Christ to him. The king answered with these words: "Almost, thou persuadest me to be a Christian."

Whether King Agrippa said this in all sincerity or with a touch of irony we do not know, but we prefer to think that he was actually moved by Paul's plea to consider seriously this step. Paul answered by saying: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Paul was not ashamed of the gospel for it is the power of God unto salvation to kings and princes as well as to slaves. God is no respecter of persons. No amount of wealth, no posi-

tion of honor among men, exempts us from our obligation to obey Christ. Yet, the very simplicity of the gospel of the cross is a stumbling block to many. Paul puts it thus: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called . . ." (1 Corinthians 1:26). We are called to Christ by the gospel, but it is hard for those who are exalted in this world to humble themselves in obedience to Christ.

May I make a special appeal today to those who are in high places to "deny themselves and take up their cross" and follow Christ! Do not let your pride in achievement or position prevent your inheriting eternal life. Governors and kings, millionaires and presidents must all stand before God's judgment bar!

So far as we know Agrippa never confessed faith in Christ, never repented of his sins, never was buried with Christ in baptism, never started in the "Way." Perhaps he was nearer to the kingdom the day Paul preached than ever again.

Are you almost persuaded to become a Christian? Then why not altogether before the devil tempts you to procrastinate? "Almost is not enough." Surrender completely to the King of Kings and Lord of Lords today.

An Admission

John Allen Hudson

George A. Campbell, a noted Disciples of Christ preacher, writing from Los Angeles for the Christian-Evangelist under date of March 31st makes the following statement:

"Mr. George Pepperdine, the owner of the Western Automobile Supply Company, has founded a college here. He is of the church of Christ, the group that does not have an organ. I have heard only good words of Mr. Pepperdine, but how happy if Chapman and Pepperdine Colleges could join forces. It takes a mint of money to keep a church college going these days, and quite a few of them are not going to survive.

"Isn't it strange that we are having such rich fellowship with the churches of Christ in Great Britain and Ireland, and little or none with those of our own land? And isn't it equally strange that those of the Mother Country do not have touch with those of America, for they are very similar?"

In the foregoing Dr. Campbell has made admission that they do have fellowship with the British churches of Christ, and he also admits that they are not alike. Of course, they are not alike. The Disciples of Christ practice many, many things that the British brethren would not have, such as open church membership, candles on the Lord's table, vested choirs, junior churches, ridiculous schemes for raising money, women preachers, week-day observance of the Lord's Supper, etc. But the disciples cover these things when they go to England. They go over there as deceivers, trying to corrupt the British brethren. Their fellowship, of which he brags, is mostly one-sided. It has been forced on the British brethren so long until some of them have come to like it. Yet there is some sixty-five percent of the brethren in Great Britain as yet uncorrupted by such influences. Thank God! May they stand firmly for the truth.

It is also observed by Dr. Campbell that it is strange that there is practically no fellowship between churches of Christ of America and the churches of Christ of Great Britain, since they are so similar. Now it is strange. Why have we been asleep all these years, while the disciples have sought to get in their corrupting work? It is hard, if not impossible to explain. But now that I went over last year and gave to

many thousands in England the understanding of the position and standing of the church of Christ in America, I am persuaded that there will be others to go, and thus we shall come into our own in that fellowship which is our just due. There are several good men who are now planning to go. Again, thank God! I know that the British brethren now need us to help them to fight this monster of digression, which we are whipping in our own land.

Another thing: Dr. Campbell says it is strange that the disciples, while having fellowship with the British, have been having none with us, the church of Christ, here in America. Well, it has been deliberate on the disciples' part. They have consistently ignored us for a goodly number of years as being of no consequence when, lo, we suddenly loom upon the horizon as a great and powerful people, able to build and to maintain colleges, five of them, orphanages, nine of them, and otherwise to show ourselves a vital and militant people. The worm has turned. Now many of the disciples members are turning to us, and even many preachers. The disciples are finding that they cannot ignore us farther. And so for the past two years from coast-to-coast the disciples have been approaching us on the subject of unity. The great body of the church of Christ will have nothing to do with the disciples unless they consent to lay down their innovations and return to simple New Testament lines of organization and work.

The corrupting influence of the disciples on the British churches is very insidious, and yet it has had far less influence in the British Isles than in New Zealand and Australia.

It was a great pleasure for me to be allowed to bring these matters before the brethren in the British Isles, from John O'Groat's to Land's End. I preached in London, in Kent, in Warwickshire, in Yorkshire, in Sussex, at many places in Scotland, about Edinburgh and Glasgow and in Ireland.

During the next ten years, if we help them, we shall be able to save much to the cause in England. Let us to the battle!

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EDITORIAL

G. H. P. SHOWALTER, Editor

THE MINISTRY OF WOMEN

The first dispensation was patriarchal, not matriarchal. The government, the rule, was through patriarchs, not matriarchs. Abraham, Isaac, Jacob, Job, Noah, and all the other primitive rulers of people were men. Sarah, the wife of Abraham, was undoubtedly one of the greatest and best characters of her time, yet she "obeyed Abraham, calling him Lord." Abraham was ruler of his household, and such was the office and duty of all the leaders in the appropriately designated "patriarchal dispensation" of the world's history. The priority of the creation of man is used by Paul to infer his superiority in a certain realm. "For Adam was first formed, then Eve." This is given as a reason for Paul's previous statement, "Let a woman learn in quietness with all subjection, but I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (See 1 Tim. 2:11-13). Also it will be recalled that when the Lord chose a leader to direct the children of Israel out of the land of Egypt, he selected a man for this work. Joshua succeeded Moses as the leader of Israel. All the great prophets were men, though it is true that many women prophesied. Their position was subordinate. When Christ desired to select twelve as his special representatives to the world, he selected men. All the apostles were men; no women among them. The bishops and deacons in the primitive churches were men. The word "presbyteroi" (elders) is always in the masculine gender when the reference is to the bishops of the churches. Though the term is used with reference to women, the "elder" women were never, in New Testament time, designated as "elders" in the sense of bishops of the churches.

From the foregoing it is clear that God designed to commit the leading of the affairs of the people to

men. This does not mean nor imply that women are not to assist in the Lord's work. It supplies us with premises from which we may reason legitimately, logically, scripturally, in regard to women's place in society and in the church, for while God has placed certain restraints upon woman in regard to her field of activity, it is undoubtedly true that she has a scope of work that either cannot be done, or cannot best be performed by men. Some women accomplish more than many men in the church, some accomplish very little, but it is not because of any undue restraints that are placed upon them so far as their work in the church is concerned. I do not think there is as much danger as many suppose in women's pushing themselves forward into positions in the church that they are forbidden to assume in the Holy Scriptures. There may be some danger along this line. I think there is infinitely more danger in women's neglecting to be actively engaged in what the Lord requires of them, and what they are capacitated efficiently to perform. In the range of educational affairs, especially as it relates to training for this life, women figure extensively. There are more women teaching in the public and private schools of the country than men. They are doing this work acceptably to the state, to society and to religious people. This brings to our attention one of the principal ways in which women may do efficient work. Someone raises the objection: Did not Paul say, "I suffer not a woman to teach?" True, Paul said that. He also insists "that . . . women . . . be teachers" (Titus 2:3). Are we to conclude that Paul contradicted himself? It is just as important for us to urge that women teach as stipulated by Paul, as it is for us to urge that they do not teach, as stipulated by the same high authority. They should teach except where divine limitations are imposed.

Fruits Of The Network Broadcast

James D. Willeford

The question is often asked, "What are the visible results of the network broadcast?" On the basis of the evidence at hand we estimate the number of baptisms to be five thousand. Doubtless there have been many more baptisms of which we have not heard since no effort is made to get congregations to report them. The responsibility of the Highland elders extends only to the point of preparing and presenting the program. The work of further teaching the prospects and of reaping the harvest is left entirely to local congregations over the land.

But the fruits borne by the radio program extend far beyond the number of baptisms. The program is helping scattered members to locate addresses of congregations and many negligent members are being reclaimed by the teaching of the Gospel. We receive many letters worded in the same vein as the following: "I wish to take this opportunity to thank you for sending us the names of those who request material from you. The most recent of these was an old friend of mine from my home congregation, and he has promised that he will begin

working with the group here although he has not been attending anywhere recently."

The teaching done through the network is helping to build faith in the Bible and it is letting the "man on the street" know that churches of Christ are true to the Book of God. We receive countless letters like this one from Mrs. Effie V. Crowder of Elkridge, Maryland: "I want to tell you I had been wanting for quite awhile to help support a program that really preaches the 'truth' but never found what I wanted until I found the 'Herald of Truth' about a year ago. Also through it I found the church I have been looking for, for a long time."

The program is helping to break down prejudice toward the church and to prepare the field for sowing the seed in virgin soil. The statement of an outstanding gospel preacher, who was sent to North Dakota, for a mission meeting, is typical of letters we receive. He said, "I wanted to write you, because we believe that the Herald of Truth broadcast in Grand Forks is largely responsible for the kindly reception we had. Never have we preached to people more unprejudiced. Never have we seen the people listen so attentively, or with such evidences of delight in learning the truth."

The network effort is helping to build attendance in thou-

sands of congregations. A recent letter from Arizona illustrates the point we are making. The correspondent said, "We have enjoyed hearing the Herald of Truth and believe it has done good here. Perhaps that is one of the reasons our old building became too small to seat all the people attending services."

Since the program began we have sent to congregations the names and addresses of 62,250 people who requested sermons, or asked questions. The extent of the harvest will be determined largely by what you do to further teach these people.

The Great Northwest

Dear Brethren:—

The great Northwest is somewhat a virgin field, and is in need of more workers in the cause of the Lord. The great Columbia Basin is a very promising field, and is growing in church activity. Congregations are now established in Moses Lake, Ephrata, Othello, and now at Quincy, the youngest in the Basin.

The church in Wenatchee assisted the Moses Lake congregation until they were able to carry on their own work, and now they are able together with the church here, to assist the Othello brethren.

Our latest responsibility is to assist the brethren at Quincy, Wash., and to sponsor Bro. J. O. Golphnee, evangelist, in his labors there. Quincy is about 30 miles from Wenatchee, and is a thriving agricultural community. There are about 15 members at present, with a desire to enlarge the borders of Zion.

Bro. Golphnee is a man of God with many years of experience in the pioneering field. He began labors in 1915 in the State of Montana, and did a great work in that state. The past several years he has labored in the state of Washington, laboring with the church at Yakima, and the Cascade congregation in Wenatchee.

Accepting the work at Quincy on faith, with a very small income promised from the brethren there, they have asked the Elders and the church here to assist them, which we are most happy to do. We unhesitatingly endorse Bro. Golphnee and make this special appeal to you. Will you also help in this good work?

Send your contributions c/o Elders, Church of Christ, Okanogan Ave. and Kittitas St., Wenatchee, Wash., or send direct to Evang. J. O. Golphnee, c/o Henry Carr, P. O. Box 824, Quincy, Wash.

Elders: Henry Otto, Homer McKee, Jesse Faris; Minister, Seth E. Rehkop.

References:—

Yakima Church of Christ—Elders

Cascade Church of Christ, Wenatchee Elders

Jesse P. Sewell, Harding College, Searcy, Ark.

Geo. S. Benson, Pres., Harding College, Searcy, Ark.

Evang. J. C. Bunn, Port Orchard, Wash.

Evang. Rue Porter, Neosho, Mo.

G. H. P. Showalter, Austin, Texas

"Herald Of Truth"

The "Herald of Truth" radio broadcast will originate in the Neosho City Auditorium, Neosho, Missouri, on October 11 at 2:45 P.M. James D. Willeford, of Abilene, will be the speaker. The Harding College Chorus of Searcy, Arkansas, will be present to help with the singing.

The Jefferson Street church in Neosho extends an invitation to everyone in the four-state area of Missouri, Arkansas, Kansas and Oklahoma to plan to be present for this occasion, and to attend a gospel meeting, October 11-18, with Rue Porter serving as evangelist.—W. J. SHACKELFORD.

Ground Breaking For Children's Home, Oct. 11

Paul Sherrod

Arrangements have been made with Claude Martin and Son, contractors, to build the first residence of the new Children's Home of Lubbock. They are donating their services as contractors and will erect the building for the actual cost. Some donations of both labor and material have already been made, and perhaps more will be made as construction progresses.

Ground breaking ceremonies are to be held at 3:00, Sunday afternoon, October 11. Everyone is invited to be present for this occasion. This will be a historical event for the church in this section of the state and all who can be urged to be present. We will be most happy to furnish overnight accommodations to all who need such, if advance notice is given.

Brother John B. White formerly of Austin, moved to Lubbock on September 18 to assume his duties as superintendent of the



Brother and Sister John B. White and their daughters, Cherie Jan, age 7; and Linda Sue, age 5.

Home. His first duties will be to contact churches to secure more funds so additional residences may be constructed as soon as the first one is completed. But do not wait for him to come to your town. Write now and state what can be expected from your congregation, or send donations to Children's Home of Lubbock, Texas.

BRETHREN, BE STEDFAST

In Psalms 16:8 we read, "I have set Jehovah always before me: because he is at my right hand I shall not be moved." Many times have we sung that wonderful old hymn, "I Shall Not Be Moved," and while singing in the spirit and with the understanding, we resolved to be ever so steadfast in the way of the Lord. Both the scripture and the song have helped Christians to take loyal stands in times of trial and opposition. Today, as never before, we need Christians with this strong determination and fiery zeal couched in sound judgment to carry the banner of the Lord.

We need God-fearing men and women who will respond to the words of Isaiah, "Lift ye up a banner upon the high mountain, exalt the voice unto them." "Thou hast given a banner to them that fear thee, that it may be displayed because of truth" (Ps. 60:4). Digressions from truth and right are rampant in America today; we need to heed the admonition of Deut. 19:4, "Remove not the ancient landmarks, which thy fathers have set." We must return to the old paths of truth and righteousness, and remain steadfast therein.

The modernist would deceive the world with heavy verbiage to the effect that we need to streamline the Bible, the church, moral standards, etc., but be assured, the Bible does not need to be re-written, but re-read. It does not need to be re-interpreted, but we believed and obeyed.—GENE MARTIN.

FROM THE HARVEST FIELD

Wallace Gooch, Waco, Texas, September 9: The work here is doing very well indeed. We are very happy and very thankful for the rich blessings which are ours.

T. D. Boston, Sr., Box 487, Gilmer, Texas, September 8: On Sunday, August 30, four were baptized into Christ, and one made confession of faults in matters of worship and influence.

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, September 9: Five have been added to our local forces by membership in the past two weeks. We look forward to our fall meeting October 4-14, with J. D. Rothwell doing the preaching.

J. O. Jones, 1014 Beech St., Little Rock, Arkansas, September 8: Last Lord's day was a wonderful day for the congregation here. A good man and his wife were baptized into Christ. Our radio program, 8:30 until 9:00 A.M. each Sunday, is being well received. Our quartet and the "Query Time" part of the program helps much. The station is KVLC, 1050 on your dial. When coming this way visit us.

Wendell Winkler, Box 133, Rayville, La., September 5: I recently closed meetings at Rayville, La., with nine baptisms and thirteen restorations and at West Chapel, Aberdeen, Mississippi, with ten baptisms and eleven restorations. Brethren Waymon Swain and Arch Justice, Jr., led the singing in these respective meetings. There have been seven responses in Rayville recently. There were three hundred and five enrolled in our Vacation Bible School this year.

Clarence A. Price, Waco, Texas, September 11: Last Lord's day two placed membership here at the Lakeview Church of Christ. We had a record attendance of 125 in Bible study last Lord's day. I wish to join with others in warning against a man who goes by the name, Sidney Austin. He beat me out of twenty dollars. The method he uses appeared in the papers a few weeks ago. I wish to warn my brethren concerning him.

Jack Bates, 1410 So. Towner St., Santa Ana, California, September 9: During the month of August the Broadway and Walnut congregation in Santa Ana contributed over \$1300 above our budgetary commitments to preaching the gospel overseas and in support of our work with the boys and girls at the Children's Home in Ontario. Orange County is experiencing a tremendous population growth at present and the elders here would appreciate being advised of members who move into this area in order that we may contact them at once.

P. D. Wilmet, 308 Hamvasy Lane, Tyler, Texas, September 8: Two were baptized Sunday. Our fall meeting is scheduled with Elbridge Linn for October 18-25. Prospects for the fall look excellent. We have a constant steady work, making progress each week. Brother Sumerlin paid us a visit from Long Island last week. The church made a commitment to his work. Wyndal Hudson is under the direction of the elders of this church and is now in Italy. Reports of his work will be forthcoming as soon as he is on the ground in Leghorn with location, etc. When in our city, worship with us.

Hugh Boydston, 1209 South Texas Avenue, Odessa, Texas, September 8: Three were restored and one was baptized here last week.

J. T. Hodgen, 1905 Nicholasville Road, Lexington, Kentucky, September 6: I closed a meeting on July 31 with the Kendall Springs church, Bath County, Kentucky. Three were baptized.

G. W. Allison, Velma, Oklahoma, September 9: During the past two months I have held meetings at Eoton, Wash., Maynard and Clover Bend, Ark., and Keego Harbor, Mich. Last Lord's day I began the work here in Velma, Okla. We are looking forward to a good work with brethren here.

T. A. Phillips, 420 Maverick, San Antonio, Texas, September 9: I will be in Texas at least temporarily, and while here I may be reached at the above address. I will be available for meetings, or will consider local work in Texas or adjoining states. Experienced, faithful preacher of the word.

Walter W. Leamons, Junction, Texas, September 7: Tenth Street church had two good audiences yesterday. Brother J. D. Holmes, of Rochester, Texas, assisted in the morning service and Brother Nelson Talley of Austin, in the evening service. I had the pleasure of preaching at the mid-week meeting at London, Texas, last week, and delivered the address at school-opening exercises there this morning. Served as minister of the church there a number of years.

Sister U. G. Wilkinson, Box 192, Comanche, Oklahoma, September 8: I have just finished reading the Firm Foundation. It is wonderful. Brother G. W. Allison, his wife, and sons, Stephen and Mark, visited me today. Brother Allison began his work with the Church of Christ at Velma, Okla., last Lord's day. The attendance was of the best. His work will be good any place. Brother David Underwood will be here to help us in the church September 27. He is from Harding College, Searcy, Ark.

Robert Gordon Clement, 701 North Fourth Street, Marlow, Oklahoma, September 10: The Lord has blessed our efforts. Two years personal evangelism by some of the members was crowned with success. This past Lord's day the wife of a member of the Methodist Board and former teacher of the adult class was baptized into Christ. This makes eight baptisms and four erring children reclaimed since last report. The pastors are to be commended for their labor of love. When visiting in south central Oklahoma, worship with us.

Orlan Miller, 302 S. Denver Street, Jackson 9, Mississippi, September 9: During the latter part of July, the elders sent me to Durant, Mississippi, to conduct a tent meeting in this new field. There were no visible responses. From August 7-16, I preached in a meeting at Guy, Arkansas, and from August 17-26 at Woodrow, near Vilonia. Eleven were baptized and one restored in these two efforts. The meeting at Guy was quite unique in that two sisters, age 84 and 82, obeyed the gospel and were baptized at the same time. The husband of one, age 79, was restored to duty. The work at West Capitol in Jackson continues to be pleasant and inspiring. The Lord is blessing our efforts.

W. W. Otey has moved from Belle Plaine, Kansas, to 315 East 7th, Winfield, Kansas.

E. C. McKenzie, Box 1164, Montgomery, Alabama, September 8: Our work at Catoma Street is most encouraging. Last night I baptized a young Baptist woman. Others seem to be quite interested in the plain, simple gospel of Christ.

Elbridge B. Linn, 1903 University Avenue, Austin, Texas, September 10: During the month of August twelve persons placed membership, three were restored, and one baptized at the University Avenue church of Christ. The work is progressing nicely in every phase.

Oram J. Swinney, Greggton, Texas, September 10: We have had several additions recently with three more this week. One immersion and three to identify with the church. Our fall meeting begins September 28, with Brother J. W. Anders of Mineral Wells, Texas, doing the preaching. October 12th, I begin a meeting with the good church at Quitman, Texas, where Brother Albert Brown is laboring.

Ben West, Lampasas, Texas, September 7: Labor Day holiday brought many visitors to this resort town. More than 450 for worship, 270 in Bible classes, a new record. Our new and enlarged church building will seat 600. We confidently expect to fill it. We have facilities for 600 in the Wednesday night Bible school-training program and hour of prayer. The folks are in town and we intend to see that they have an invitation to this service.

Claude Robertson, Haskell, Oklahoma, September 8: The work here moves along in a good way. I did the preaching recently in a meeting at Checotah, Oklahoma. Fifteen responded during the meeting; eight baptized and seven restored. Brother Don Wilson labors with this congregation and is doing a good work. I will do the preaching in a meeting with the church in Winnsboro, Texas, where Brother W. L. Fritts is their minister. This meeting begins October 6th. I will be with the church in Bixby, Oklahoma, in a meeting beginning October 19th.

Cleon Lyles, Little Rock, Arkansas, September 1: Three were baptized and one placed membership at the Downtown church (Sixth at Izard) Sunday. The Broadway church in Springfield, where Elmer L/Roy is doing a great work as preacher, recently closed a meeting in which I preached. It was also my pleasure to preach in a meeting recently with the Lamar Street church in Sweetwater, Texas. Paul Foutz is the much appreciated preacher there. Floyd Sharp and I are in a meeting this week at Bee Branch, Arkansas.

C. J. Harcrow, 311 West 42nd Street, Austin, Texas, September 14: The work for the deaf is going forward in a fine way, with increasing interest. On September 6th, Mrs. Mildred Williamson, a fine lady and mother, was baptized, and last Sunday her daughter, Kay Williamson, along with Dickie Hill were baptized. Last Sunday evening at 2 P.M. Brother Lloyd Williams, who is a young preacher and student of Abilene Christian College, preached in the sign language. Sister Ben Holland translated the sermon orally for the hearing. We had a large number of visitors from other congregations. Brother Williams was greatly encouraged and all enjoyed fine fellowship. When you are in Austin, you are cordially invited to come and worship with us.

L. F. Mills, 156 E. Baker St., Gatesville, Arkansas, September 11: Seven were baptized and two restored at Williford, Arkansas. No additions in my meeting at Gilt Edge, Tenn. I will be in a meeting at Massillon, Ohio, beginning October 4. Our work at Central Avenue goes well.

Doyle Cannon, San Antonio, Texas, September 9: The work here at Government Hill congregation still continues to grow. Last Lord's day we had seventeen responses: two baptized, four restored, and eleven to place membership. A Methodist gentleman is coming tonight for teaching about the church and we expect him to obey the gospel. Pray for the cause here and when in San Antonio, worship with us at Government Hill.

W. H. Hale, Cheyenne, Wyoming, September 12: We just closed a fine meeting here with Brother Oscar Smith of Texarkana, Ark., doing a fine job of preaching the word. One was restored and two placed membership. The work in Cheyenne is moving along very well. Any one passing through should stop and worship with us. The address is 1601 East 19th St., Cheyenne, Wyo., Phone 2-8428.

Jess Hall, 3205 Denton Highway, Fort Worth, Texas, September 8: Our work with the brethren in the Birdville congregation of Fort Worth has started in a good way. The past two Sundays two were restored and identified with us and one was baptized. At this time I am in Rosiclare, Illinois, with Brother W. C. Anderson and the good congregation here. Beginning on Monday night, September 21, I will begin my part of a meeting at Milburn, Ky., where Brother Rupert Warren is preaching.

Preston Cotham, 2000 Oakland Boulevard, Fort Worth, Texas, September 10: We closed out August with the highest attendance record ever for Meadowbrook, despite the summer and many on vacations. Three were baptized, three restored and placed membership, and three others placed membership with us during the month. One young lady was baptized last evening, Wednesday, September 9. I will be with the Trinity Heights congregation in Dallas in a meeting September 20-27. Perry B. Cotham will do the preaching in our fall meeting October 18-28. We are now on the radio each Sunday afternoon at 5:45 over KCUL, 1540 on your dial. The work here is at its best.

Eldred Stevens, 922 W. Leuda, Fort Worth, Texas, August 26: The first of June we were invited by the Southside church of Fort Worth to return to work in our home state. Although there was much to argue against such a quick move, we decided that we would be more happily situated in Fort Worth, so we begin there this week. I would like for correspondents, publishers, etc., to note the change of address. Books of the Stevens-Beevers debate should be ordered from the new address. The congregation meeting at David Lipscomb College should have a bright future. We feel that some progress was made during our year with them, including the beginning of a \$400,000 plant that should mean much to the expansion of its local program. At present I am in a meeting with the College Avenue church in Lubbock. The elders and local preacher, Brother Jack Hardcastle, are doing a good work here. Two meetings remain on my program for the year: Lindale in Houston (October 12-21), and Stillwater, Okla., (October 25-November 4).

F. A. Bailey, Girard, Texas, September 9: Last Lord's day I accepted full time work with the church at Girard, Texas. We had good attendance and a fine interest was shown at the morning and evening services. The church here is united and we are looking forward to much good.

Elmer L'Roy, 901 S. Broadway, Springfield, Missouri, September 11: There were no baptisms but the attendance and interest were good in a nine day meeting recently at Freedom church in Camden County, Mo., in which I preached. A man was baptized at Broadway and Madison during my absence by Dorsey Traw, who preached here. Willis Jernigan of Commerce, Texas, will be at Broadway and Madison September 25-October 4 for his second meeting with us.

Thomas J. Wagner, 1020 Dozier Place, Nashville 6, Tennessee, September 6: We closed almost six years of pleasant labors as minister of the College Street church in Lebanon, Tenn., July 19 and after conducting three gospel meetings moved to Nashville to labor with the Russell Street church and began our service with this good church last Lord's day, September 6. Our home address is as above. Success to the Firm Foundation.

O. E. Correll, Kinmundy, Illinois, September 7: I was with the congregation at Salem, Illinois, on September 6—preached morning and evening. We had almost a record attendance and the best of attention. I always enjoy being with them, since having been with them almost two years, once each month. That was some few years ago but it seems like going back home. The brethren all expressed their pleasure at having me with them again. I am going west in about two weeks, or about September 20, to Kansas and Oklahoma. If any congregation along the way would like to have me stop with them, write me at once that I may get it before I leave home.

Bascom M. Litton, Box 292, Petersburg, Texas, September 8: On July 1, we moved from Memphis, Texas, to our present address. We enjoyed three years of pleasant and profitable work with that congregation and have found a very amiable and promising situation here. Two families totaling eight people have recently placed membership here and one young man was baptized last Sunday morning. I recently preached in a meeting at Southall near Franklin, Tenn. We had near capacity crowds throughout the meeting. Two were baptized and one restored. Singing was directed by Albert Jones, who had recently returned from Korea.

Ector R. Watson, Abilene, Texas, September 8: I am closing three years' work with the church at 12th and Chestnut. I moved here in order that I might place my children in school and I appreciated the opportunity to work with the 12th and Chestnut Streets church. Our attendance has fluctuated from time to time, but there has been a slight increase in the contributions each year. The elders have greatly encouraged me and there has never been a ripple between us. I deeply appreciate such faithful bishops. God knows and will reward our labors together. Brother Frank Van Dyke has been secured to follow me, and I wish for him and the church the blessings of God. I plan to give more time to meetings, and would appreciate the opportunity to assist churches in such gospel efforts. My new address will be: Wanette, Oklahoma, Route 2. If I can serve, call upon me.

Clem Wesley Hoover, Cherokee, Texas, September 7: Services were well attended last Lord's day and night with the Bend, Texas, Church of Christ. One was restored at the evening service.

Milton S. Parker, Route 1, Del Rio, Tennessee, September 10: My work with the church here terminates December 31. I will be available for work after that date. If you will need a preacher at that time, write to me at the above address. I have had thirty years of experience as a preacher. I can furnish references.

Jack Hardenastle, 2436—27th Street, Lubbock, Texas, September 10: Two were baptized and one was restored in the meeting here at College Avenue. Eldred Stevens preached and R. L. Shuman led the singing. I preached in a meeting with the West Side church in Corsicana recently. Luther G. Roberts is the regular preacher there and is doing an excellent job.

G. S. Westbrook, Box 420, Bonham, Texas, September 5: I moved this week to Bonham to work with the Northside church. Jack King did a great work here for about six years. Prospects are excellent for a continued good work and much interest. Had a good crowd Wednesday night. Tomorrow is my first Lord's day here. I will preach four times tomorrow. Listen to our regular Fannin County Broadcast over KFYN, 1420 kc, at 8:00 A.M. Sundays. I will be in a meeting with Bill Parsons and the Central church in Denison, Sept. 20, the Lord willing.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, September 9: During the month of August there were seventeen added here at Skillman Avenue church. Three were baptized; ten identified; and four restored. Interest and attendance have been good and our prayer meeting averaged three hundred forty-nine in attendance for the month. Last Sunday Jack Nadeau preached at both services with five responding, one baptism and four identified. I am to assist in a gospel meeting at Bartlesville, Okla., October 4-11. George H. Stephenson of Memphis, Tenn., holds our fall meeting October 25-November 1.

John M. Burnett, Box 973, Ajo, Arizona, September 9: Another good day here Sunday, September 6. One was baptized at the morning service who had been a Baptist for thirteen years. Two placed membership at the evening service. One was restored Sunday, August 30. One was baptized August 9th who had been a Methodist for several years. I have time for a meeting in May or June 1954. I would like to hold a meeting in southern California or southern Arizona.

John H. Gerrard, 529 Clark St., Aurora, Illinois, September 8: The meeting at Elgin, Ill., closed last Sunday evening. There were no responses to the invitation. However, several members of the church were contacted. Others heard the gospel for the first time. Gospel literature was distributed and the gospel was preached over the local radio station every day. The new congregation at Joliet, Ill., begins meeting morning and evening, Sunday, September 13. Brother Don Moyer, of Blue Island, Ill., will be their preacher. Brother Moyer is a fine gospel preacher. The church in Joliet meets in the American Legion Building. The church in Aurora continues to do well.

Robert V. Hamilton, Box 107, Hamilton, Texas, September 11: During the month of August, Brother Cecil B. Douthitt held a very fine meeting for the church here. There were three baptisms (one a head of a family and a Lutheran) and two young people. One family was restored from the Anti congregation that meets here in Hamilton. The meeting was held out of doors, and the weather was fine. Many favorable impressions were made on those in attendance, and perhaps we shall reap more in time from this sowing. From September 14th through the 20th, I plan to be with A. C. Knight and the church in San Saba, directing the singing in a meeting in which Joe Malone of Fort Worth will do the preaching. I anticipate a pleasant and profitable time to be spent with these brethren. The work continues here on a fairly even keel; we hope that with the beginning of school and the end of vacations the attendance will be generally higher in all departments. Many visitors come our way, and we are always happy to see them.

Floyd A. Decker, 553 Kirby Place, Shreveport, Louisiana, September 10: Just closed a meeting with the Bossier City (La.) congregation last night. Brother Jack Arvin is the preacher there and we had a most delightful meeting. Brother Arvin has been there almost since the beginning of the congregation. They have outgrown their present building and are now having two morning services to accommodate the audiences. Bossier City is planning on building in the near future and with their present attitude toward the work of the Lord they could soon be one of the largest congregations in Louisiana. I was able to stay at home during this meeting as Bossier City is just across Red River from Shreveport. I closed a fifteen days meeting at La Center, Ky., August 26th. This meeting was designed by the brethren at Bandana, Ky., to be the first in a series of efforts to plant the church of our Lord at La Center. We had good attendance but no one added to the body of Christ that we know of as a result of the meeting. I lived at La Center when a boy and many of my family are living in that section now. Bandana church was faithful, exceedingly so, in their attendance and fellowship. Lewis Randolph led the singing and taught a class of little children each night except three. He has great ability and a strong personality which he has given over completely to the Lord. Jerry Jennings, of Paducah, led the singing the last three nights. It would take more space than I have here to tell about Jerry—an excellent voice and ability. I was in Mobile, Alabama, August 30, and all the congregations there are going forward in a good steady way.

Leonard Mullens, 2426 Alco Avenue, Dallas, Texas, September 11: Brother A. C. Pullias of Nashville, Tenn., did the preaching in our summer meeting. The song direction was carried out by Brother Sam P. Durrance of Washington, D. C. Both of these men did their work well with a good meeting as the result. Thirteen responded to the invitation, with six being baptized, five restored, and two placing membership. The work of Brother Pullias is well known to the brotherhood, and he was at his best while here with us. Brother Durrance is an accomplished singer and will do any group good. Since the meeting, a number have responded to the gospel here at Edgefield. It was my pleasure to do the preaching in a meeting at Levelland, Texas, during the month of August. Sixty-one responded to the invitation. Four placed membership and the others were restored and baptized. I begin Monday at the Castleberry church in Fort Worth, where Abe Lincoln preaches. Here at Edgefield, four new elders have been selected, bringing the number to nine, along with five more deacons. Contributions are higher than ever, and the interest is sustained rather well.

R. Ervin Driskill, 1604 W. 23rd St., Birmingham, Alabama, September 11: In June I closed more than three years of work with the Rose Hill church of Columbus, Ga. We are now back in Birmingham with the Belview Heights church. Perhaps there is no city where the relationship of ministers and congregations is more cordial and where the church, in general, is more set for the defense of the church against all encroachments such as "Institutionalism" and "Centralized Control." Two years previous labor with the North Birmingham church ('47-'49) endeared the church here to us, and we look forward to a pleasant and profitable work with the Belview brethren. Brother Chas. Caldwell of Savannah, follows at Rose Hill. We wish for him and the church there success and happiness. Friends will please note my change of address.

Hornea W. Busby, Fort Worth, Texas, September 10: It was my very great pleasure to be with the Sixteenth Street church in Washington D.C., the first Lord's day in July. Then to Shamrock, Texas, over the second Lord's day in July for about eight days, in a very fine meeting. About one hundred souls either confessed faults and asked for the prayers of the church or were baptized. Bill Tittle is the preacher and is a wonderful helper. We promised a return engagement in September, next year. Then from Shamrock to Rhome, Texas, for another fine meeting, with Joe Rhoten as helper. Joe always does a fine job at whatever he undertakes. The month of August was spent with the churches in Itasca, Littlefield and Kenedy, all were well attended and the interest was extra good. We are now in Garland, Texas, in a good meeting and from here I am to go to Oklahoma City for two meetings including four Lord's days. "The church of the Lord is moving on."

Doyle Banta, Box 205, West Helena, Arkansas, September 9: Three were baptized, two restored and fourteen placed membership during August. We are now supporting full time Brother Kan Pyung Kim in Pusan, Korea, and Brother Ju Kup Dong in Ulsan, Korea. Granville Tyler will be here for a meeting October 18-28.

George H. Stephenson, Memphis, Tennessee, September 9: I recently preached for the Grand Avenue church in Sherman, Texas, in a gospel meeting. This is a young and active church with Claude C. McQuiddy serving them as their regular preacher. It was good to see so many brethren and friends I had known in years gone by when I worked in county missionary work under the Walnut Street church in Sherman. We had good attendance and interest throughout the meeting. There were nine baptisms and four to be restored or identified. The singing was directed by John Elmore, one of the elders of the church. I promised to return for another meeting, the Lord willing, in 1956. We are happy in the work with the Normal church here in Memphis. It is growing and encouraging.

H. W. McElsh, Burnet, Texas, August 24: This writing finds me at Fairy, Texas. The meeting began here tonight. A house full of people and good interest at the initial services promises a good meeting. Brother Stanley Giesecke is preaching for the church here and is honored and loved by all. The meeting in Graford, Texas, closed last evening with a total of eleven baptisms. The singing was well directed by Brother George Bryan and Brother Johnny Walker, one of their elders. Also did the preaching in a meeting at Weinert, Texas, on which I have not reported. There were seven baptisms and three restorations there. Brother Ronald Wilkerson, their preacher, directed the singing in a good way, and proved to be a real co-worker in the meeting. My son, H. W., Jr., is directing the singing in the meeting here, and of course, we are enjoying our association in the work to the fullest extent. It reminds me of the many meetings in which my father and I have labored together, and enjoyed so much. The meeting closes September 1st. Then my wife, son, and I go to Boise, Idaho, for at least twelve months work. Mail will reach me if addressed in care of Church of Christ, 4th and Bannock, Boise, Idaho.

Carl A. Collins, Box 53, Morgan Mill, Texas, August 24: With home forces doing the preaching and Brother Drew Mauldin of the Liberty community nearby leading the singing in a fine way, we closed a good ten day meeting here last night. Two were baptized and one restored. The members say the largest number of non-members attended in the history of the congregation. Also, three were baptized a few days before the meeting. We have been busy here all the year. Brother Bill Hearn, now of Sioux City, Iowa, preached in our spring meeting with good attendance and fine interest. We conducted our first Vacation Bible School for this congregation in June with Brother J. W. Anders, minister of South Side church in Mineral Wells teaching our high school class. It was a great success. In July we conducted a mission meeting at Patillo, twelve miles north which was well attended. We have also done a great deal of work on our church building including air conditioning. We thank the Lord for these great blessings and press on, we trust, to greater things in his service this coming year. We need the Firm Foundation in more homes in our community and we hope that we can soon increase that number.

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Morris Moore, Hubbard, Texas, September 3: We just closed a wonderful meeting with the congregation in LaRue, Texas. Three precious souls were baptized into Christ. Interest was good at every service. Brother Bill Star has done a wonderful job in his labor with the church there. In the month of July we held a meeting in Mount Calm, Texas. During our efforts there eight responded to the invitation. Four confessed sin, and four were baptized into Christ. Two of group baptized were past seventy years of age. One young lady came from the Baptist church. The Lord willing I will be with the church in Granbury, Texas, for a meeting beginning on the 4th of October. Since our coming to the work in Hubbard on January 2, 1953, nineteen have obeyed the gospel, one confessed sins, and five have placed membership with us. For all of these additions and blessings we humbly thank God and give him the glory and praise for it all. When passing through Hubbard we invite you to worship with us. We covet the prayers of all Christians everywhere.

Robert H. Bell, 672—19th Street, San Diego 2, California, August 24: The church in Friendship, Tennessee, conducted a gospel meeting July 5-12 in which I did the preaching. Brother David Davidson, the local minister, did an excellent work in directing the singing. Nine were baptized. On July 19 I began a meeting with the church in Glass, Tenn., which continued through the 29th. Brother Jackie Parks, of Obion, Tennessee, conducted the singing in a very fine way. Four were baptized. On August 2 I preached at both the morning and evening services for the church in Milan, and attended the summer lectures at David Lipscomb in Nashville that week. Then on August 9 I began a meeting with the Vaughn Grove church which continued through the 16th. Only one confessed sins during the meeting. Brother Billy Ray Davidson led the singing in this meeting and did it well. I promised to return to Tennessee in 1954 and again in 1955 for other meetings. Yesterday was our first Lord's day home, and a large audience greeted us. One was baptized at the morning hour. Brother Robert W. Lehmann, a local preacher, devoted his full time to the work of the church here during my absence and baptized two and restored three. His work was deeply appreciated by both the congregation and myself.

W. T. Garnett, Portales, New Mexico, September 1: One was baptized and a few restored since last report. I enjoyed your fine editorial in the September 1st issue of the Firm Foundation on "The Perfection of Christ." This is and always has been my position and teaching on this question. For the benefit of my many friends and those who might be concerned because of some reports from here, permit me to say the work has been far from pleasant for the past three months. Some who have now been withdrawn from, and are meeting in another place, have fought the church with articles and hard speeches trying to say that the church here is unsound. When asked for the unsound things, they are at a loss to answer, because the church meeting on East 2nd Street, and the one meeting on Fourth Street, is sound in every way as it is possible for us to be. If we find something that is not according to the Scriptures, we will do our best to correct it. This group is trying to crush me with things I never thought of teaching or believing. Namely, that Christ was not perfect. If they misunderstood me some time, they have no right now because I have re-

peatedly, in classes, from the pulpit, and over the air stated my position, that Christ was perfect in everything he did. And, that I teach, that you cannot bring an accusation against an elder, which I never did teach. I do teach what the Bible says, that it must be in the mouth of two or three witnesses. And two other charges, which I never did teach or never will. But when people are hard pressed they will say many things. I hope they will repent. The work here in the church at East 2nd Street is and will be kept in line with the Bible. Brother Grover C. Ross and Brother R. L. Allen, who preach for the Fourth Street church are fine gospel preachers to be associated with; also, Brother W. A. Kerchville who works in the interest of the children's home that is now under construction. We here at Second Street Church of Christ are in fellowship with the Fourth Street church in building this home. When passing this way, visit with us.

Mae Barte, Austin, Texas, September 1: It was my privilege to work with three fine churches this summer in meeting work. I led the singing for the meeting in Llano, in which Brother H. I. Taylor of Austin preached. This was the second meeting in Llano in which Brother Taylor and I worked together. In Burnet I taught a singing school, worked in the Vacation Bible School, and led singing for the meeting in which Brother F. F. Conly of Beaumont preached. This was my first association with Brethren Conly and the local evangelist, Roy Stephens. It was a pleasant one. Then I led the singing and preached in the meeting at Big Valley, Texas. This community is located on the Colorado River, mid-way between Goldthwaite and San Saba. All in all, the Lord blessed me with opportunities this summer which I cherish, and which greatly strengthened me in his work. Brykerwood church, formerly known as West Austin, continues to grow. When in Austin, visit with us. You will find us a friendly group, desiring to know you and wanting your presence with us again."

H. Arden Lawrence, Box 742, Premont, Texas: A. E. Findley of Refugio closed an eleven-day effort here on August 26. He was almost sick the first part of the meeting but was feeling well enough to preach his best during the last week of the meeting. Two confessions of sins were made and two were added by transfer of membership. During the first week of the meeting we conducted our second Vacation Bible School. We had an average attendance of 73 and an enrollment of about 100. I am concluding my work with the congregation here on September 13. The membership of the congregation now stands at 81 compared to about 40 three years ago when the congregation was started. We erected a nice meeting house and obtained a preacher's home during my stay here. I was sent here and supported for several months by the Sinton congregation. The church is now completely self-supporting. My successor has not been selected. I am moving to Bay City to what appears to be greater opportunities of service. I invite all within hearing distance of station KIOX (1270) to tune in each Sunday morning from 8 to 8:30. If you know of Christians meeting for worship in the oil fields of Venezuela, please notify me.

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M. C. Cuthbertson, P. O. Box 6343, Tucson, Arizona, September 10: The work with the Country Club Road church in Tucson has been very fine all the year. This summer has seen much of our best work, with new records established for Sunday evenings and Wednesday evening services. More than the usual number have been baptized with most of them coming from the various churches. Several Catholics have been among the number. Four grown people were baptized during August and one from the Christian Church group. Two placed membership. In a good meeting at Culver Palms, Culver City, California, I did the preaching during two weeks of August. Many friends from Greater Los Angeles were present, and one woman was baptized. Bob Melear is the good preacher for this congregation. I was invited to return next year. Earlier in the year, I did the preaching in meetings at Flagstaff, Arizona, where Brother A. E. Harper preaches, and in Hayward, California, where Brother Erven Harris preaches. Both of these men also are doing good work.

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W. S. Willis, Gustine, Texas, September 4: A good gospel meeting closed here last Lord's day with two baptisms, two restorations and one placing membership. Brother Chester Hill of the Calmont congregation of Fort Worth, did the preaching in a very forceful way, shunning not to declare the whole counsel of God. Brother Leon McCarty of Brownwood directed the songs in a most commendable way. The brethren asked me to preach the opening sermons on the Lord's day and Brother Hill did not begin his service until Monday morning. At the first service and at the conclusion of the message every member present stood reaffirming their faith, reconsecrating their lives to the work of the Lord. This was great encouragement to me, and I am persuaded that a good work can be accomplished here. Brethren pray for me.

B. C. Stapleton, 1775 Main Avenue, Durango, Colorado, September 9: We think it might be well to let the brotherhood know that a man and his wife (known as Mr. and Mrs. R. C. Flynn) are going through the country asking help from the churches and individual Christians. They are evidently nothing more than moochers. They told of receiving help from an individual Christian in Pueblo, Colo., but when asked about receiving help in Monte Vista, Colo., they denied it. We were almost certain that they had, because two members of the church in Durango visited in Monte Vista over the Labor Day weekend and knew of a man and woman receiving help. The Flynn's finally admitted it and said that they had just forgotten. We also heard of a man and woman receiving help in McLean, Texas, about two weeks ago and through a telephone call, we learned beyond a doubt that it was the same couple (they even gave the same name there). They never did admit this. They were told how we feel about moochers and that the brotherhood would be warned. The man is tall and very skinny and is supposed to be an arrested tuberculosis case. The woman is medium height, heavy set, and rather coarse featured.

W. A. Harrison, Box 46, Burns Flat, Oklahoma, September 12: I closed a gospel meeting September 9, at Thomas, Okla. There were no visible results, but the church there feels that the cause was strengthened in other ways. The Burns Flat church sent me to assist in this meeting. The church in Thomas needs desperately some one to live on the field full time. There are good opportunities for the church there. The Thomas church will do its part in helping support a man. Who will help them in this effort? There is a man who can go but he needs support from some congregation to help him go. If you are interested in this worthy cause, contact Brother W. A. Walker, Thomas, Okla. The work goes well here at Burns Flat.

Grover C. Ross, Portales, New Mexico, September 9: The work on West Fourth Street is progressing nicely. Since we last reported, several have been baptized, several restored, and several have come to be identified. All together this year, we have had 110 responses, and the number of baptisms is 44, the restorations 30, and the others being identified. We have never had better cooperation and fellowship in the history of the church here. I have been with this good church some eight years. This year has been the most progressive year since I came to Portales. Harmony in this congregation is better than it has been during the eight years. There is a fine group of elders to work under. Brother W. T. Garnett, who preaches for the East Second Street church is sound in faith and life. The fellowship between East Second Street church and West Fourth Street church is perfect now. All who have known Brother W. T. Garnett know that he stands for the truth. He is still the same man whom you have known. The orphan home work is progressing nicely. The first unit is in the building now. We hope to have it ready for occupancy the first of the year. The first unit can house as many as forty-eight homeless children. When in Portales, visit with us at Fourth Street church, or East Second Street church.

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Chester A. Hunnicutt, P. O. Box 982, Apopka, Florida, September 9: Since my last report I have assisted in three meetings: Bay Minette, Ala., one restored. Lonnie Polk, the preacher there, led the singing. Jimmy Faulkner, state senator of Alabama, is a faithful member of the congregation there. At Plymouth, Fla., one was baptized during the meeting and two others later. L. B. Chastain, the local evangelist, directed the song service. At Main Street, Bell Buckle, Tenn., two were baptized. Bruce Vetto led the singing.

D. D. Woody, Baton Rouge 9, Louisiana, September 3: After about eleven weeks spent in meetings with churches in Tennessee and Kentucky, I am back to resume my work with the church in Baton Rouge. Visible results in seven meetings were the presence of many fine audiences to hear the gospel, about twenty-five baptized and about twelve restored to duty. I was assisted by many fine and able brethren in these meetings. Churches served were as follows: Tiptonville, Petersburg, Bells, South Harpeth, Ostella and Wilson Hill (near Lewisburg) all in Tennessee; and Locust Grove (near Franklin) in Kentucky. The church here is doing well, although it has been trying to carry a program beyond its financial ability. Besides supporting the preacher for the colored church and me, they have partially supported the preachers at Jackson and Hammond, Louisiana. We need financial help in supporting the Hammond preacher, for the congregation there is small and the weekly contributions are comparatively low. The building must also be paid for. In addition to all this responsibility, the church here helps the work in several foreign countries. I predict that some day the Convention Street church in Baton Rouge will be one of the outstanding congregations of the south.

Bill Cofer, Hobart, Oklahoma, September 4: Yesterday I helped move Brother Tom Silvas to Stratton, Nebraska, where I know he will do a very good work, and needless to say, this is a field that has been long neglected. It is a difficult field, filled with hobbies, and many discouraging problems, but I believe Brother Silvas to be well fitted to meet any and every problem that might come his way. He is willing to sacrifice, and we need to remember him in our prayers. Tom is blind, his wife serves as his eyes . . . they are filled with zeal for the work of the Lord, and has done a good work in Ft. Cobb, Oklahoma, having baptized 16 while working there. The church in Stratton isn't asking for money, they intend supporting him full time, and have a very excellent eldership, but they do ask our prayers, and brethren let us remember them often. The need in Nebraska is for more and more preachers, men that will be willing to sacrifice, and there are many large towns that do not have a congregation of the church. They need Christian families to move up there, men willing to launch out on faith, and love for the cause of Christ. The work is slow, but who knows the end of these efforts several years from now. The church in Stratton has set the example for the past few years leaving a very good example that other congregations in that section look to. They have had a full time evangelist in the field, they are growing—section see the need slowly of sacrificing, and the other congregations in that to have a full time man too. May God hasten the day when the church there will be strong, and give those of us in easy fields purpose of heart to help them in any way that we can. Remember the Silvas family in your prayers.

Earl L. Craig, Station 1, Box 540, Canyon, Texas, September 8: I have preached in two meetings this summer, one at Texline, Texas, and the other at Lockney, Texas. There were three baptisms and three came asking for the prayers of the church in the meeting at Texline. There were two baptized and two who placed membership with the church in the meeting at Lockney. Brother Clifford L. Newcomb is the faithful preacher and zealous fellow-worker at Texline and Brother George S. DeVoll at Lockney. I had not met either of these brethren before but I learned to love and appreciate them both during these meetings. Prospects for a good enrollment in the Bible chair at West Texas State College this fall are good. We are hoping for a large number of students in the Bible classes. If your son or daughter comes to West Texas State encourage them to sign up for a Bible course and to come to our regular daily devotional service. Your help is needed and will be appreciated.

J. W. Webb, Box 397, Moore, Oklahoma, August 20: Two, a young man and his wife, placed membership with us yesterday. They are a fine couple. Mr. and Mrs. K. M. Underwood from Twelfth and Drexel, Oklahoma City, Okla. They seem to be good workers in the church and have requested that we feel free to use them in any way we can. That's the spirit all of us should have in the Master's work. May their tribe increase. We are contemplating a Young Men's Training Class that will meet on Tuesday night of each week. This will be a good work and we feel that good will come of our work together in this way. Quite a few of our men have expressed their desire to have such a class for we feel the need of it in this congregation. Brother Glenn W. Todd, one of our elders, has been placed in charge of it and we know that under his efficient leadership we will be able to accomplish a great deal. I will assist in any and every way possible to make it a success. We are on the old highway 77—passing through Moore from Norman to the city. When you come this way, stop and worship with us.

John Bullock, Box 484, Lewisville, Texas, September 8: I concluded a very interesting meeting in Governor, New Mexico, recently. Brother David Darnell, of Farmington, New Mexico, led the singing. The Farmington congregation and the congregation here in Lewisville had fellowship in supporting this meeting. Farmington sent Brother Darnell to lead the singing, and the brethren here sent me to do the preaching. We were instrumental in establishing a work there in Governor for which we thank the Lord. We found about six members of the church in that vicinity which will meet for worship each Lord's day, also several people who are not members that want to come and bring their families to services. Good interest and attendance characterized our work in that series of gospel meetings. Although there were no responses to the invitation, several were interested in the truth and we believe that they will be baptized soon if not already. This meeting was conducted in the Great Western Drilling camp's recreational building close to Governor. The people who manage this camp truly were grand to us during our stay there and we certainly appreciated their kindness. We enjoyed the fine association with the gospel preachers throughout that section. Evangelist Barton Davis, of Farmington, was a source of encouragement and help in this meeting. He drove one hundred miles over the mountain roads, which were almost impassable, to bring people to the services,

not once, but many times. The elders at Farmington are sending a man out there each Lord's day to preach, with Lewisville supporting him at the present time. We met Brethren Gene Reneau and Dick Case up Colorado way while there. The work here in Lewisville is moving along fine. We believe this work offers great possibilities for progress throughout the coming days. This is a great section of Texas, with Dallas and Denton on either side and we are about in the middle. I have some time for meetings in 1954. Pray for us that we may glorify the Lord in everything.

B. W. Guymon, Duncan, Oklahoma, September 1: I have recently returned to the Eastside church in Duncan, Oklahoma, after laboring with the church in Burkburnett, Texas, for 21 months during which time 87 people responded to the Lord's invitation. Since moving here May 31, 26 have responded to the invitation, nine last Lord's day, so we feel the work is progressing in a fine manner. The Bible Study has continued to show an increase despite the usual "summer slump" and reached 309 last Lord's day which is a considerable increase over the 227 of a year ago. The interest in the church work is very good and I am happy to be back with the Eastside congregation for I feel there is a great opportunity for this exceptionally fine church. The church here at Eastside will have been in existence five years January 1, starting with 149 members, and now has a membership of 416. We are planning a third congregation in Duncan in the near future in a new building at a cost of approximately \$100,000.00 of which we now have half and the lots are paid for. I feel there is no limit to the potential of the church in Duncan with Christians so willing to work for the Lord.

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Ira B. Sandusky, 3395 Highland Avenue, Beaumont, Texas, September 11: Nineteen have responded to the Lord's invitation in the past six weeks. Three were baptisms and the others were transfers and restorations. The work is now picking up after summer vacations and we look for continued growth for the Lord. Willis G. Jernigan of Commerce is to be with us in a gospel meeting November 8-15. We look for much good to be done for the cause of the Lord at this time. We are trying to get the members into more visiting and work of that nature for the bringing in of those who are not Christians. Personal work will do good anywhere it is tried. When coming our way, stop and worship with us at South Park.

Thomas B. Warren, 5000 Doyle Street, Ft. Worth, Texas, September 9: I have just closed two meetings in Louisiana: at Lake Charles, with 30 responses: 14 baptized, 16 restored. Brother Murphy D. Phillips, local evangelist, preached the last Sunday of the meeting, at which time two were baptized and one re-

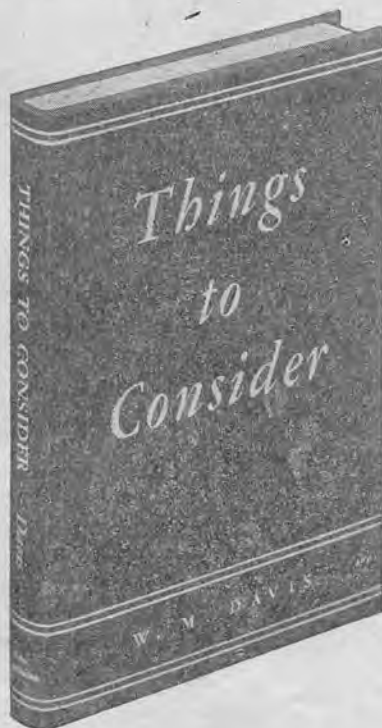
stored. At New Iberia one was baptized and four restored. Very good crowds, mostly "outsiders" who had heard the daily radio broadcast by Brother Cecil Hook, local evangelist. Truly things are beginning to look encouraging in Louisiana, a great mission field right at our doorstep. Brethren let us awake to the responsibility that we have to take the gospel to "Judea and Samaria" as well as "to the uttermost parts of the earth." If the congregation where you worship is thinking of taking on a bigger load outside of its own community, why not look into the possibilities here—at least the congregations in next-door Texas. I was impressed by the zeal of both the men noted above.

J. L. Calvert, Box 345, Drumright, Oklahoma, September 10: On Friday night, August 28th, I closed my eighth meeting for the year at Olney, Texas, at Bixby, Okla., at Hanna, Okla., at El Paso, Texas, at Fort Gibson, Okla., at Pleasant Valley, Okla., at Jay, Okla., and Porter, Okla., with thirty-one additions in the eight meetings. All of these meetings were excellent except one.

There were no additions in it. It was not well attended. On August 30th, I began work with the church here in Drumright with two baptisms, two restorations, and one placing membership. Last Sunday, my second Sunday here, one was baptized and one restored. There seems to be a fine group of faithful Christians in this congregation, and we are expecting an enjoyable and profitable work with them.

Tice Elkins, 1523 Cuba Avenue, Alamogordo, New Mexico, September 10: I have received to this date seven dollars on radiobroadcast intended to start October 1. Unless the money to support the program for one month comes faster and more liberal for the next twenty days, we will be compelled to abandon the plan to reach thousands of people in this area who never hear the gospel any other way. If enough does not come in to pay for one month at \$30.00 per week, I will return every cent I do receive to the sender on the first day of October. I hope you will help to initiate and carry on this soul saving program. May the Lord open our hearts.

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THINGS TO CONSIDER . . .

W. M. DAVIS

Gunnison, Colorado

In June of this year I made a request in the Firm Foundation for information concerning any members of the church of Christ who might be living in Gunnison, Colorado. At that time no one wrote to me from Gunnison, but I had letters from other places from people who are interested in seeing the church established in Gunnison.

A letter from Sister J. H. Dowell, 201 W. Adams Street, Borger, Texas, tells me there are two men operating tourist courts at Gunnison who were at one time members of the church, but one had dropped out of attending church and the other had identified himself with the Baptists. This is what happens in so many cases. A state college at Gunnison has a large enrollment of students, and it is probable there are several members of the church in this student body.

Last week I had a letter from Sister E. F. Hawkins, Box 1454, Cortez, Colorado, telling me that her daughter is in college at Gunnison. She is a junior in college, and will probably be there three years. The minister of the church at Cortez writes me that this lady is a devoted member of the church. Her name and address is Mary Hawkins, Western State College, Chipeta Hall, Room 219, Gunnison, Colorado. I am giving the addresses of these people so they can get in touch with each other, and get a move on foot to establish the church in Gunnison, Colorado. It is likely there are enough people in Gunnison, in the city and in the college, who are, or have been, members of the church, to make a fair size congregation. Another interested person is Mrs. M. C. Allen, 1321 Bradford St., Memphis, Texas. One Texas preacher writes me that if enough members can be located in Gunnison to make a nucleus for a congregation, he might be interested in working there to establish the church.

The Earth Is The Lord's

Paul states a self-evident truth when he says, "For the earth is the Lord's and the fulness thereof" (1 Cor. 10:26). This means that the earth and everything in it belongs to the Lord. Too often people forget this truth. If a man has a deed to a thousand acres of land, that does not take it out of the hands of the Lord. When the rich fool died, he was confronted with the proposition, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20). His conversation had always been, my land, my fruits, my barns, my soul, but at last he had nothing left but a neglected soul.

The earth is the Lord's because he made it. It is the Lord's because he rules it. Man could not make the earth. It bears the marks of infinite wisdom and power. Man makes toys and

plays with them. The greatest thing man has ever made is nothing more than a toy when compared with the works of God.

Day and night, winter and summer, follow each other with the greatest exactitude. They have done this through all the ages without making a mistake. The inhabitants of earth are here on probation. This is not their last abiding place. As the children of the Lord, we should use the world without abusing it. Above everything else, earth is the place where man prepares to meet God.

5842 Monticello, Dallas, Texas.

There Is One Body

Elbridge B. Linn

Do you remember your childhood impressions when the circus came to town? Were you lured away by the loud voice of the caller at some sideshow into spending some money to see "the strangest thing in the world—the man with two bodies and one head"? Perhaps it was some other "freak" which stirred your curiosity and excited your attention.

Now that we are full-grown men and women, capable of discerning error and truth, we probably are little concerned by any attraction of deceit and fakery practiced by early showmen. But, there are some strange, inconsistent things which should concern us, especially in the realm of religion. The strangest thing in Christendom is the spirit which thanks God for "many churches (denominations), for many different religious organizations." I say this attitude is "strange," because of so much teaching in the New Testament on the subject of Christian Unity. Not only is the attitude strange; it is also wrong.

Paul wrote: "Keep the unity of the Spirit in the bond of peace" (Eph. 4:3). And then, "There is one body . . ." (vs. 4). The Scriptures teach there is one body, and but ONE body! What is that one body? "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). This same truth is taught in Eph. 1:22, 23. The body of Christ (the church) is made up of those who are saved by Christ. Acts 2:47 teaches that God adds the saved to his church! In Eph. 5:23 the truth is emphasized that "Christ is the Savior of the body." There are many members (individuals) and yet just one body. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ and severally members one of another" (Rom. 12:4, 5). "For as the body is one, and hath many members, all the members of the body, being many, are one

body, so also is Christ . . . Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:12, 27). One would require some expert advice in the field of misinterpretation to misunderstand these words from the word of God.

In denominationalism today we see many bodies and not a few heads and realize that such a monster of many bodies and many heads would be called a "freak" in the physical world. But when we look at the religious world and consider the New Testament teaching of a body with a head, we shut our eyes and our ears, shift the gears of our understanding into neutral, shrug our shoulders, view the state of Christendom with pity, and then do absolutely nothing about it. In fact, the preacher who tries to do something about religious division finds plenty of opposition from the so-called "elect." Plainly, the divided state of the religious world, is in violation of both the letter and the spirit of the Bible. It is not even according to reason. One head cannot have 200 different bodies. Christ does not have 200 different denominations, for he does not have 200 different bodies. He has ONE body.

One Husband—One Wife

The word of God teaches that in the marriage relationship, one man and one woman should be joined for life. That is the ideal, even though sin sometimes may break the union. Paul took the illustration of marriage to teach us something about Christ and the church: "For the husband is the head of the wife, as Christ also is the head of the church, being himself the Savior of the body" (Eph. 5:23). Then, in the same chapter, husbands are exhorted to love their wives as Christ loved the church (5:25), as their own flesh, as their own bodies (5:28, 29). Paul further declares that he is speaking in regard of "Christ and of the church" (5:32). This simply means that the church sustains the same relationship to Christ as the woman (or wife) does to her husband. Christians are married to Christ (Rom. 7:4); the church is the bride of Christ, (Rev. 19:7; 22:17). As in the figure of the body, Christ has but ONE body, so also is the figure of marriage, Christ has but ONE bride of wife. She should wear his name, for what would you think of a wife who would not wear her husband's name, choosing rather to wear the name of some other man? Yet, just drive around any city and notice what names you find on church buildings. Where is the name of Christ? You will find many names honoring men, or movements, or particular doctrines, but where is the name of Christ? One would think that the bride should have more respect for the husband than that! The point is that denominationalism does not honor Christ; it honors itself. In the final analysis, Christ is left out. Religious people everywhere should think about this, pray about it, forsake all practices peculiar to their own denominations and foreign to the New Testament, and unite with Christians only on the word of God only!

There are today many religious persons who have dedicated their lives to the service of Christ, who yet believe that denominationalism—sectarianism—is all right. They have not learned of the condemnation which the Scriptures place on sectarianism. In the book of Galatians, the works of the flesh are enumerated by the Holy Spirit. Three of these "works of the flesh" should merit our careful study. They are rendered by the Authorized (King James) Version as "strife, seditions, heresies," and in the American Standard Version as "factions, divisions, parties." God therefore condemns strife, factions, divisions, heresies, parties, or seditions among those who profess to follow him. These sins are labelled "works of the flesh" and, they "who practice such things shall not inherit the kingdom of God" (Gal. 5:21).

We should study the words "heresies" and "parties," which are born from the one Greek word *haireseis*. Actually, our word "heresy" is not a translation of the Greek term but only its anglicized form. There are five other occurrences of the word in the New Testament, and it is translated "sect" s-e-c-t! It is applied to the sect of the Sadducees (Acts 5:17), a particular

Jewish party or group different from the sect of the Pharisees (Acts 15:5; 26:5). Paul himself, as a Jew, had been a member of the Pharisee sect. After he had become a Christian, and was establishing churches of Christ throughout the Mediterranean area, he was brought before Felix, the Roman governor, charged by the Jews with being "a mover in insurrections among the Jews throughout the world and a ringleader of the sect of the Nazarenes" (Acts 24:5). Because Christians were different from the Jews and withdrew themselves from Jewish worship and practices, in order to follow Christ and the apostles, they were derisively and scornfully called by some, "the sect of the Nazarenes." This one use of the term is without divine approval. It never occurs again in the New Testament. God did not intend it to be used as a name for his church. When Paul came to Rome, certain Jews approached him desiring to know more about the church of Christ, saying: "For as concerning this sect, it is known to us that everywhere it is spoken against because the Christians withdrew themselves from the old Jewish worship and life. This was right, for Judaism had fulfilled its mission, and Christianity was now the way to God. However, as now it is quite obvious, there should be no sects among Christians. Factions, divisions, heresies, parties, and sects are condemned as "works of the flesh."

One who is a member of a so-called "Christian sect" is a sectarian. He who believes in propagating religious division is a sectarian, contributing to sectarianism. Sectarianism is only another word for denominationalism. Since every denomination is a "sect" in "Christendom," denominationalism is wrong.

If ever there was a time when it would have been right for people to be divided into different sects, it was when Jews and Gentiles became Christians. But did Christ plan one church for the Jews and another for the Gentiles? Indeed he did not! But rather the Scriptures teach that he "made both one" created "in himself of the two, one new man, so making peace," and reconciled "both in one body unto God through the cross" (Eph. 2:14-16). That one body is the church. It is the ONE body mentioned in Eph. 4:4. Christ has but one body. Now, friend, this is a message to me—and to you. I have no church, nor does the church belong to you. Either of us is guilty if we contribute toward division in the body of Christ. Sectarianism is unscriptural, yes, anti-scriptural. Sectarianism destroys the oneness of the church of Christ. Sectarianism is a work of the flesh. It is sinful. One cannot be a sectarian and at the same time a faithful Christian. The sectarian practices strife, divisions, heresies—all "works of the flesh." He cannot hope to escape the condemnation of the word of God—"They which do such things shall not inherit the kingdom of God." Remember Gal. 5:19-21.

Friends, there are some things which are as true as the Bible:

If the church of which I am a member be not the church of Christ, identical with that of which we read in the New Testament, it will be rooted up, for Jesus said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). Please consider this.

If all the religious denominations are churches of Christ, it is sinful for them to be divided and opposing each other.

If one church is as good as another, we are indictable for criminal waste for supporting so many unnecessary churches, to

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say nothing about the rivalry, prejudice and hatred that they cause.

There must be some reason for the existence of the church of which I am a member, and unless there is a scriptural reason for its existence, it cannot be justified.

If there is another church on earth in which I can serve and please God, do my duty and go to heaven when I die, then there is no scriptural reason for the existence of the one of which I am a member.

Friend, meditate upon these things, which I have, in a figure, applied to myself.

Now, permit me to say in utter humility, after contact with denominations even in Asia, and after long hours of study upon the New Testament apart from human creeds, the church of which I read is unlike denominations to be found today. And the church of which I am a member is the only one in which I can preach just what the New Testament teaches sinners to do to be saved, Christians to keep saved, and withal to worship and serve God.

It is the only church the practices of which are never questioned as to their scripturalness.

It is the only church to which all denominations can come without giving up, or leaving off, one scriptural practice to which they hold.

Digest of a sermon preached by Elbridge B. Linn, Austin, Texas, August 16, 1953. Second of a series of sermons on "Christian Unity."

Earthen Vessels

Jack Morris

The gospel of Jesus Christ is a treasure in earthen vessels (2 Cor. 4:3-7). We have now reached the time and place in God's program when heavenly messengers are no longer used to reveal the will of God. In these "last days" God has spoken unto "us" by his Son (Heb. 1:1, 2). Our revelation is not partial or fragmentary but complete and final. It was confirmed and made credible by supernatural demonstrations from God, and having been confirmed no man disannuleth, or addeth thereto (Gal. 3:15). The curse of heaven will be visited upon man or angel presuming to change it in the slightest (Gal. 1:6-9). We must accept our revelation without addition or subtraction. It is the power of God unto salvation unto everyone who believes it (Rom. 1:16, 17). It is the treasure of the ages.

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This "treasure" is in "earthen vessels." The oracles of God refer to man as a "vessel." Saul was a chosen "vessel" to bear the name of Christ, and Timothy was admonished to be a "vessel" unto honor, sanctified, and meet for the Master's use (Acts 9:10; 2 Tim. 2:21). Therefore, Paul declares that man made from the dust of the earth becomes an earthen vessel to carry the good news of salvation to the whole creation (2 Cor. 4:3-7; Mark 16:16).

When was the gospel committed to earthen vessels? The gospel was not to be preached until after the death and resurrection of Jesus the Christ (Luke 24:46-48). He gave the apostles the world-wide commission just prior to his ascension into heaven. The command was to go into all the world and preach the gospel to every creature (Mark 16:16), but before they went they were to wait. They were commanded to tarry in the city of Jerusalem for the descent of the Holy Spirit (Acts 1:3, 4), which would guide them into all truth and bring to their memory everything that he had taught them (Jno. 16:13, 14:26). The apostles were to witness to all the world but the Spirit would empower them in order that they might become competent witnesses (Acts 1:8).

The apostles waited for the Spirit until the first Pentecost after the resurrection of Jesus Christ from the dead. On that day the Spirit descended upon them and they began to speak to the multitudes as the Spirit gave them utterance (Acts 2:4). They proclaimed the gospel with the Holy Ghost sent down from heaven (1 Peter 1:12).

God completely filled earthen vessels with the gospel. They were now qualified to take it to the entire world, for it pleased God by the foolishness of preaching to save them that believe (1 Cor. 1:21). This gospel contained in earthen vessels was to be preached to the whole world until the end of this age (Matt. 28:18-20). The saving gospel in the hands of mortal men is the treasure of the ages.

In view of this commitment to earthen vessels the apostle asks the question, "How can they hear without a preacher?" (Rom. 10:13, 14). Obviously, it would be impossible. However, in this age of enlightenment there are those who believe that saving power can be had in some other way. They hold that salvation can be had apart from the preacher. It was therefore necessary to divinely illustrate this truth in the New Testament so that those who have honest hearts may find and embrace it.

Cornelius was a devout man who prayed to God always, yet he was an unsaved man. God sent an angel to tell him his prayers were heard (Acts 10:31). The angel instructed him to send for a preacher who would tell him words whereby he and all his house would be saved (Acts 11:13, 14). The preacher came and preached the gospel of Christ, and Cornelius and all his house were baptized into Christ (Acts 10:47, 48). Why didn't God save Cornelius through prayer? Why didn't the angel tell Cornelius what to do to be saved? Why send for a preacher? Why was it necessary for a preacher to preach the gospel to Cornelius? Why? Because this treasure is in earthen vessels! It pleased God through the foolishness of preaching to save them that believe (1 Cor. 1:21).

We read in the New Testament of a man riding alone reading from the Old Testament. He did not know of Christ and therefore could not understand the meaning of what he read (Acts 8:28-30). God knew the man's heart and arranged the circumstances so he might have an opportunity for salvation. God sent an angel to a preacher to tell him to go down to the road the man was traveling (Acts 8:26). When the preacher arrived at the road he saw the man riding along in his chariot. The Holy Spirit told the preacher to join himself to the chariot and the preacher found a willing listener.

The preacher preached unto him Jesus (Acts 8:35). When they came to a certain water the man requested baptism. Upon his confession of faith in Jesus Christ the preacher baptized him and the man went on his way rejoicing (Acts 8:35-38).

39). Why did not the angel appear to the man who needed salvation and tell him what to do instead of sending the preacher to him? Why didn't the Holy Spirit influence the man unto salvation instead of telling the preacher to join the chariot? Why did both the angel and the Holy Spirit assist the preacher in the man's salvation instead of assisting the man directly? Why did not the angel tell the man what to do? Why did not the Holy Spirit tell the man what to do? Why send for a preacher? Because the gospel treasure is in "earthen vessels." How can they hear without a preacher? (Rom. 10:13, 14). It is impossible!

Saul of Tarsus was on his way to Damascus to persecute Christians when the Lord appeared unto him in the way. Saul fell to the ground terrified and asked, "Lord, what wilt thou have me to do?" He was instructed to go into the city and there it would be told him what to do (Acts 9:6). The Lord appeared to a preacher and told him to find Saul who was praying. When the preacher arrived he told Saul to arise and be baptized and wash away his sins calling on the name of the Lord (Acts 22:16). Here a man met the Lord face to face. He was a sinner and inquired of the Lord what he must do. He was sent to Damascus and a preacher arrived to instruct him in the way of salvation. This man asked the Lord face to face what to do. Why did not the Lord tell him? Why must he wait for a preacher? Because the gospel treasure had been committed to earthen vessels. It is impossible for man to be saved directly through heavenly intervention alone. Heavenly messengers do not carry the divine terms of pardon. The treasure is to be found where God has placed it and nowhere else. It is useless to seek for it in other places.

3225 Circle Court West, Fresno, California.

Christians Refrain From Worldly Living

Hoyt Bailey

Those who belong to Christ are not of the world. Jesus said of his followers, "They are not of the world, even as I am not of the world" (Jn. 17:16). Christians have been called out of the world. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). The Christian has been delivered from darkness. The apostle said, "The Father . . . made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Col. 1:12-14).

Christians are to be fashioned contrary to the world. The scripture says, "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2). Followers of Christ are not to become entangled with the world. Peter said, "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them" (2 Peter 2:20, 21).

Christians are not to be overcome by the world, but they are to overcome the world. John says, "I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust

of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 Jn. 2:14-17).

There are certain principles by which we can determine what is worldly and what is permissible as recreation. Things forbidden by a "Thus saith the Lord are wrong. All works of the flesh are forbidden. The scripture says, "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God" (Gal. 5:19-21). "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-10). Inasmuch as these things would keep people from inheriting the kingdom of God, they are not to be practiced by Christians. Those following the works of the flesh are of the world.

The law of the land is to be respected and obeyed, unless that law violates the law of God. Christians cannot obey God while disobeying civil law which is in harmony with the will of God. The scripture says, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the power that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; custom to whom custom is due; tribute to whom tribute; fear to whom fear; honor to whom honor" (Rom. 13:1-7).

Whatever is dishonest is wrong. Paul said, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). Lying and deception in trading, buying, selling, and obtaining goods or property under false pretense are all wrong. The scripture says, "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4:28).

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Things in-decent and dis-orderly are wrong. The apostle said, "Let all things be done decently and in order" (1 Cor. 14:40). Much of the summer wearing apparel is not modest apparel. The scripture says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety . . . (which becometh women professing godliness) with good works" (1 Tim. 2:9-10).

Whatever causes the Christian to be regarded as a sinner is wrong. Things that destroy his identity as a Christian are wrong. Christians cannot partake of the works of the flesh or go places the flesh is at work, for such will cause him to be regarded as a sinner. He would destroy his identity as a Christian by partaking of the works of the flesh.

Whatever weakens his influence for good, and brings reproach on the church or himself as a Christian is wrong. Jesus said to his followers, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Mt. 5:13-16). Paul said to Christians, "Do all things without murmurings and disputings: That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world" (Phil. 2:14, 15).

A thing that is doubtful in the Christian's own mind, and is offensive to his own conscience is wrong. John said, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (1 Jn. 3:20, 21). Doing things that are doubtful in one's mind is wrong. Paul said, "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin" (Rom. 14:23).

Anything that brings the Christian to be with evil associates or weakening influences is wrong. Paul said, "Be not deceived; evil companionships corrupt good morals. Awake to soberness righteously, and sin not; for some have no knowledge of God" (1 Cor. 15:33, 34). Again, the apostle said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life" (Gal. 6:7, 8).

Whatever hinders Christian duties is wrong. Things that cause a Christian to miss worship are wrong. Jesus said, "But seek ye first the kingdom of God, and his righteousness . . ." (Mt. 6:33). Business or pleasure which keeps one from doing his Christian duties become wrong. Paul said,

"And the things which thou hast heard from me among many witnesses the same commit thou to faithful men, who shall be able to teach others also. Suffer hardships with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Tim. 2:2-4). A soldier does not become entangled with any affairs outside of the army, neither are soldiers of Christ to become entangled with any affairs of the world.

Things that place upon the Christian an unequal yoke and put him to a disadvantage in serving the Lord are wrong. Paul said, "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath the temple of God with idols? for ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18). Business or marriage which would place upon the Christian an unequal yoke would be wrong.

It is wrong to use things that are harmful to the mind, body or soul. "What know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19, 20). The scripture says, "Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:21-23). The apostle said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:31, 32).

Things that plant evil thoughts in the heart and have a tendency to tempt and suggest evil thoughts are wrong. Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil" (Prov. 23:27). Again, he said, "For as he thinketh in his heart, so is he" (Prov. 23:7). James says, "draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded" (Jas. 4:8).

Things which weaken or become a stumbling block in the way of others are wrong. Paul said, "Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:13-21).

Christians are to be diligently engaged in doing the will of the Lord, and by so doing they can keep themselves unspotted from the world.

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New Worker In South Waco



Palmer Wheeler

September 6th, Brother Palmer Wheeler, well known song director, singing teacher, and song writer, began full-time work with the South Waco Church of Christ in Waco, Texas. Brother Wheeler taught vocal activities at Freed-Hardeman College for two years, has spent ten years in evangelistic singing, and has conducted countless singing schools for churches throughout the South. He resides at 2706 Dutton, Waco.

The South Waco church is the "youngest" congregation in Waco having its beginning the first of March, 1950. From an initial membership of 154 it has grown

to its present membership of 314. On April 6th, 1952, it completed a new \$65,000 church building equipped with air-conditioning, and including 12 classrooms, nursery, and offices. Wallace Gooch, its present preacher, began working with the congregation from its inception, and reports that the church is making substantial strides in becoming one of the finest congregations in Central Texas. Since the first of this year there have been 57 additions to the congregation, including 24 baptized (others being restored to duty or placing membership). Perfect harmony and internal peace has characterized this church since its beginning, and it is blessed with a humble and capable eldership.

With the addition of Brother Wheeler to its working forces, it is believed that the congregation will enjoy an even greater growth in every way. Plans and preparations are now in operation to establish a Mexican congregation in Waco.



Wallace Gooch

What Is In Thine Hand?

Ross W. Dye

Sometimes someone gets the idea that there is nothing he or she can do in the service of God. Often, when such a person is thinking, "I can't do anything in the church," at that very instant he has a great opportunity right at hand, and the ability to take advantage of it. God called Moses to lead the Israelites out of Egyptian bondage. Moses tried his best to think of an excuse for not doing it. As he complained of his inadequacy, "The Lord said unto him, What is that in thine hand? And he said, A rod" (Exdo. 4:2). While Moses belittled his ability, he had in his hand the thing he needed.

It is a sinful disposition that depreciates and despises his one talent and refuses to serve because he can't occupy the

place of the three-talent man. "Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). The one-talent man is just as needful as the three-talent man. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him" (1 Cor. 12:14-18). Let the man with little ability be a good steward of his one talent. If he serves faithfully in his lesser place of duty, he may be entrusted with a higher. Look around and see the manifold opportunities to honor God and do good unto man. You will find the means right at hand to keep busy in the Master's service. 408 N. Marshall, Oklahoma City 10, Okla.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

A CHRISTIAN IS BRAVE IN THE FACE OF PHYSICAL DANGER!

One historian said of the early church of Christ of the first century: "The Christians outthought the pagans, outlived the pagans, and out-died the pagans." Faith in God and Jesus Christ gives a Christian courage in the face of physical danger. Continuing our study of Paul in Acts 27 we find him placed aboard a ship bound for Rome. A great storm threatened the ship. Luke gives a dramatic description of the storm. The ship was lightened by casting out the wheat it carried. For fourteen days the tempest continued until the sailors despaired and tried to desert the ship. But Paul, the Christian, reassured the entire 276 persons aboard by saying: "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul . . ." The ship was wrecked, but all the people landed safely on the island of Melita.

Do you live in constant fear of illness or death? Do you worry about the physical harm that may come to you or your loved ones? Then listen to Jesus' advice: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28). Robert Browning said: "The acknowledgement of God in Christ solves for thee all the problems in this world and out of it." One of these problems is fear of physical harm from the elements or from our fellowman. You can conquer this fear by "fearing God" and keeping his commandments.

Jesus taught his disciples this lesson when they were with him in a tempest on the sea of Galilee. They cried out: "Lord, save us: we perish." He said: "Why are ye fearful, O ye of little faith?" Then he rebuked the winds and the sea, and there was a great calm (Matt. 8:26).

Great faith in God which comes from a study of his word will conquer your fears. Increase your faith by feeding on the sincere milk of the word of God. Then exercise your faith by doing Christ's will. Deny yourself and live daily in the steps of the Master. You, like Paul, will impart confidence to those around you. You, like Paul, will be used by God to glorify him. You, like Paul, can say at the end of your physical life: "I have fought a good fight, I have finished the course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day . . ." (2 Tim. 4:7). Let me appeal to you to believe in the Lord Jesus Christ as God's Son, repent of your sins, confess your faith in Christ, and be buried with him unto the forgiveness of your sins (Rom. 6:4). Then grow in faith and in love as you live the Christian life.

TOUCHING THE HEM OF THE GARMENT

"And let us consider one another to provoke unto love and to good works . . . exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

In harmony with this passage this exhortation is written. The Lord has abundantly blessed his church in the past twenty-five years. Hundreds of new churches have been started, and hundreds of gospel preachers have begun full time to preaching the gospel. A conservative estimate of the number of churches of Christ in the United States would run well over fourteen thousand with over a million members. Approximately 85 full-time workers are being supported in other countries. Millions of dollars have been put into erecting church buildings, and

preaching the gospel at home via radio, television, pulpit, and the printed page. It might be easy now to sit back and take it easy. Nothing would please the devil more than for New Testament Christians to relax their vigilance and their zeal. Smug satisfaction now would defeat so much of the gain which has been made by the efforts of loyal and devoted Christians in the past quarter of a century.

God has blessed us. Great achievements have been made for the advancement of the kingdom. We have inherited a wonderful opportunity from our forefathers. But "let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). We have not really touched the hem of the garment. We have not begun to do as much as God wants us to do. Tens of thousands of fair-minded men and women are searching for the truth in Jesus Christ if we will only bestir ourselves to reach them with it. Hundreds of new communities are desirous of having a church established in their borders. Ten thousand communities in these United States alone have no church of any kind. The Macedonian cry comes from dozens of lands like Australia, New Zealand, Sweden, Denmark, Nigeria, Brazil, Argentina, Chile, as well as Germany and Japan and many others. When you consider what God has done with a few Christians in the past twenty-five years, just envision what he can do with more than one million of us in the next twenty-five years.

If someone had told you that the church would grow by leaps and bounds since 1928, just to go back a quarter of a century, would you have been surprised? Has this remarkable growth not caught most churches and most Christians by surprise? Then, do not underestimate what God can do with us and through us in the next 25 years. If we will only remain faithful he will do wonders among us. You recall how Joshua told the people of Israel: "Sanctify yourselves, for tomorrow the Lord will do wonders among you." So, let us re-dedicate ourselves to the Lord and his cause, and he will do wonders among us. Let us not think for a moment that we have arrived, that the church has reached the climax of its growth in our time. That is what Satan would like for us to think. But God wants us to provoke one another unto love and to good works. He wants us to lift up our eyes and see the marvelous harvest of souls which is ripe. He wants us to work harder, to give more sacrificially, to encourage every good work. He wants us to pray for laborers to enter the harvest. He wants us to go about everywhere preaching the word and practicing it too. No, we have not touched the hem of the garment of what we can do to glorify God through the church. Let us re-double our efforts rather than relax in self-satisfaction!

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EDITORIAL

G. H. P. SHOWALTER, Editor

THE MINISTRY OF WOMEN—(No. 2)

1. It is generally conceded that women may teach children. There has been objection to women's teaching classes of children the Bible. I have not yet heard of these same objectors' opposing women's teaching classes of children in a public school. By what authority do we permit women to teach classes of children in the various secular branches of study? The same authority that grants the permission to teach any branch of study will certainly authorize them to teach the Holy Scriptures. The fact is that God has required that the Bible be taught, but has not required that history, science, etc., be taught. The propriety of teaching these may be urged from the standpoint of their practicability and utility in the affairs of life, but not only do all these argue in favor of teaching the Scriptures, but it is expressly required by God that the Scriptures be taught. No one, surely, could think of contending that it is right for a woman to teach a class in secular history, but wrong for her to teach the class, also, the Holy Scriptures. Then, we conclude that it is right and proper for a woman to teach a class of children, or for older women to teach younger women the things required of them in the word of the Lord.

2. There is nothing so damaging to the cause of truth, perhaps, as a one-sided view of privileges, rights and duties. It is always unsafe to draw conclusions without learning the whole truth. It is not wise to reach conclusions from premises not proven nor admitted. The denominational world has stressed the matter of faith as a condition for pardon, overlooking the other conditions named that are of equal importance. We find fault with sectarianism because of its indifference to the ordinance of baptism in the plan of salvation, and contend that all conditions for salvation that are enumerated in the word of the Lord shall be regarded. When we undertake to reach a conclusion in regard to women's work in the church, we should not do so without due regard for all that is revealed in the Bible on the subject. To hear many quote Paul's language, "I suffer not a woman to teach," you would think that they did not even know that Paul also required that women teach. Why should we stress with unusual emphasis, Paul's statement, when he said, "I suffer not a woman to teach," but fail to notice, or consider, or stress the language of the same apostle when he required that women teach?

3. It is clear that women are not authorized to take general leadership in teaching. The patriarchs were men. Moses, the leader and lawgiver of Israel, was a man; the seventy elders were men; Joshua, and all the great prophets were men. Christ called the twelve apostles, and the seventy—all men—the preachers, bishops, deacons and evangelists of the

New Testament, were men, and it is clear that God intended that in every dispensation men should have the leadership, and Paul was right when he said, "I permit not a woman . . . to have dominion over a man." God did not intend that women should take the leadership in teaching, to the extent of having dominion over the man. It may be said that their method of teaching is private rather than public. However, by the term "private" it is not to be presumed, or supposed, that a woman must necessarily instruct only one at a time.

4. Much that has been said in regard to women's work in the church and the opposition that has been made to her work as a teacher among the people of God is inconsiderate, and without real foundation. Paul's prohibition against women's taking the leadership in teaching, ruling, etc., in the church, is generally observed by godly women among loyal disciples. We do not have women preachers traveling, evangelizing and baptizing people. I know of no women elders in the local congregations. Women do not direct and lead our worshipping assemblies, preside at the Lord's table, offer public prayer, lead in giving thanks for the bread and wine, etc. But we should not assume premises that do not obtain, and are inadmissible. We should not argue on the assumption that our women are not loyal and that they are presuming in the affairs of the church to become the leaders, rulers, and directors of the church where the New Testament Scriptures forbid their action.

5. For my part, it is perfectly clear to me that a woman who is a Christian, who has strong faith, who is a careful student of the Bible, who knows the word of God, and practices its requirements, is well qualified to teach. I will not pause here to argue from the many standpoints from which the matter might be considered, her suitability and qualification for the instruction of children—those of younger years, who are particularly susceptible to her influence. A woman who is capable of teaching young people the science of mathematics, certainly has the ability to teach the same young people the word of the Lord. If she has studied the word of God herself, if she reads it carefully and frequently, if she is well versed in its teaching, she is competent to teach young people over whom she may have influence, when opportunity appears, the doctrine of Christ. And she can do this without intruding into the affairs of the church in a way that she ought not. There are thousands of women, faithful, earnest and devout, who are neglecting splendid opportunities of teaching young people, and even older ones, the way of life and salvation. This is a work that is within the easy reach of godly women, and the truth may be more widely circulated and better known, by diligence along this line.

The Religious Question Hour Now Heard Over Two Stations

"The Religious Question Hour," a radio program featuring Bible answers to Bible questions, with O. J. Russell as speaker, can now be heard over most of Southern Oklahoma, North Texas, a large portion of East Texas, a part of Arkansas and a small section of Louisiana. The program originates in Longview, Texas, where it is broadcast over Radio Station KFRO, 1370 kc, and is carried over "Southeastern Oklahoma's far reaching independent station," KSEO in Durant, Oklahoma, 750 on your radio dial.

The church in Calera, Oklahoma, is supporting the program on the Durant station while the Whaley Street church in Longview, Texas, where Russell now preaches, supports the broadcast over the Longview station. Brother Russell conducted the program over the Durant station for three and one-half years while he worked with the church in Durant. Unusual interest and response was reported from a wide radius as far south as Waco, Texas; west, beyond Wichita Falls, Texas, and east into Arkansas.

The program can be heard over KFRO, Longview, Texas, at 8:45 each Sunday morning and over KSEO, Durant, Oklahoma, at 9:30 each Sunday morning. Efforts are being made to secure a better time for the Durant station.

From Nashville To Washington, D.C.

A. R. Holton

After almost 12 years of work in Nashville, Tennessee, I began work with the Sixteenth Street Church of Christ, 4801 16th Street, N.W., Washington, D.C., on September 1. Twelve years is quite a span of time as men count time. The work at Central church in Nashville, Tennessee, a work that will demand the best of anyone. The Lord blessed us in many ways. I was only absent one Sunday in the 12 years on account of illness. This is quite a record. Nearly 1300 additions to the congregation were made during the time. Hundreds of sermons were preached over the radio, hundreds of funerals were held, hundreds of marriage ceremonies were performed, thousands of homes were visited, thousands of personal conferences were held. All of this adds up to 12 years of very hard work, but it was a joy and a pleasure never to be forgotten.

Turning now to the Washington scene, it seems that God in his providence provides us with a schooling for whatever problems he has us to face. I feel that all of my work up to now has made me better prepared to do the work in Washington, D.C. Indeed, a great door is open in this city, the capital not only of our nation but of the world itself. Washington is a key city to a great missionary effort. The Atlantic Seaboard from Georgia to Maine is a vast mission field for the churches of Christ. The church here in Washington has been able to make great growth because of the large numbers of our people who moved here from all parts of the country. The work here is harder than in the South where we have so many churches. It takes longer, but it is a work that must be done. A work that will challenge the very best. The church here in Washington is fully aware of its responsibility and I am looking forward to a very interesting ministry in this very interesting city. Let me say to all who may read this: If you have friends or relatives in Washington and would like for them to be in touch with the church, please let me have their names and addresses.

It is a continuing delight here to see the vast Army and Navy personnel that visit the church from time to time. In God's good providence, American soldiers have done more for

the cause of Christ in the last 25 years than any group among us. It was the American soldier that spearheaded the cause in Germany, Italy and France. Perhaps no other situation has ever been like this before in the history of the church. Many of our Army personnel sooner or later come to Washington. This church has received these men with open arms and provides a fellowship each Sunday for them. After our regular service, each one is invited to stay for this hour of fellowship that consists of a meal prepared by the women of the church. It reminds us of similar days in the country in Texas when the church would announce "dinner on the ground." Those were great occasions. This is a permanent part of the work here.

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row.

You may order these at ten cents per copy. Special rates for quantities. Order from the Firm Foundation.

To Whom It May Concern

Clarence C. Gobbel

Brethren:

This is written in behalf of Brother Gus Winter, of Casa Grande, Arizona. Brother Winter is eligible to retire on a social security allowance of about \$80 monthly on January 1, 1954. He has preached and taught the gospel among the churches of Christ over a period of close to twenty years. It is his desire to get back into full-time gospel work after having been engaged in secular employment recently. He has continued to preach and teach as opportunity permitted while thus engaged. It is his desire to find an opening to fill a Bible Chair in one of our college or university centers, and feels that he is qualified to do such work, since he holds university and seminary degrees.

Since he will retire soon with a regular social security allowance, as above stated, and thus can, if necessary, provide his own housing, it would not take a large salary for him and his wife.

So far as I have had occasion to observe, I can commend Brother Winter in his character, manner of life, teaching ability, and general deportment for general preaching work. Any brethren who might be interested in contacting him for work, on or before January, 1954, may write Gus Winter, 113 North Florence Street, Casa Grande, Arizona.

FROM THE HARVEST FIELD

Arthur L. Golden, Box 385, Perryton, Texas, September 6: Our meeting with Lee Rawlings resulted in three placing membership and one baptized.

Quentin A. Dunn, Box 273, Eldorado, Texas, September 17: Since I last reported, one has been baptized, one restored and two have confessed sins. I have time open for meetings after the first of the year.

Garnie Atkisson, Fort Morgan, Colorado, September 14: Three have been baptized here recently. Record crowd for morning worship yesterday. Have walls of basement for new building up. Most of work is being done by members of the church.

Ernest McCoy, Gainesville, Texas, September 17: In the past week three have been baptized and one placed membership with us at the Commerce Street congregation. The attendance and interest are good at all services.

Elbridge B. Linn, 1903 University Avenue, Austin, Texas, September 14: Yesterday was fine for the University Avenue congregation. An all-time record was set in the Bible classes. There were 420 persons present. Twenty-seven placed membership, three of whom were restored.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, September 17: Our fall meeting with Tommy Kelton came to a close tonight with three baptized into Christ and two added to our forces by membership. The preaching was good and we had good attendance throughout the meeting.

John French, 2716 S. Lewis, Little Rock, Arkansas, September 17: Two baptized here August 16; one placed membership September 6; one was baptized and ten restored September 13. I recently held meetings at Plumerville (12 baptisms) and Geyer Springs, both near Little Rock.

J. C. Choate, David Lipscomb College, Box 846, Nashville, Tennessee, September 18: The meeting at Sykes, Tenn., was fine. Brother Harold Jones did a splendid job in leading the singing. I closed a meeting last week in the Smith community near Booneville, Miss.

C. A. Buchanan, Glen Rose, Texas, September 14: We had good services here yesterday. Over forty visitors signed our visitor's register. People come here from many places for treatments in the five sanatoriums. The church has a great opportunity. We are happy in the work.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, September 16: We continue to experience a steady growth at the West Avenue church. Two were baptized and three placed membership with us within the past two weeks. When in San Antonio, visit with us at West Avenue and Sherwood Drive.

M. Halliday Trice, 67 Waller St., San Francisco, September 17: The work of the Lord at the Golden Gate congregation, 8th Avenue and Cabrillo Street, continues with interest. At our mid-week meeting last night a young sailor was baptized. Please send me the names of those who should be contacted.

William B. Kughn, 506 Cotton Avenue, Caruthersville, Missouri: Another precious soul came forward confessing the error of her way. The work here continues to grow. Plans are being made to lay the foundation for the new educational building.

Elbridge B. Linn, 1903 University Avenue, Austin, Texas, September 21: Yesterday the Bible School attendance was 495. We had set 500 as a goal. There were 33 to place membership and one restored. The work of the Lord at University Avenue congregation is in splendid condition.

Raymond DeSpain, Blanco, Texas, September 7: Yesterday was another good day with us here. The house was nearly full for the preaching service; one was baptized. When you are passing this way, stop by and worship with us. Blanco has a very good and pleasant group of people with which to work.

J. Loyd Rice, 400 E. 3rd St., Casa Grande, Arizona: The work here is moving along fine. Attendance is increasing. Interest is good. We are planning a meeting next month and look forward to continued growth in the household of God here. I am getting up a club of subscribers for the Firm Foundation.

Homer Putnam Reeves, 2442 W. Jefferson Blvd., Dallas, Texas, September 16: My meeting with the Lepanto, Arkansas, church resulted in six or seven baptisms and about as many restorations. The Sunset church is now enjoying the comfort and utility of her lovely new building. One was baptized; one was restored and five came by transfer on September 13.

W. A. Bradfield, Henderson, Tennessee, Last night I closed a good meeting at Oxford, Mississippi. Three were baptized and four were restored. Billy Ringgold of Clarksburg, led the singing in a splendid manner. Richard Curry is doing a fine work there. This was the first meeting in the new building and the first in Oxford in 12 years.

Joe H. Morris, Center, Kentucky, September 14: Last night Brother Roy E. Cogdill and C. M. Leneave closed one of Paducah's greatest meetings. The preaching was powerful and true. The crowds overflowed, while three were baptized. Roy Cogdill is giving the world exactly what it needs to hear. I am in what promises to be a good meeting here. Clements Street work goes well.

J. C. Murphy, Cumby, Texas, September 15: I have been preaching the past year for the congregation at Farmersville, Texas, where I formerly lived and labored with the exception of two months this summer while engaged in meetings. Brother Osby Weaver of Greenville, Texas, just closed a good meeting with six baptized, during which time a Vacation Bible School was conducted.

Monroe E. Hawley, 3413 S. Alabama Avenue, Milwaukee 7, Wisconsin, September 15: The first service of the church in Waukesha, Wisconsin, was held September 13th in the Avalon Hotel with 24 present. Billy Boyd, evangelist of Racine, preached. Five families from the church in Milwaukee provide the nucleus of the new church. Waukesha

is a city of 22,000 fifteen miles west of Milwaukee. Four congregations cooperated in a series of gospel meetings conducted during July and August and the new congregation is an outgrowth of this effort. Names of members in the vicinity of Waukesha may be sent to the writer.

Clifton Rogers, 3225 Fifth Street, Port Arthur, Texas, September 15: Last Lord's day here at Procter Street a new record high of 445 in Bible School attendance was established, along with a record contribution of \$1,500.00. M. Norvel Young of Lubbock brought three splendid lessons emphasizing studying the Bible in classes. The brethren here are stretching forward in a high spirit of enthusiasm and faith.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, September 14: Nine placed membership here yesterday. The congregation is growing. The Cross Roads meeting near Grand Saline closed August 27th with five baptisms including a life long member of the Baptist denomination. B. C. Goodpasture, editor of the Gospel Advocate, will be in Commerce October 11 for our fall meeting.

Jas. A. Fry, Box 151, Jasper, Texas, September 14: I began work with the church here yesterday. Two placed membership. Brother Norman Starling, who had been with the church here for almost three years, baptized eight the last Sunday he was here. He did a fine work here, and is loved by the church. The church here maintains a daily radio broadcast, except Saturdays. The work with the Goldthwaite church was pleasant. We left with the good will of all.

R. C. Oliver, 1303 West Virginia Avenue, Parkersburg, West Virginia, September 12: On August 12 I closed a meeting at Sharpe, Ky., in which 27 were baptized and one restored. In a meeting at Hazel Dell, Ill., which closed August 28, I baptized three. On August 30, I closed my work at Thayer Street in Akron and began here last Sunday, September 6. While here I will attend school in Marietta. If you have friends whom you would like for me to visit while here, please send me their names and addresses.

Malcom P. Hinkley, 3034 E. Gage, Huntington Park, California, September 12: My family and I have just returned from a trip which took me as far north as Vancouver, B. C. In Portland, Oregon, I spoke Sunday morning for the North East congregation where Brother L. D. Webb is evangelist and head of the Columbia Bible School which has begun meeting in its new building. Two were restored. We enjoyed visits with three other congregations on our trip. This past week four have placed membership here at Huntington Park, and a new mid-week attendance record of 115 was made.

Hoyt H. Houchen, 1403 Hicks, San Antonio, Texas, Sept. 17: Since beginning work with the Highland church, 1226 Highland Boulevard, here in San Antonio, there have been eighteen additions: eight baptisms, two restorations, and eight transfers of membership. Recently two more elders were added, giving us a total of eight. The names of eleven men are now before the congregation for deacons, these to be added to the seven who are now serving. My new book, "Sermons Inside and Out," a book of sermon outlines which I am compiling, will be ready for the press soon. We are enjoying a very pleasant work here at Highland. When coming our way, visit us.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, September 6: Two baptized into Christ during August.

A. H. Maner, 115 Castillo Avenue, San Antonio, Texas, September 15: The Grove Avenue church sent me to Front Royal, Va., for a meeting in August. They have a nice new building, a fine small membership and a good preacher in Brother Nelson Smith. While in that part of the country I preached in meetings at 25th & Noble in Anniston, Ala., and at Campbell's Spring, Ala., near Ashland. Two baptisms at Front Royal and two at Anniston. I also preached one night in Wheeling, W. Va., where I once worked. This was an enjoyable experience. Grove Avenue is in good shape and doing a big work.

John W. Hedge, 636 Kickapoo Street, Jacksonville, Texas, September 17: The meeting with the church at Canute, Oklahoma, which embraced the first and second Lord's days of September, was well attended, the interest was good, and one was baptized. My debate with Dr. Albert Garner, Baptist, is scheduled to be held at Gallatin, Texas, beginning October 12th. The debate will be held only at nights on the following dates: October 12th, 13th, 15th and 16th of the first week; and on the 19th, 20th, 22nd and 23rd of the second week. Those from distance who plan to attend will please keep these dates in mind.

V. J. Callum, North Military Street Church, Oklahoma City, Oklahoma, P. O. Box 8242, O. C. 14, September 13: I am soon to close a little over three years work with the brethren here, all of which has been enjoyable and profitable for all concerned. More than 200 have been added during this period, and we have sent some 33 to begin a new congregation nearby. After October 12, my address will be Bryson, Texas. We are looking forward to working with this congregation. Recently here, we have had three restored. Anyone interested in the work may write the elders at the above address.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, September 10: On September 8th Brother James H. McBroom, a long time friend and Sister Evelyn Crunk of Nashville were joined in marriage by me at the Willow Street church of Christ in Cookeville. Sister Crunk taught Latin and French at the Hillsboro High School in Nashville and received her Master's Degree in these subjects from the University of Texas in Austin this summer. Brother McBroom preached his farewell sermon at the Green Hills church of Christ in Nashville on September 6th and is now located with the South Miami church of Christ in Florida. His home address: 6235 S. W. 69th Avenue, South Miami, Florida.

Bill McCown, Liberty, Texas, September 15: Our work with the splendid congregation in New Braunfels, Texas, came to a close Sunday, September 13th. Over three and one-half years were spent with this congregation, and we left them with a sense of loss. However, we are confident that the church there has a bright future. We have completed our move to Liberty, and are looking forward to a pleasant labor with the brethren here. Brethren T. O. Davis and T. K. Newman are elders. Robert Gordon Clement preceded me as minister for this congregation. The church building is located at the corner of Webster and Fannin Streets. When passing through our city, stop and visit with us.

Raymond Bailey, 410 Seminary, Crawfordsville, Indiana: For the past two and one-half years I have preached for the church at Huntsville, Ark., and attended the University completing my Master's degree in history. I moved here and began work with the church the first Sunday in September. I could hold some meetings next summer. Any congregation desiring a meeting next summer contact me at the above address. I can give references as to my character and preaching ability.

Sylvan Gray, Gunnison, Colorado: We are meeting at the I.O.O.F. Hall every Lord's day in Gunnison, Colorado. With the help of Brother Charles P. Poole from Michigan who was here for the summer teaching in the college we were able to get a few members together and met in his home until we were able to find a place to meet. We have about fourteen members in attendance and have some visitors. There is much to be done here as there is a distance of over two hundred miles without a church. Most of the members like myself live out from Gunnison and if we have a severe winter it will be hard to carry on the work but we will do the best we can.

G. S. Westbrook, Box 420, Bonham, Texas, September 10: Last Sunday was my first in this work, at Northside. One was restored at the morning service. I preached over the radio at 8:00 a.m., here at 10:40, taught a class at 9:45, and preached again at 6 p.m., and then drove out to a community north of here and preached again at eight o'clock. There seems to be plenty to do here. I am to be in a meeting with the Central church in Denison beginning Sunday, Sept. 20. One of our young men, Billy Barr, preached at Southside Sunday night and baptized his father and mother. Praise God for the power of his word and for men who preach it faithfully!

Shamrock Shores Church of Christ, Angora at Tavaros Streets, Dallas, Texas, September 8: In mid-November, 1952, Stanley J. Lovett began work with this congregation as regular minister. Since that time, more than 90 people have responded to the invitation. During this same period, this congregation has contributed more than \$29,000. We have been able to retire in three years a mortgage that was planned to be retired in ten years. Under construction now is the new educational building that will have year-round air-conditioning. This building will be completed about November 15. When visiting in the city of Dallas, a warm welcome awaits you at this congregation.

V. A. Vick, Lovelady, Texas, September 16: On April 1, I began working with this congregation. We have a fine group of Christians here. The elders are of the very best. I was in a meeting in Roxie, Miss., the first part of July. After this Brother Conner and I worked together in a good meeting where he preaches at Weldon, Texas, near here. There were nineteen baptisms and four restorations in this meeting. From here I went to Ridge, Texas, where Brother Gimon and I worked together in that meeting. The results there were two baptized and one restored. Our meeting here with Brother Luther Blackmon resulted in one restoration and many hearing the word. We just finished a good meeting in a community near here which the Lovelady congregation sponsored. There was good interest among those who are not members of the Lord's church. Three have been baptized recently here. The glory belongs to the Lord.

V. M. Gilbert, 1913 Franklin Avenue, Des Moines, Iowa, September 7: The first six months of this year were spent in preaching which was done in Iowa, Missouri, Nebraska, and Washington. I conducted four meetings in the state of Washington with several being baptized. Now in the second week of a meeting at this place. Several other congregations have been represented in attendance. Brother Joë Lemmons, the local preacher from Chillicothe, is leading our singing. A very dry season in these parts and along with the hot weather of last week, some sickness and a death has made it somewhat harder for the meeting. Expect to continue here till the night of the 13th and then begin the next night in Center Point, Iowa, then on to Illinois, Indiana, and Ohio for meetings. Hope to accomplish good for the cause of Christ.

W. T. Hamilton, 607 N. 1st, Lamesa, Texas, September 10: Last month Leroy Brownlow conducted a good meeting for us. The preaching was splendid. There were two restorations and five baptisms—all adults. We are now doing some repair work and redecorating our building. The need for this was caused by a recent tornado which did about \$4,000 damage to the building. It will be like new when this work is finished. Our mission program in most places is bringing results. Brother Nagano, whom we support in Japan, baptized sixteen on a trip he made to Okinawa last month. Brother Minestroni reports two baptisms in Italy, and Don Finto reports three baptisms in Hamburg, Germany. Brother Willie Pope who preaches for the colored people here held a meeting in Alabama and reports two baptisms and seven from the Christian church there.

Frank J. Dunn, Peak and East Side Church of Christ, Dallas, Texas, September 9: My family and I recently drove 7,300 miles through the twelve western states and into the edge of Mexico and Canada, visiting eight national parks and several national monuments, such as the Petrified Forest. God is truly glorified in all the marvelous wonders he has wrought. During the time, we conducted a meeting with the El Cajon church in San Diego, Calif., where six were baptized and five restored. Fred Amick serves in a splendid way as local evangelist. We talked with brethren at Livingston, Mont., and Olympia, Wash., and worshipped at Port Angeles. It is inspiring to see the growth in the Northwest, but much remains to be done. In Montana, our third largest state, there are twenty-one congregations, with only ten full-time preachers.

F. A. Livingston, 2128 Amanda Street, Ft. Worth, Texas: This comes to say that I recently closed a fine meeting in Oakwood, Texas. There were eleven baptized and four to place membership. This was the first time that the gospel had been preached in Oakwood to the colored people. This meeting was sponsored by the white church of Christ in Oakwood. Brother A. C. Boggs, one of the elders of the white church of Christ in Haskell, Texas, recommended me to the church in Oakwood. He himself encouraged my efforts much in that meeting and also contributed to its support. Because of the lack of finance the white church there in Oakwood is not able to build a meeting house for the little church and they need one so very badly. Any brother, sister, or congregation will do well if you will send a contribution to Mr. Wade Barnett, General Delivery, Oakwood, Texas. All money sent will be acknowledged and used for erecting a meeting house for the new church.

L. E. Garner, Benton, Kentucky, September 16: Eleven were baptized and three restored in a meeting that began August 23rd and went through September 2nd. Of these that were baptized, one was a Methodist, and two were Baptists. Brother Elbert M. Young of Eldorado did the preaching in this fine meeting. Brother B. L. Trevathan, our local song leader, did a fine job leading the singing. I closed a meeting recently with the Oak Valley congregation with a husband and wife being baptized. When spending your vacation on the Kentucky Lake, worship with us.

Geo. S. Benson, Harding College, Searcy, Arkansas: I closed a meeting at Waldo, Arkansas on August 16. The Waldo church is one of the old churches in the state. That community is the scene of a great many early debates. The church has grown a great deal in Waldo during the past five years and now is housed in a nice building with good classrooms. The meeting was well attended from start to finish. The hearing was excellent. There was one restoration, no baptisms. Brother C. F. Shirey is the local minister. While he is new in Waldo, the brethren were much delighted with his work.

John T. Smith, 2521 Colgate, Lubbock, Texas, September 16: In the last month four have been baptized and five have been added by transfer of membership here with us. Recently I did the preaching in a meeting at Slaton, Texas, in which four were baptized. The church there is a good one. The attendance for the morning services never fell under 100 and reached 120 one day. Brother M. E. Blake is the new preacher with the church, and was a good helper in the meeting. My next meeting is in Lincoln, Neb., with Brother Hershel Dyer, the preacher, beginning next Lord's day. Brother Hubert Arant of Lubbock will lead and direct the singing. After this, I have meetings at Herring Avenue, Waco, and Palestine.

LISTEN

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Roy H. Lanier, 1106 S. Dewey Street, Bartlesville, Oklahoma, September 14: I am to be with the church at Sand Springs, near Tulsa, Oklahoma, in a meeting October 18. Brethren in that area are requested to remember this date and attend as many of the services as possible. The church, as well as I, will appreciate your cooperation.

W. J. Shackelford, 323 W. Sherman, Neosho, Missouri, September 14: The church at Coffeyville, Kansas, is engaged in a 90-day gospel meeting. I preached in the fifth week of this meeting September 7-13. A substantial, well-located building was recently completed here with the help of a number of established congregations. Geo. Darling is doing a truly great work as local preacher. More men of his ability and experience are needed in this area. There is need for a strong congregation in this industrial city of 20,000, and with continuing support from other churches for a limited time, the influence of the Coffeyville congregation will be felt throughout this

section of Kansas where the church is almost unknown. This church is making a real sacrifice to meet their great challenge of opportunity. I know of no other similar place holding greater promise for the immediate future providing outside help can be continued at least through next year.

Floyd Embree, 610 E. LaDeney Drive, Ontario, California, September 11: September 1 marked the end of three years labor with the church in Artesia, New Mexico, during which time about 200 were baptized. I began here September 6 and from all appearances this will be a very enjoyable work. One was baptized at the end of Ladies Bible Class last Monday evening. Brother Robert A. Waller follows me in Artesia. Brother Waller has worked with this congregation before and is loved by the community. With the eldership and membership they have, Artesia should continue to be a good work. The elders in Artesia backed me in preaching and contending for the truth. I have every reason to believe that the elders here in Ontario will do likewise.

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SPECIMEN OF TYPE

AND it came to pass in I-cō'-
nī-um, that they went both
together into the synagogue
of the Jews, and so spake, that
a great multitude both of the

9 The same heard Paul speak:
who stedfastly beholding him,
and perceiving that he had faith
to be healed,
10 Said with a loud voice,

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P. O. Box 77, Austin, Texas

WALLACE-KETCHERSIDE DEBATE

From October 26-30, Brother G. K. Wallace will engage W. Carl Ketcherside in debate in St. Louis. We have secured a hall at 6200 Etzel Street, St. Louis, that will seat 2,000.—STERL A. WATSON, St. Louis 14, Missouri.

Leo H. Thurston, Lutesville, Missouri, September 16: Our meeting closed September 5 with one baptism, one restoration, and one placing membership. The preaching was done in a very capable manner by Brother James J. Welker of Melber, Ky. We at Lutesville are very thankful to the church in Melber for sending Brother Welker to preach in this meeting. The church here is progressing as well as can be expected under our crowded condition for our Bible class work. We have purchased a lot, and have appealed to the churches everywhere for at least a little help on our building program, but as yet it has not been very encouraging. We will appreciate very

much any offering you may be able to send us to C. E. Lincoln, Marble Hill, Mo. We feel sure the church of our Lord would move forward in a great way if we just had the facilities to handle the work that needs to be done. Let us all pray, and do something about it while we pray.

Elton S. Hughes, Box 2506, Maplewood, Louisiana, September 4: Our meeting with Merle Bryant from August 24 through September 2, resulted in five responses, three baptisms and two confessions of faults. This was considered the most successful meeting ever to be held in Maplewood. Following the meeting, four have placed membership. August 21, I baptized a lady who had been a member of the Pentecostal church for seventeen years. During the summer I have held meetings in the following places: Paul Store community, Shelby County, Texas, no responses; Logansport, La., three baptisms and two restorations; Winnsboro, La., Route 3, two baptisms and two restorations; and Tenaha, Texas, two bap-

tisms. The church in Tenaha invited me to be with them in another gospel effort next year. We are in our third year with the Maplewood congregation. In many ways this has been a most profitable work. We are glad to announce an increase, both in interest and attendance. In a business meeting last week it was decided to enlarge our program. When visiting or traveling in this section of the state, stop in and worship with us.

Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, September 17: It was my pleasure to do the preaching in a meeting with the Walnut Street church in Texarkana, Texas, which closed last night. The interest was fine and the audiences grew from the very first service. Brother Loyd R. Brents is doing an excellent work with this good church. Five were baptized and several others were restored or placed membership. I promised to return for another meeting in 1957. The Lord willing, I shall begin a meeting with the church in Clarks-ville, Tennessee, on October 5th.

H. Kenneth Rhodes, Box 54, Elida, New Mexico, August 28: I took up full time work with the congregation at Elida the first Sunday in June, with plans to continue there for at least one year. At the present time, I am on my way back there, after leading the singing for three meetings in Tennessee. Brother Frank Van Dyke preached at Gates, Tennessee, and two were baptized. Brother J. A. McNutt of Memphis did the preaching at the Cairo congregation near Alamo, Tennessee, baptizing five; and Brother Ross O. Spears of Bolivar, Missouri, preached for the Maury City, Tennessee, meeting, baptizing nine and restoring one. I still have some vacant time for the next summer, and would like to book meetings to either preach or direct singing. Anyone who is interested may contact me at the above address.

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SPECIMEN OF TYPE

Nebuchadnezzar relateth his dream.

DANIEL, 4.

NEB-U-CHAD-NEZ-ZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ² I thought it good to shew the signs and wonders that the high God hath wrought toward me.

B. C. 570.
a ch. 3. 4; 6. 25.
2 Chald. It was seen by me before me.
b ch. 3. 26.

upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get

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WARNING!

W. T. Wheeler, Treasurer
Seventh Avenue Church of Christ,
Miami, Fla.

A Mr. and Mrs. Jacob David and six small children have appeared in at least two South Florida cities recently claiming to be members of the church from Del Rio, Texas, and appealed for help from congregations at West Palm Beach and in Miami. Approximately \$100.00 was given them in the former city just before their arrival in Miami with the hard luck story and Buick Sport Roadster, badly in need of repair. Groceries, gasoline, hotel rent and cash was also given them here. After one night they checked out of hotel informing manager they were returning to Texas. Texas preacher, whom they claimed baptized them, writes: "I have no recollection of having ever met them. I have no record that would show they were baptized in Del Rio, especially during the nearly five years I was there. . . . I'm afraid you've been 'duped.' These things happen quite often." Mr. Jacob David claims to be a painter and they give their home address as Water Street, Del Rio, Texas, but also claim they are from Pampa, Texas, and California. They claimed to have driven to Miami from Jacksonville in one day but West Palm Beach brethren state they had them in a motel for a week before their arrival here.

Brethren and churches should know this!

PEACE RESTORED AT WALDRON, ARK.

Russell M. Ingalls

On August 2, 1953, the division at Waldron, Arkansas, came to an end. About eighteen months before, the congregation was divided; about half of the congregation met in a building in the rural community of Pleasant Hill.

In the early part of 1953, Brother G. B. Stroope moved to Waldron from Amarillo, Texas, and began preaching for the congregation. It was largely through his efforts that harmony has been restored.

Wednesday evening, July 29, Brethren Parsley, Granville Richmond and Gus McDaniel resigned as elders of the Waldron congregation.

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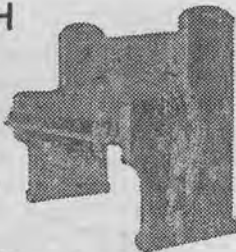
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I held a meeting for the church in Waldron from April 5 through 12 at which time some effort was made to restore peace. After peace was restored, I was called back for another meeting from August 19-30. Two were restored and one was baptized.

The Waldron church can look forward to rapid growth now, and if the present feeling of brotherly love and determination to move forward prevails, the church will grow rapidly.

713 N. Johnson, Amarillo, Texas.

McCLUNG MOVING TO OKLAHOMA CITY, OKLAHOMA

Fred W. McClung

Brother J. B. Kinney has resigned as minister of the Twelfth & Drexel congregation, Oklahoma City, Oklahoma, and has taken up the work at Lebanon, Tennessee. The congregation has grown and developed in every way during the six years that Brother Kinney has been with us. He is a diligent worker for the Lord, ever a faithful servant

and is leaving with the love and affection of the entire congregation.

We feel deeply indebted to the elders of the church in Fayetteville, Arkansas, for their releasing Brother Fred W. McClung from a new two year contract, so he could begin his work as our minister on September 13th with a gospel meeting.

We are fortunate in securing the services of Brother McClung. He is well known through the brotherhood, as a builder and promoter of the Lord's cause, for his soundness, and success in revival meetings as well as local work. He worked for the good church in Anson, Texas, before going to Fayetteville, Arkansas.

We are thankful that this congregation has not been bothered with division, but is happy, loving, and peaceful.

(Signed) A. T. Belknap, S. J. Cook, R. C. Mass, Herbert Poe, Hugh D. Straughn, Ernest Warren, Rex T. Westerfield; Elders of the Church of Christ, 12th & Drexel, Oklahoma City, Okla.

**DEBATE ON BIBLE CLASSES—
 WOMEN TEACHERS**

This discussion is scheduled to be held at Littlefield, Texas. Brother Ralph Gage of Ft. Smith, Arkansas, and Norman Gipson of Grand Prairie, Texas, will be the debaters. Propositions are as follows:

"The Scriptures teach, that a local congregation may employ Bible classes in its regular program of teaching (insisting that the members attend, and inviting the world to attend); and that godly women may teach some of these classes." Affirmative, Norman Gipson; Negative, Ralph Gage.

"The Scriptures teach, that a local congregation, in its regular program of teaching the word (that is, insisting on the presence of the members, and inviting the world to attend), may employ only one group for teaching all who come to be taught by the church; and that men only may teach." Affirmative, Ralph Gage; Negative, Norman Gipson.

This discussion is scheduled for September 22-25.

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B. L. White, 7404 S. E. 57th, Portland 6, Oregon: I am happy to report that we have had fifteen responses to the invitation in the eight weeks we have been with the South East Congregation in Portland, Oregon. Four adults have been baptized, two have placed membership, and nine have been restored to active duty. One who was restored also placed membership. We urgent-

ly need workers, Bible teachers, and song leaders in this great field. The harvest is indeed white, but the laborers are few. We have had eighty-two in Bible classes on Sunday morning. Our present goal is for one hundred. About one-half of our Bible Class attendance is made up of children from the neighborhood whose parents are not members of the church, and many of

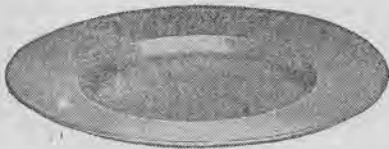
them do not have any religious connections whatsoever. Two of our members have left us recently. Our song leader went to A.C.C., and one of the main families has left on an extended trip south. This leaves us only six male members to carry on the great work here. The White Settlement Congregation in Ft. Worth, Texas, is helping to support us in this work. We are indeed grateful to them for this help, for without it we could not remain here. We are trying to get some more support as it is so badly needed right now. If any one is at all interested in helping to spread the gospel in this section of the nation, please let us hear from you.

J. K. Westbrook, Sidney, Texas, September 15: Through the last Sunday in August and the first Sunday in September, I did the preaching in a gospel meeting at Lloyd Mountain fourteen miles from Snyder, Texas. This was where I held my first gospel meeting several years ago. It was a joy to meet so many old time friends that I had not met from 15 to 20 years. The congregation at Lloyd Mountain is small because so many have moved away, but they have a faithful few that are continuing to meet and worship. The meeting was well attended by brethren from Snyder, Dunn, and Colorado. Young Brother Scott, whom I knew when he was a small boy, directed the song service, assisted by another young brother and they did it well. They were both from Snyder and I appreciated the presence of Brother Ted Norton and the other preacher from Snyder. On Wednesday night following the meeting I preached for the North Side church in Colorado City, Texas, and met many old time friends. What a joy to preach the gospel, meet old time friends, and to make new ones.

Frank Trayler, Chaplain (Maj.) USAF, P. O. Box 207, Boerne, Texas, September 14: A recent communication from Brother Timoteo B. Almonte, Zamboanga City, Philippine Islands, reveals the conversion of two teachers in the Zamboanga City High School. Brother Almonte baptized brethren Ricardo Baban and Cristino Agbulus. Brother Baban was formerly an Aglipayan priest, and Chaplain in the Filipino Army. Aglipayan is the independent Catholic church of the Philippines. Brother Baban has two degrees, B. S. E. and M. A., and Brother Agbulus is a graduate in Agriculture. Both desire to preach, and have preached since their conversion. Because of the nature of Brother Baban's education and experience, he will be ready to preach as soon as he is grounded in the faith, and with the desire and proper grounding of Brother Agbulus, we will have another fine preacher. Brother Almonte's three sons are each preaching some, thank God! Let us stand by the Filipino brethren with all we have!

Bill Thompson, Lufkin, Texas, September 17: Four were added recently at Fourth and Groesbeck. The new building on Union Road is completed, and the first service will be October 4, Sunday afternoon, and I am to preach the first sermon. Brethren have not secured a preacher as yet but possibly will this week. Attendance in Bible study the past two Wednesday evenings has been 206 and 205, respectively. I preached in a very fine meeting at Uvalde, August 23-30. Mack Stirman is the local preacher, having moved there recently. Brother Austin Taylor led the singing in his usual good way, and we had a wonderful time. My father, Will M. Thompson, Edmond, Okla., preached at Fourth and Groesbeck in my absence.

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Book Review

"These Things Remain." By Carlyle Marney. Abingdon-Cokesbury Press, Nashville, Tenn. pp. 174. 1953. \$2.00.

Here are ten sermons which are singular in their nature. No volume of sermons has fallen under my eye that is as unconventional in pattern as this volume. They are highly dramatic and emotional in tempo. They must have had an unusual appeal to the congregations which heard them. Each sermon deals with the eternal verities of the gospel and are designed to strengthen conviction in a world of frustration.

"New Light from Old Lamps." By Roy Smith. Abingdon-Cokesbury Press, Nashville, Tenn. pp. 252. 1953. \$1.75.

This is a volume of more than 200 one-page essays based on "new light" in the use of the text of the Revised Standard Version and its parallel from the King James Version. Teachers and preachers will find this a treasure house of inspiration. Although this scribe does not agree with all the conclusions of the author, this is not to discount its value. Those who have read from the pen of Dr. Smith, will find the volume a welcome one. The teacher will find apt illustrations and new approaches to texts which heretofore were dormant. Preachers will find sermon suggestions and material. It will prove to be interesting and helpful reading on almost every page.

"The Search for the Ancient Order." By Earl West. Gospel Advocate, Nashville, Tenn., and Religious Book Service, Indianapolis, Ind. 2 Vol. Vol. 1, pp. 358; Vol. II, pp. 468. \$4.50 per vol. 1949, and 1950.

Here are two volumes which are a "must" for any Bible student who is building his library on Restoration Literature. There is nothing comparable to these two volumes. The first was published by the Gospel Advocate Publishing Co. in 1949, to be followed in 1950 by Vol. II and published by the Religious Book Service of Indianapolis, Ind. The first volume begins with the restoration in 1849 and carries the story through to 1865. The second volume picks up the story in 1865 and brings it down to 1906. There will likely be a third volume which completes the story down to our present day. A preacher can ill-afford to be without these volumes. This set would make a valuable gift to your preacher.

You may order this two-volume set from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"The Bearing of Recent Discovery on the Trustworthiness of the New Testament." By Sir William Ramsay. Baker Book House, Grand Rapids, Michigan. pp. 427. \$4.50. 1953.

One of the most significant and valuable reprints of the year is this volume. No preacher or serious Bible student should be without this volume on his shelf. For many years this reviewer has searched all the old book stalls looking for the works of Sir William Ramsay. It is thrilling to know that some of his most valuable works are again available. This volume comes as an appropriate companion to his former ones, "St. Paul, the Traveler and the Roman Citizen," and "The Cities of St. Paul."

"Abilene Christian College Lectures, 1953." Firm Foundation Publishing House, Austin, Texas, pp. 210. 1953. \$3.00.

For a number of years the Firm Foundation Publishing House has published the Annual Lectures given in the auditorium of Abilene Christian College. This is no exception. The title of this series of lectures is "The Church at Work." These volumes are looked forward to from year to year as a veritable treasure house of gospel materials. This scribe has the whole series on his shelves and plans to add to it from year to year. They grow better as they grow in years. Any one of the lectures is worth the price of the book. Each man did his best, each man was outstanding in his particular field of address, and the general tempo of the addresses was on an ascending order. Space forbids listing all the chapter headings, but those who heard these addresses will need but a reminder to order theirs if they have not already done so.

"Young's Literal Translation of the Holy Bible." By Robert Young. Baker Book House, Grand Rapids, Mich. \$5.00. 1953.

Here is a volume long overdue, and one which has found its way on all too few shelves because of its prohibitive price. It has long been out of print, but it is now available. It brings out the shades of thought, feeling and meaning in many a passage, otherwise hidden from the student. It is a fine companion volume to his Concordance. Certainly no Bible scholar will want to be without this in his library.

For comparative purposes, this is, with other translations this is a "gem". We commend its wider range of usefulness.

Any of the above books may be ordered from the Firm Foundation Publishing House, Box 77, Austin 61, Texas.

CHASTAIN-PHILLIPS DEBATE

W. C. Phillips, of Cleveland, Tennessee, will engage Hoyt Chastain, of Malvern, Arkansas, Missionary Baptist, in a four night debate beginning October 5.

The church propositions will be discussed pro and con. The debate will be held in the auditorium of the Arnold school building. The seating capacity is 1135. This will be the first debate the church of Christ has had with the Missionary Baptists in Cleveland. We hope to make the debate a profitable one. Visiting preachers will be cared for.

DEBATE

F. I. Stanley, evangelist, Church of Christ, Midland, Texas, vs. J. Cullis Smith, preacher for Missionary Baptist Church, Ardmore, Oklahoma. Beginning September 22-25, eight o'clock each evening. Place: Southside church of Christ, 710 S. Baird, Midland, Texas. Propositions to be discussed are: Baptism and the Church. Mr. Smith is affirming that the Baptist Church is the scriptural New Testament Church of Christ as taught in the Bible. Brother Stanley affirms the same about the church of Christ.

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: The Lord knoweth them that are his"—(2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Give Ear, O Earth

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2). The prophets of Israel were deeply impressed with their message. One who speaks for God should feel the solemn responsibility that rests upon him. The destiny of those who hear him depends upon what he says. He is a wicked and unprofitable servant who would change the word of the Lord.

It is very important when God speaks. Men should listen with reverence and deep interest. When the Lord commands men to hear, it means that they should close their ears to all other voices. There is a confusion of tongues in the religious world, and it is not always easy to discern the voice of the Lord. When one wants to hear a voice on the radio, he must turn the station completely in—this makes the voice clear and shuts out other voices. Many listeners have the voice of God only half turned in, or altogether turned out. Eve listened to God with only one ear—she turned the other ear to the devil.

When God was speaking his law to the children of Israel at Mt. Sinai, the people said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. 20:19). They had the idea that many people have—that God's law is easier to obey when spoken by man. There are people who will listen with great interest to what a preacher says, till he starts quoting the Scriptures. At this point they yawn and go to sleep. The stories, anecdotes and illustrations are fine, but the word of God is tasteless.

Man's habitual attitude toward the heavenly message should be, "Speak Lord, thy servant heareth." And man's constant prayer should be, "Have thine own way, Lord." A man said he was going over a mountain pass, when he came to a dangerous looking place his wife grabbed the steering wheel. He let loose. She said don't let go. He said two people can't drive one car. In the rough places of life men tell the Lord they want to do the driving. But the Lord cannot have his own way when man holds the steering wheel.

Do All In The Name of The Lord

In the New Testament much emphasis is placed on doing things in the name of Christ. It does no good to do the wrong thing in the name of Christ. One may sprinkle water on another in the name of Christ, and call it baptism. But it is not. In truth one cannot sprinkle another in the name of Christ, because such a thing has no authority in the New Testament. To do anything in the name of the Lord means to do it by the authority of the Lord. To say that we do it in the name of the Lord does not make it that way.

Paul says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Whatsoever we do in word signifies teaching. And whatsoever we do in deed signifies practice. The two should correspond to each other. Only hypocrites teach one thing and practice another thing.

The gospel requires that we believe in the name of Christ, that we confess his name, that we be baptized in his name, and that we pray and worship only in his name. Doing the right thing in the wrong name is not valid obedience. To be baptized or to pray in the name of Paul, Peter, James or John the Baptist is not obedience.

5842 Monticello, Dallas, Texas.

There Is A Difference

Hoyt Bailey

Christ differs from Satan: The idea that one thing is as good as another, or that one person is as good as another person in the religious realm is an effort to scramble truth with error, right with wrong, and good with evil. Such is an effort to place Satan on an equality with Christ, to place idol, pagan gods on a par with the true and living God, to exalt false religious systems to the same level with New Testament Christianity, and to adopt vain worship for the true worship authorized by Jesus Christ. For one to assume that it makes no difference what he believes and practices in the realm of religion is to assume that there is no difference between the true God and idol gods, to assume that there is no difference between Christ and Satan, to assume no difference between false religions and New Testament Christianity, and such accepts vain worship to be as good as true worship.

There is a difference between Christ and Satan. Jesus Christ is the Son of God, the Savior of the world, the way, the truth, and the life, the light of the world, the great Physician, the great Prophet who speaks to the people for God, the great High Priest who speaks to God for the people, the Captain of our salvation, the Lord of lords and King of kings, the Prince of peace, the mighty Counselor, the Rose of Sharon, the Lily of the valley, the good Shepherd, the Alpha and Omega, the first and the last, the bright and morning Star, "he that searcheth the reins and hearts," the bread of life, the true vine, the door of the sheep, he is the resurrection, and the life.

Satan differs from Christ, because Satan is the father of lies, the tempter, the enemy of righteousness, Beelzebub, the evil one, Belial, the adversary, the deceiver, a sinner from the

beginning, a murderer, and the enemy of both God and man.

Christ and Satan differ from each other in that they offer different things and lead individuals in different directions. It is the height of folly to assume that everything done in the name of religion is directing everyone to the same destination. The ministers of Satan appear as ministers of righteousness, and through their deceivings transform themselves into angels of light. One can learn from the Scriptures that Christ gives life, but Satan leads to death. Christ gives rest, love, salvation, joy, and peace, but Satan leads persons into the way of hate, strife, grief, torment, and damnation. Christ directs one into the strait and narrow way which leads to a place prepared with many mansions, the place of eternal happiness, but Satan directs individuals into the broad way which ends in the lake burning with fire and brimstone, the place of eternal misery.

Friends of the Lord are Different from Enemies of the Lord:

The enemies of the Lord would try to present the ungodly, scornful, wicked, false prophets, hypocrites, and sinners as being on a par with children of God, heirs of God, laborers together with God, and with new creatures in Jesus Christ. The enemies of the Lord would try to hold up blind guides, deceitful workers, servants of men, servants of sin, friends of the world, enemies of God, enemies of the cross, and enemies of the Lord as being no different from servants of God, good soldiers of Jesus Christ, obedient children, a holy priesthood, a chosen generation, a holy nation, a peculiar people, the people of God. For one to think that there is no difference in what religious people believe, nor in whom they believe is equal to thinking that there is no difference between right and wrong, truth and error, good and evil, righteousness and unrighteousness, godliness and ungodliness, nor between what one believes and does in his religious life had as well think that there is no difference between the persecutors and the persecuted, nor between the lovers of pleasure and the lovers of God, neither could such persons consistently admit of any difference between idolaters and worshippers of the one, true God.

Enemies of the Lord are strangers to the Lord, adulterers and adulteresses, evil workers, children of the devil, enemies of all righteousness, covenant-breakers, unbelievers, blasphemers, unreasonable, unlearned and unstable beings. Enemies of the Lord are against the Lord, and they are against the Lord's plan of saving mankind. Friends of the Lord are with the Lord, for him, and in accord with his plan of saving man. Friends of the Lord are good stewards, the flock of God, the salt of the earth, the light of the world, his disciples, the branches, Christians.

No theology, philosophy, nor reasoning can make Christ like unto Satan, nor the friends of the Lord like unto the enemies of the Lord, nor truth like unto error, nor right like unto wrong, neither can such make the evil to be no different from the good.

It is not possible for one to be a friend of the Lord while being a friend of the devil. The fact is also true that one who is a friend of Christ, doing the will of Christ, is an enemy of the devil. Followers of Christ and followers of Satan are entirely different beings. Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other" (Matt. 6:24).

If there can be no difference in what persons believe or do not believe, nor in what they practice or do not practice, why did the apostle say to Christians: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols? for we are the temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Where-

fore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters" (2 Cor. 6:14-18). If it makes no difference what one does or does not, then why did the Lord say: "Come ye out from among them, be ye separate, and touch no unclean thing"? If it makes no difference what one does or does not, why did the Lord instruct his followers to "deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present world"? Why did the Lord say: "Love not the world, neither the things that are in the world? If any man love the world, the love of the Father is not in him" (2 Jno. 2:15).

Those In The Narrow Way Are Different From Those

In the Broad Way:

There is a difference between those in the one way, those in Jesus Christ, and those who are traveling the many ways of religion. The strait and narrow way is entered through the one door, Jesus Christ, but not by the many doors opened by men. The ones in the fold of God are in the family of God. There is but one fold, but one family of God. Such is different from the many folds directed by men. The New Testament reveals that Jesus Christ built his church, one church, not many churches. One following Christ in the strait and narrow way follows him in his church. The teaching of the New Testament concerning the one church is different from the teaching of men and the teaching of many churches. Those in the strait and narrow way follow one gospel, the gospel revealed in the New Testament. The one gospel is different from the many gospels of men. Christ taught one doctrine, not many doctrines. The doctrine of Christ is found in the New Testament, but the many doctrines of men are found outside of the New Testament. Christ has one spiritual body, not the many bodies authorized by men. Those in the strait and narrow way are different from those in the broad way, because they preach the one gospel of Christ, abide in the doctrine of Christ, and have fellowship in the one body of Christ. Subjects in the one way are directed by the words of the one Spirit, and those words are found in the New Testament. Those for Christ are different from the ones against him, because they have one hope, not many hopes; one Lord, not many lords; such are united in one faith, not many faiths; and they entered into Christ through one baptism, not many baptisms, and one God is their Father.

Those Within The Church Are Different From Those Outside:

Persons in the church of Christ are saved, called out of the world, they are in the one body, subject to Christ, reconciled to him, and they are building upon Christ as their foundation. Those outside of the church are outside of salvation, the one body of Christ, outside of the authority of Christ, outside of reconciliation, and they are apart from the immovable foundation. Those within the church have been called out of the world, they were delivered and they are to keep from the world, nor are they to be conformed to the world. They are not to accept into their conduct filthiness, nor wickedness, nor guile, nor hypocrisies, nor evil speakings, neither are Christians to follow any of the works of the flesh.

Each one in the church of Christ is to thirst after righteousness, extend mercy to the needy, retain purity in his heart.

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promote peace on the basis of truth, practice love for enemies, love for truth, and to deal honestly, justly and patiently with his fellows.

Those in the church are new creatures in Jesus Christ. "For as many of you as were baptized into Christ did put on Christ." The ones baptized into Christ were raised up to walk in newness of life (Rom. 6:4). If it makes no difference on whom one believes, nor into whom one is baptized, then it would necessarily follow that one could as well believe on the devil and be baptized into the fellowship of him. Every one should know that it does make a difference on whom we believe, and it makes a difference into whom we are baptized.

Those who believe Christ, repent of sins, confess faith in Christ, and are baptized into Christ are saved from past sins, the sins are remitted, they are washed away, they are removed as far as the east is from the west, those past sins are blotted out to be remembered no more. That obedient person is a new creature in Christ Jesus. He has been delivered from darkness to light, from the power of Satan unto God, from the kingdom of darkness to the kingdom of Christ, from death in sin to life in Jesus Christ.

It does make a difference what one believes and does. Scripture says: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth . . . put on therefore, as God's elect . . . a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other . . . and above all these things put on love, which is the bond of perfectness" (Col. 3).

Quanah, Texas.

The Menace Of Misinformation (No. 2)

Basil D. Shilling

1. Since the day Adam and Eve disobeyed the law and will of God concerning them by eating of the tree of knowledge of good and evil, misinformation has caused multiplied millions of men to fail and to fall short of doing the will of God concerning them. A careful reading of the book of Acts should convince anyone that misinformation caused many to reject and refuse to obey the gospel of Christ on the one hand, and that in most instances those who obeyed the gospel did so only after their minds had been cleared of misinformation. I think there is no doubt that misinformation is now causing many to fall short of obeying the gospel of Christ that they might be Christians—Christians only and only Christians. Denominationalism is undoubtedly the result of misinformation. If the fine people who are now engulfed in denominationalism could only have their minds cleared of the misinformation which has been planted there and the truth made known to

them, many of them would become obedient to the gospel and become Christians only and only Christians. It should be the sincere desire of every person who knows, loves and seeks to live by the truth to do all possible to remove misinformation and plant the truth wherever the opportunity is presented. Whatever the misinformation which hinders obedience to the gospel, it should be expressly pointed out and the truth concerning the matter taught. If the doctrine believed or the thing practiced is not true—if contrary to God's will—let us tell people so plainly, frankly, kindly and sincerely, and then let us point them to the truth. Error has been preached so long that some today think contradictory statements and doctrines in the realm of religion can be true, while realizing that contradictory statements in every other realm cannot possibly be true.

2. In this article, I want to point out some misinformation about the Bible which certainly causes some to fail to obey the gospel of Christ.

Misinformation About The Bible

1. Misinformation about the divine origin of the Bible is doubtless the cause for some failing to obey the gospel. Today there are people who regard the Bible as simply the product of the mind of men—a collection of tales and folklore from the minds of imaginative men in the dark ages. This is tragic, for the individual who thus regards the Bible will certainly refuse to obey the gospel. But what is probably even more tragic is for the classrooms of tax-supported colleges and universities to be used by the teachers to ridicule the divine origin of the Bible and seek to destroy the confidence therein of our sons and daughters. Don't think that this is not being done. It is. I do not say that it is done by all teachers, for certainly it is not. But it is done by some. And if done by even one, that is too many.

1. The evidence of the divine origin of the Bible is abundant, and, when weighed by an unbiased mind, is conclusive. I shall here mention only a few points:

(1). The Bible claims to be of divine origin. It says specifically that it is not the product of the mind of man, and that it was given by inspiration of God. "All scripture is given by inspiration of God . . ." (2 Tim. 3:16). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

(2). The unity and harmony of the Bible attest its divine origin, and prove that it could not possibly be the product of the mind of man. It is composed of sixty-six books. About forty men were used by Jehovah in the writing of it. From the writing of the first book to the writing of the last book was a period of about sixteen hundred years. But despite these facts, perfect unity and harmony mark the Bible from beginning to end. It is utterly impossible for men of any generation to produce a book under similar conditions that will likewise be characterized by perfect unity and accord. In proof, just compare a textbook on science written recently with one written fifty years ago—to say nothing of sixteen hundred years ago.

(3). The divine origin of the Bible is attested by the intimation of certain scientific facts which were not known by men for several hundred years after the last book of the Bible was written. The mention of two or three will suffice: Job, who lived hundreds of years before the birth of Christ, said concerning God: "He stretched out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). Not until the invention of the powerful telescope a few decades ago did the astronomers learn that the heavens in the north are void of stars, while in the south, east and west there are many stars which are invisible to the naked eye. How did Job know this fact? Until just a few hundred years ago men everywhere—even the scientists—thought that the earth of necessity must be supported underneath by something. Different men had different ideas about what that something was. Today we know

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that the earth sits in space, unsupported beneath by anything. Now how did Job learn this fact so many hundreds of years before even the scientists learned it? As recent as the time of Christopher Columbus, men thought the earth was flat. But Isaiah seems to have known that it was not flat but round. He said concerning God: "It is he that sitteth above the circle of the earth . . ." (Isa. 40:22). How did Isaiah know the earth was round? No man of his time, nor for several hundred years later, regarded the earth as round. How did Isaiah get so far ahead of other men in knowledge?

II. Misinformation concerning the completeness of the Bible is doubtless causing many people to fail in doing the will of God. These are the people who, because they do not regard the Bible as a complete and all-sufficient guide for the religious and spiritual needs of man, and, consequently, accept the creeds, doctrines and traditions of men in addition to the Bible as the guide of their religious life. The person who accepts as the rule of his religious life any thing other, more, or in addition to the word of God will certainly fail to do the will of God and will fall short of the approval of God. This is evident from many passages on the pages of the New Testament. A single passage will be sufficient. The apostle John said: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). God and Christ will not be with anyone who does not abide in the doctrine of Christ. No proof is necessary for the statement that the man who accepts the creeds, doctrines and traditions of men is not abiding in the doctrine of Christ. Such an individual is going beyond the doctrine of Christ. But when this is done, the individual parts company with God. So the only way a man can have the presence and approval of God is to abide in, or be governed, guided and directed by the teaching of Christ Jesus.

Now the Bible teaches that the Scriptures constitute a complete and all-sufficient guide for man's religious and spiritual life. The apostle Paul wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Note that the Scriptures furnish unto all good works. This is an assertion that the Scriptures constitute a complete and all-sufficient guide. The apostle Peter declared the same vital truth when he said: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue" (2 Peter 1:3). We, therefore, have no need whatsoever for the creeds, doctrines and traditions of men in connection with our spiritual and religious life. The practice thereof separates us from God and causes us to fall short of divine approval.

III. Misinformation about the proper division of the Bible is causing some to fall short of obeying the gospel of Christ. These are the people who, because of the teaching they have been given, think the laws, precepts and commandments of the Old Testament are just as valid and binding upon men today as they ever were. They seem to think that they can read God's will concerning us today on the pages of the Old Testament the same as the New Testament. But this is not true, as the following series of truths will show.

1. God has spoken to us today through Christ. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

2. The salvation of all men today depends upon obeying Christ and living by the things he taught, not upon obeying and living by the law of Moses. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). ". . . he that abideth

in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

3. God has made a new covenant, founded upon better promises, and different to the covenant which he made with Israel at Mt. Sinai. "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should not place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:6-13).

Austin, Texas.

Points From Proverbs

Clarence C. Gobbel

In the sixth division of the book of Proverbs, we have a good lesson taught us in the first few verses, as follows:

"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend" (1-3).

That is, when a friend, or rather a neighbor, talks you into going surety for him for a debt that he owes, and you shake hands with him as a sign that binds you to the agreement, and then you find out that you are, "snared with the words of thy mouth," the writer tells what should be done about it. It is so often true, that when one stands for another on a note for payment of a debt, the one thus helped will begin to feel less obligation thereto, himself. So, the father continues to advise the son in verse 3 by saying: "Go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the

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hand of the fowler" (vs. 4, 5). So he is advising the son to continue to court the friendship of this neighbor, and keep fresh in his memory that he has not been relieved of his obligation, just because another is standing for his debt. And by being thus humble, and friendly, this friend will not allow him to have to pay the debt. It seems we can derive these points from this short excerpt:

1. Be careful about going surety for another; 2. But when you do get caught, do your best to see to it that the one you help doesn't make you pay; 3. However, I feel that we can't affirm that he is advising his son to evade payment, but to do his best to convince his friend of his own responsibility to do so.

In the next paragraph of chapter six, the writer teaches a lesson in industry, thrift, and preparedness. He says: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (6: 6-8). The sluggard is here admonished to consider the ways of the little ant, that he may be wise. The same writer calls the ant, "a people not strong" (30:25). And a people they are in that they provide houses for themselves, and they have their own towns, cities, and public roads, as civilized colonies of people. They work hard through spring, summer and autumn that they might have the privilege of sleeping through the winter. They do not, we are told, lay up these foods for winter consumption, for they sleep and do not eat through the winter. But they do provide for the time they are at work to sustain themselves and their young.

So the lazy, indolent man should learn a lesson from the small ant, for if he continues to sleep away his time, "So shall thy poverty come as one that travelleth, and thy want as an armed man" (v. 11). One who is ever on the move, never settled anywhere, is usually in want, and poverty will strike with irresistible fury (as an armed man). Adam Clarke states that the Vulgate, Septuagint, and Arabic versions have added to this verse: "But if thou wilt be diligent, thy harvest shall be a fountain; and poverty shall flee far away from thee."

Before leaving the above thoughts, let us notice what the writer has to say farther along this line, in chapter 30, beginning with verse 24: "There be four things which are little upon the earth, but they are exceeding wise."

1. "The ants are a people not strong, yet they prepare their meat in the summer." Though these insects are "a people not strong," there is something about them to be commended, and that is, they are industrious, and foresighted. Not only for the age in which this was written, but in this Christian dispensation can we learn a lesson of worth from the ants. The ant teaches us the lesson that there is a TIME to do our work, and that is NOW, in this present life. While we are in the summer time of life, we are obligated to put

forth every effort necessary to prepare for the life to come. Jesus said: "I must work the works of him that sent me while it is day, the night cometh when no man can work" (Jno. 9:4). Since such was true in the life and work of our Lord, it is even the more true in regard to our duty here. I can't work in the past, such opportunities are forever past; I can't work in the future, for it is not mine to claim, so I can only work NOW, at this very second. That's the only time I have. We can look back with regrets over moments lost, we can hope for the best in the future, but we can take advantage of the golden moments of the present.

2. "The conies are but a feeble folk, yet they make their houses in the rocks." The conies are small animals similar to the rabbits, and are "but a feeble folk," yet there is something about them which he commends. They have a certain place to build their homes, so as to try to escape the ravages of man. Just as the ant teaches the lesson of industry, and thrift, so the cony teaches us that we should do our work in the right place, where proper credit will be received therefor.

Some people labor under the delusion that it makes no difference whether in the church or not, they may live, and labor acceptably outside thereof, and their work be just as surely rewarded. Friends, if that is true, then Christ died in vain. For if one can live outside of the church, and find salvation, and all spiritual blessings, then they are found outside Christ. But we are told that, "All spiritual blessings are in heavenly places IN CHRIST" (Eph. 1:3). Since that is true, and Christ is the head of the body, his church (Col. 1:18, 24) then those blessings are in his church. If we do not claim those spiritual blessings by coming into Christ, and thus working for him in his body, the church, then we must conclude that we are working for the wrong one, the other spiritual leader, Satan, the arch-enemy of all righteousness. We can see then that it does make a definite difference whether we work in Christ, or whether we remain in the world, and work for him who rewards with everlasting separation from the presence of the Lord, and the glory of his power (See 2 Thess. 1:7-9).

3. "The locusts have no king, yet go forth all of them by bands." The locusts, another insect, though they recognize no king over them, have a commendable trait also: they "go forth all of them by bands." When you see the grasshopper, similar to the locusts, accomplish their intended destruction of crops, they go forth in great droves, or bands. Cooperation is practiced by them. So it must be with the people of God today. When cooperation of every member in a congregation is evident, we can accomplish about anything and everything we set our minds upon. And throughout the world, to the extent that we all speak, and act in unity having one mind centered upon the saving of the lost through preaching the word to those in darkness, it will be true according to the words of the prophet: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

4. "The spider taketh hold with her hands, and is in kings' palaces." The spider is a small insect that is not wanted in our homes, but when her nest, or web is destroyed, she is determined to rebuild if she isn't destroyed. She is industrious, and determined to pursue her work until it has been done. So she teaches us determination, and perseverance in all we do to the honor and glory of our Maker. Wherever she may be, in the smallest hovel, or in kings' palaces, her tenacity is ever the same. And regardless of whether we receive fame and honor for what we accomplish, we should be determined to do God's will in our lifetime, to his eternal glory.

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Houston Bible School To Open

Clyde P. Findlay

Houston Bible School is to begin operation on September 8. Upon invitation of the board of trustees I have accepted the



Clyde P. Findlay

responsibility of president. Our program contemplates offering kindergarten thru junior college. We are beginning this year with kindergarten through the 7th grade. Brother Clovis Crawford, formerly with Harding elementary schools and the schools at Valdosta and Stinnett Settlement is principal. We have two elementary schools, one in the north side and one in the south side of Houston. We intend to add a grade a year, and junior college as soon as possible.

We have completed the purchase of the property of Berry Foundation School at 2950 South Broadway for our south side school. The property includes one large log building with an auditorium thirty-five by seventy-five feet, and plenty of classrooms and other facilities. The setting is a beautifully wooded tract and is about ideal in every way. At this writing we still have need for two or three teachers. In-

terested teachers should contact me at once.

Here are some of the reasons why I accepted this work:

Because Christian parents, being responsible for their children, may select the type of school which they believe to be best. Since public schools cannot give spiritual training they are unable to fulfil their aim, "To educate the whole child."

Because I am in sympathy with the developing pattern in Christian education. This, I believe, means a great number of schools, elementary through junior college, located within reach of as many of our children and young people as possible. With our larger colleges offering graduate work, they, and we, can offer services not offered by the other.

Because I believe that the elementary and secondary schools will thus reach a great many families not yet touched, and will reach them during the most impressionable years.

Because that, in spite of many fine Christian teachers in the public schools, the present materialistic, modernistic philosophy of current education tends to rob our children of their faith.

Because that, even prior to my preaching work, I was for many years active as a professional educator with children and youth.

Because Houston Bible School does not accept support from churches nor does it dominate churches.

Because approximately fifty churches of Christ in Greater Houston can do a splendid work.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

THERE IS A UNIVERSAL SENSE OF JUSTICE

Animals do not debate or argue or quarrel. They fight. Man can quarrel because he acknowledges a common standard of right and wrong. Children as well as college graduates sense that it is wrong to break a promise. This universal sense of justice, varying as it does with diverse cultures, is a most convincing evidence that man "is made in the image of God."

Continuing our study of Paul's trip to Rome we find him shipwrecked on the island of Melita or Malta. He was bitten by a viper. When the "barbarians" saw this venomous creature hanging on Paul's hand they said: "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live" (Acts 28:4). Of course they were mistaken in their judgment of Paul, but they had an idea of a moral retribution which was beyond the courts or laws of men.

This "conscience" is found in the moral codes of the ancient Babylonians, the Hindus, the Chinese, the Greeks, or the native Indians of America. When you hear someone say: "It's not fair" or "It's not right" you are witnessing an expression of this universal sense of justice or fairness. This moral law which is written in the hearts of men bears witness to the creator and to the divine law of the universe. Of course this "conscience" is not a sufficient guide itself. "Conscience" is subject to education.

Therefore we must study the revelation of God in Jesus Christ to know what is right and wrong. Don't ever violate your conscience, but educate it by the word of God. But every time you are "conscience stricken" you can take that as evidence that you are a living soul, a man "made in the image of God," not just an animal driven by blind instinct. Since you are an immortal personality, you should be giving first place to your spiritual welfare. "What shall a man be profited if he gain the whole world and lose his own soul," Jesus asked?

CONSIDER CHRIST IN YOUR LOCATION

Commencement sermons often include an appeal for the young graduates to consider Christ in their vocation. There is no doubt about the fact that certain young men can serve Christ better as gospel preachers or as teachers or doctors than as ditch diggers, even though digging ditches is a very honorable work. So every child should be taught to carefully and prayerfully decide in what line of work he can best serve Christ. That should be the deciding factor.

But let us carry this a bit further. How about considering Christ in your location? Are you living where you can do the most good for the kingdom? Have you ever thought of moving to the town or city or country where you honestly believe you can do more for the church of the Lord than where you now live?

Recently two couples in our city have made plans to move to the new Levittown, Pennsylvania city. They are young and equipped to work in the same profession at Levittown as here. They have carefully considered the matter, not simply from the standpoint of where they would enjoy living most, but from the standpoint of where they can do the most good. Should Christians move to a community primarily because of its comfortable living conditions or favorable climate or its economic opportunities? Of course, other things being equal, these will naturally play their part. But the primary consideration in where you live should be the cause of Christ.

Today, the church is hindered in its growth because there is a severe shortage of gospel preachers. Then too, there is

a shortage of churches willing to sacrifice to send gospel preachers. Of course if every Christian gave more than one-tenth of his income to the Lord, there would be a vast amount of money available to support the preaching of the gospel in every nation. But while more young men are preparing to preach the gospel and while Christians are learning to give more generously, why should not more young couples who are able to earn their living move to communities where the church is weak or where no Christians are assembling for worship after the New Testament order. This is being done on a small scale, but why not on a large scale?

There are 10,000 communities in the United States with no church of any kind meeting. May we challenge those who read this message to move with several of their friends to such a town or city and start the church or build it up. Eternity alone could tell the good which could be accomplished. Don't take your present location for granted. Would you consider moving to another community if you were promised twice your present salary? Then why not consider moving if you can do twice as much good for the Lord you serve. Prayerfully consider Christ in your location!

RESULTS ACCOMPLISHED IN SIX YEARS' WORK IN GERMANY

Work has been done by numerous missionaries over a period of the last six years in Germany. Thirty different congregations in America have supported a worker or workers either partially or totally in this work. At the present time as indicated in this report there are 32 congregations which are acting as independent congregations carrying on their own business affairs in the spread of the kingdom. We rejoice that this report can be made to the entire brotherhood at this time:

30 different congregations in America have supported a worker or workers either partially or totally in this work.

800 children attend weekly Bible classes.

18 German congregations established.

14 English-speaking congregations established. (This is an increase of 14 during the past 12 months).

4 buildings completed.

5 buildings partially completed.

2 tents (with folding chairs) purchased for use through the summer months.

22 full-time American missionaries.

14 full-time German evangelists.

2 Swiss students completing their training.

1 German sent to Africa as missionary.

5 women trained two years or more in Bible, in preparation to teach children.

30 children in daily Bible classes.

200 children (about 800 different) taught daily, twice annually.

300 boys trained in two week summer camps with daily Bible lesson.

45 girls trained in two week summer camps with daily Bible lessons.

First radio program given on state-controlled radio at their invitation, July, 1953.

Monthly papers distributed to average of 2500 readers since 1949.

Approximately 200,000 tracts distributed throughout Germany.

Christian homes in America found for 16 German orphans.

Lubbock, Texas.

EDITORIAL

G. H. P. SHOWALTER, Editor

RESPONSIBILITIES

There are certain burdens which must be borne. We cannot throw them off and meet the approval of God. Paul declared: "Every man shall bear his own burden," meaning his own responsibilities. Others may render aid in some matters, but none can perform the work that is required of another in the kingdom of God. A few observations may be helpful.

1. As a part of his vow of allegiance to Christ every true disciple of the Lord is under moral obligation to reflect in his daily life the character of Christ. He has certified to the world that he is Christ's disciple and that he is imitating the Master. His deportment, then, as long as he professes to be of Christ, the Lord, is being held out to the world as the deportment which the Lord approves. To fall far short of moral perfection is to bring serious reflection upon the precious name of Christ. Not for his own sake alone but for the general good of the common cause every disciple must conduct himself so that his manner of life is above reproach. If he is engaged in business his dealings with men must exhibit honesty that cannot be called in question, and that may cause wicked men to be ashamed, having no evil thing to say of him. He cannot afford to divide his activities into "religious" and "secular." Christ did no such thing. All that one does as a servant of Christ must be done as spiritual service to the Lord and not to men. Whatsoever one does in word or deed should be done to the glory of God. Christ's followers who are farmers are under obligation to be religious farmers. They have no license from heaven to be "secular" farmers. So in all the avocations of life, Christ must be first, last, and all the time. He must be put on as an investment for daily wear. "Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

2. It is not man's whole duty to keep himself in the path of rectitude. It is, indeed, well to walk in the narrow way. But to save one's self is not the total of human responsibility. Paul wrote to Timothy that in doing certain things he would save himself and those who heard him. Every person who has been turned to Christ has an obligation that reaches out to others who have not yet yielded to the love of Christ and the power of the truth. Upon the dispersion of the church at Jerusalem, those who were scattered abroad went everywhere preaching the word. They did not class the work of some of them as "secular," and the work of others as "spiritual." The idea of "clergy" and "laity" was unknown to these early Christians. It was a later arrangement and classification. They were all religious people, all filled with love of the truth and all alike consecrated to God. Every Christian today is under a solemn obligation to seek out and save the lost. It is the work for everyone. And not till indi-

vidual Christians wake to a realization of their personal responsibilities before God will the success attend the ministry of the word that should be realized.

3. Every congregation of disciples is under obligation, as a body of believers to hold forth the light of truth and to carry the news of salvation ever onward. It is well to meet on the first day of the week but this does not fill up the measure of responsibility. From them as a center should radiate the influence of gospel truth. From Jerusalem, in Palestine, went forth the message of truth into all Judea and Samaria and throughout the length and breadth of Syria. At Antioch, in one of the northern provinces, the gospel was preached and a church was established. From this congregation went forth Paul and Barnabas, and later Silas to the great missionary tours of Asia Minor and eastern Europe. As people obeyed the Lord in the western fields, they were taught by inspired men to sound out the word of truth in still other fields. And thus was executed the great commission to preach the gospel in the whole world. They had no missionary societies, home or foreign, other than the local congregation in which capacity as an organized body alone they moved.

4. There are now many thousands of congregations scattered in various parts of the world. Every one should be a fountain from which pours forth the water of life to save the perishing. It is one of the remarkable things that many thousands of the unsaved are not hearing—multitudes have never heard—the gospel of Christ. The significance of this is still more appalling when we consider that many of these lost one are in easy reach of "loyal" congregations of the disciples. There seems to be a feeling of self-sufficiency and apathy among us. It matters not with the average Christian and the average church that our near neighbors have never heard the gospel. A meeting house is built and it serves as a place to go on Sunday and gain the ease of conscience that prevents a professed Christian's feeling bad if he is not at the breaking of bread. If the rest of the people do not come all right, and if they are never obedient, little anxiety is felt. But there is a grave responsibility somewhere. Reader, is it at your door? There will come a day of reckoning. How many of us are ready for the examination that will determine whether we are chargeable with a neglect that has allowed souls to go down to eternal night, without having even heard the gospel? How many churches are holding mission meetings in nearby neighborhoods this summer? How many are expending ten dollars or a hundred dollars in good gospel tracts and leaflets to give the message of truth a general circulation in the country? Let us think quickly and act promptly. The night comes soon when this opportunity for serving the Master will pass forever.

Report On The Gipson-Gage Debate

L. W. Hayhurst

This debate was held at Littlefield, Texas, September 22-25, 1953, and was interesting in several respects. It was attended by very large crowds, good order and feeling prevailed, and it was the most recorded discussion that I have attended. It was observed that the first night those represented by Brother Gage sang with us, but the next night it must have gotten over to them that they were fellowshiping us, for they were seen to be abstaining. But when they got into the lead we sang with them, and thus we had fellowship!

Brother Gipson very ably presented evidences for the class system by proving each part separately. From Mark 7:17 he proved that Jesus taught some disciples away from the multitude. From Acts 5:42 he argued that the disciples taught simultaneously, since it was done in the temple and that from house to house they ceased not to teach. From Titus 2:3-5 he proved that women are to teach, and that since they don't do it from the pulpit, that it must be in a group aside from others. In this way he went through all the parts, proving each one by the Bible. We then concluded it is scriptural to do all the things that we do, that these things done in one meeting are scriptural, that if all the parts are scriptural, Bible classes are scriptural, that they line up with the Scriptures.

Brother Gage attacked the argument on three scores:

1. He said that the chart did not look like the proposition. But when he got to affirming he was reminded that his chart did not look any more like his propositions, for he proved "The Assembly" by 13 passages taken from different places.

2. He tried to parallel the evidence for missionary societies and instruments of music in worship. But he was reminded that there is no command to PLAY; and we have no OUTSIDE institutions.

3. He misrepresented Norman by saying that he would read such passages as Acts 5:42, and saying that Brother Gipson had read it and said, "Here it is. Here is the Sunday school." Then he would take some other proof text and claim that he had argued that here it is, etc. Truth is, Brother Gipson had said that this passage proves one part; this other passage, etc. Nor did Gage cease this misrepresentation after his attention had been called to it.

For the most part the debate was about as others. But in two respects it was different:

1. Brother Gipson handed them 25 questions on 1 Cor. 14 asking them to indicate if they agreed with him. On most of these there were only partial differences, if any. In this there was an evident effort to agree as far as is possible. It was demonstrated that it is easier to differ over that chapter from long distance than up close to it. Brother Gipson pointed out the fact that we use "the assembly" as much as they do, that we believe every passage referring to it. But he showed that this fact does not prevent our having Bible classes when we are not in that assembly; that is, after "church" is dismissed. Brother Gage hung up a chart on women, showing that they may teach privately, informally, etc. Norman told us that the chart was only a theory with those who opposed Bible classes, that whenever the women get to teaching any group anywhere, that they will be stopped. I predict that Gage will regret that little chart.

2. Brother Gage admits a field of liberty. This, after so applying Jas. 1:25, Col. 3:17; Isa. 8:20; Jer. 10:23, etc., as to prohibit the details of our teaching program. The difference here was that Brother Gage claimed to have no authority for building church houses, teaching singing schools, etc., while Brother Gipson claims that the field of liberty is authorized by being included in the command, that the command authorizes details for carrying it out. Brother Gage says that a church house is neither scriptural nor unscriptural. Norman

presented a chart indicating that a command comprehends a field of human judgment, and that this field is limited. He showed that the command to "commit to faithful men" comprehends a time, place, arrangements, etc. Brother Gage came on to put baptism on the chart, and to agree that a place had to be selected. Norman proceeded to show that unless some place was selected there would be no baptizing; and so with other commands, such as "teach."

Future discussions will be built around this idea, and when they are, brethren will get closer together, for they will discover that they are withdrawing from us because we choose details, which right they assume for themselves.

1107 N. St. Marys, Beeville, Texas.

South Portland Church To New Location

Charles Chandler, Howard Mitchell

The church, formerly meeting at 159 Sawyer Street, South Portland, Maine, begins meeting October 4th in the Community Building at the corner of Evans and Nutter Streets, South Portland. Arrangements have been made with the City Council of South Portland to use a part of this former school building.

This will be a great step forward in the growth of this two-year-old congregation. It has been meeting since its beginning in a rented hall, which is used for various entertainment purposes, dances being held each Saturday night. Although the hall was as clean as possible, many posters and signs for various groups using the hall hung on the walls during the worship periods and distracted greatly.

The new location will provide a large room for worship adequate for our use for some time to come with additional classroom space. We will be the only group to use the room and can arrange it as we see fit. But the greatest blessing comes in the location being only about a block from the lots recently purchased by the church here on which to construct a house of worship as soon as funds are available. We will be the only religious body meeting within a radius of one and one-half miles in any direction. Two large housing projects exist in the immediate neighborhood with many children who have no place to go to Bible school and church, as many parents fail to take them. We are now making plans for our first vacation Bible school for next June, and believe we will enroll 75 to 100 at least.

A gospel meeting has just concluded here in South Portland in which Brother Alvis Bryan, formerly of Lubbock, Texas, and now of Barre, Vermont, preached for us September 13-18 and Brother Russell Gleaves of Brunswick, Maine, preached the 19th and 20th, making an eight-day meeting. The preaching of the word was excellent. The average attendance was about 27, contrasting an average of about 15 during a meeting a year ago.

We are thankful to God for such among us as the Mitchells, who drove over 100 miles each evening to be present for the meeting; for the Ranks, who drove more than 40 miles each evening; and the Betts who drove about 50 miles several times; and Brother Stults who sacrificed a night's sleep and rode the train 270 miles for one service—these to assemble with the saints of God for worship—yes, all these and others because they love the Lord. This is the kind of people the Lord has here. Great is their faith.

One soul is to be baptized soon, the wife of our song director, which will unite a family in Christ, and will make the number of faithful members rise to 19. The Lord is surely blessing us, but there is so much more to be done, if only the means were available. We need a building so badly. Until we have one, we continue to be looked upon as "transcients" or "Holy Rollers," just as was the case through the South 25 to 50 years ago. Will you "come over into New England and help us?"

Box 1754, Portland, Maine.

FROM THE HARVEST FIELD

T. D. Boston, Sr., Box 487, Gilmer, Texas, September 21: Two who gladly received the word were baptized here September 20, 1953.

R. H. Montgomery, George West, Texas, September 25: After more than twelve years at Bayside, Texas, I am changing my address to Box 101, George West, Texas.

Joseph Sherman, 614 South 6th Avenue, Yakima, Washington, September 23: Seven more people have come forward at Yakima. Two of them placed membership, and the other five people I baptized. The Yakima church meets at 607 West Lenox Avenue.

John French, 2716 S. Lewis, Little Rock, Arkansas, September 21: Six responses yesterday; two placed membership; two restored; two baptized. For the fifth time since April we set a record in Sunday morning Bible study attendance. The figure of 217 was 19 above previous record.

Joe H. Morris, 2707 Ky. Ave., Paducah, Kentucky, September 24: Brother Clarence Isenburg as song leader and I closed a splendid meeting at Center, Kentucky, last night with two fine young men baptized. Crowds were large throughout. Clements Street work continues to progress rapidly.

C. M. Moser, Whitesboro, Texas, September 21: The church here has just closed a meeting with Brother Logan Buchanan doing the preaching. There were two baptisms and two placed membership. We are looking forward to a good work with this church. The interest is good and is growing.

Robert P. Stewart, P. O. Box 459, Grass Valley, California, September 18: We have had two confessions of sin since our last report. Progress is being made here though we are in an extremely difficult field. I am available for a meeting or two during the balance of the year. Write if you can use me.

Esten Macon, Box 101, Richard City, Tennessee, September 21: Three persons were baptized here yesterday. The local work is going good. From September 6-16 I was in a meeting at Rocky Springs, Alabama. The attendance was fine. This church has been meeting since 1881. I would like to hold two meetings in Texas or Oklahoma next year.

A. E. Wickham, Coshocton, Ohio, September 22: I spoke to two large audiences at the East Main Street church of Christ in this city yesterday. I was one of the speakers at the afternoon session of the all day meeting at Normal Park congregation in Zanesville yesterday. Several congregations were represented and the singing was good. October 12th I'll begin a meeting of two weeks at Wolf Creek near McConnellsville.

Hoyt Bailey, Box 684, Quanah, Texas, September 26: Requests for more than sixty copies of our daily radio sermons came in during this week. The daily program is about two months old. KOLJ is located at 1150 on the dial, covers Southwest Oklahoma and most of Northwest Texas, and the program is heard at 9:00 a.m. Sundays, and 9:05 a.m. Monday through Friday. Herald of Truth at 12:45 Sundays.

Irvin B. McFadin, Box 1164, Taylor, Texas, September 29: The work at Bartlett continues to grow. Interest and attendance are still on the increase. Baptized a middle aged man Sunday night.

J. K. Bentley, 2 North "F" Street, Herington, Kansas, September 25: Correspondents will please note my change of address from Springtown, Texas, to the above. I am to begin full time work in this city of 4,500 October 1.

Paul Southern, 1642 College Drive, Abilene, Texas, September 23: Three were baptized and one was restored during the meeting with the South Main congregation in Baytown. Our meeting at 14th and Vine in Abilene is planned for October 2-11. Clifton Rogers will do the preaching.

J. Odes Forshey, 1507 Cleveland, Caldwell, Idaho, September 23: We are enjoying the work here. Two have been baptized since we began. The annual Thanksgiving lectureship here will begin Wednesday night and continue through Friday night (November 25-27).

C. B. Glasgow, Blum, Texas, September 22: I preached to a large crowd at Grub Hill Sunday and made special announcement for the Firm Foundation and urged each family to send in at least one year's subscription so that they could have one of the best papers published come into their home every week. I've been reading it since 1908.

W. S. Wiley, 503 E. Hulsache, Kingsville, Texas, September 24: During the last two weeks we have baptized two and one has placed membership here. Fifty-two members of the church registered as students for the fall semester in A. & I. College. We hope to have a goodly number of them in regular attendance at all services. L. R. Wilson begins our fall meeting October 18.

Joseph H. Cox, 4422 Preston Highway, Louisville 13, Kentucky, August 31: Rufus Clifford has just recently closed a very successful meeting here at Preston Highway. Clifford drew the largest crowds that have ever assembled in this building. The kind of preaching done in this meeting is needed everywhere. Two came by transfer of membership, one was baptized, and the church was greatly edified.

Cleon Lyles, Little Rock, Arkansas, September 28: Seven have been baptized and eleven placed membership the past few weeks at the downtown church (Sixth and Izard). Our fiscal year will begin next Sunday. Our new budget calls for \$1600 per week. We have most of the amount promised and expect to exceed it. We will begin our ninth year with this church the first of November. The Lord has blessed our labors together.

Buford Holt, 1621 Mitchell Street, Humboldt, Tennessee, September 25: Three baptized September 16. Our meeting started September 20th with Tommy Nicks directing the song service and George Tipps doing the preaching. Two baptized and two restored during the meeting. A couple returned to Humboldt and will again worship with us. We are having fine singing and preaching and large attendance for the meeting.

H. H. Dunn, Huntington, Arkansas, September 24: Closed a ten-night meeting in Dardenelle, Arkansas, Sunday night. One was baptized and six restored. Begin tomorrow night in Lamar, Colorado.

Ross W. Dye, 408 N. Marshall Oklahoma City 10, Oklahoma, September 28: Horace Busby closed a meeting here yesterday with six baptized, eight restored and one identified. The past three Lord's days have seen three consecutive new records in Bible School. I shall begin October 18th at Northside, Fort Worth.

Reeder Oldham, Box 26, Gainesboro, Tennessee, September 19: B. C. Goodpasture held us a fine meeting. Six were baptized and four were restored. He has been asked to return in 1955. Bob Plunket ably led the singing. Nine were baptized, seven were restored, most of whom were during meetings at Burrstown, New Salem, and Sugar Creek."

Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, September 18: This past week the congregation here has made three new records. We reached 115 on Wednesday night, 154 on Sunday night, and 43 in ladies' Bible class. Other services have been at near-record levels also. Three more have become identified with the work here during the week, one by baptism, one by restoration from the Christian Church, and one by placing membership.

G. S. Westbrook, Box 420, Bonham, Texas, September 21: Two were restored yesterday morning and two were identified last night. I began my part of a meeting at Central in Denison last night with excellent attendance. The work at Northside in Bonham is off to a good start. Interest seems pretty good and we believe Bible school attendance will pick up despite the fact that several families have moved away recently.

J. D. Rothwell, 1004 El Sereno Drive, Bakersfield, California, September 21: We enjoyed a fine meeting with the 16th Street and Florida church in Chickasha, Oklahoma, September 3-13 in which three were baptized and one was restored from the Christian Church. Brother T. B. Underwood, Jr., is the efficient local evangelist. I will be with the Mabel & Santa Rita church in Tucson, Arizona, October 5-14. Work at Central, this city, goes forward in a fine way.

W. Earl Mansur, 241 E. Arlight, Monterey Park, California, September 21: Three were baptized and two identified yesterday, making a total of seven baptisms, four restorations and seven identifications in the past few weeks. The church in Montebello has made rapid growth since moving into the new building at 536 N. Poplar. Recently we conducted an eight-day meeting with local forces. If you pass through this area worship with us or if you have friends here who need to be contacted, let us know.

Fred L. Yeats, Route 1, Wilson, Texas, September 23: The brethren at Arch, New Mexico, closed a very successful meeting a week ago last night, in which I did the preaching. One very fine young man was baptized, and we believe the church was greatly strengthened. To God be all the glory. Two more confessed sins of neglect here Sunday. We have now had two baptisms and four confessions of sins since our meeting closed a month ago tonight. We take courage and press the fight. Pray for us.

P. D. Wilmeth, 808 Hamvas Lane, Tyler, Texas, September 27: Brother Elbridge Linn of Austin begins our gospel meeting here October 18-25. All in this area are invited to attend. The East Texas preachers will be guests for their first meeting October 5, at the Glenwood church of Christ. Brother Weldon Bennett is scheduled to speak to the group at eleven o'clock on the work in Germany. The writer begins with the Southside church in Austin November 1-8. Our work is growing here with substantial growth. When in our city, worship with us at Glenwood.

Murphy D. Phillips, 900—Second Avenue, Lake Charles, Louisiana: We moved here to work with the brethren in spreading the gospel, July 19th. It seems that the Lord has given us an open door. In less than two months, we have had fifty-eight to respond to the invitation. Thirty-one of these came during the meeting that Brother Tom Warren of Fort Worth, Texas, conducted here. We planned for this meeting, with daily prayer and with extensive advertizement. We plan to build a new, and a much needed building soon. Pray for our efforts here.

Wayne Hargrove, 5317 South Park Blvd., Houston, Texas, September 14: The MacGregor Park congregation moved into its new classroom addition yesterday. We had 394 in Bible classes, 477 in our two morning worship services, and 219 at evening service (with about twenty young people visiting another congregation in the city). Our membership now is 320. There have been sixteen invitation responses during the first two weeks of September: four baptisms, nine to place membership, and three to confess wrongs. Visit with us when you are in Houston.

E. R. Harper, Abilene, Texas, September 26: September has been a wonderful month for us at Highland. A record in Bible classes, 787; the first Sunday \$8,438.00 contribution; a great number added to our local congregation; chairs in both auditoriums; discussing plans for a possible auditorium that will seat 1500 people and to convert our present building into an educational building. I am now in a good meeting at Breckenridge, Texas, and will be with the church in Henderson, Tennessee, the last two weeks in October. This will be my third meeting with this fine church.

D. H. Perkins, Denver, Colorado, September 23: Here at the South Denver church our attendance has broken all past records during the summer months. We had a very good Vacation Bible School in August which was beyond our highest hopes in attendance and interest. A man eighty-four years of age who has been a deacon in the Baptist church, and a very diligent student of the Bible for many years, attended; and since the school, has been baptized into Christ, and now seems very happy to be in the Lord's church. On October 6, I shall begin a gospel meeting with the church in Coweta, Oklahoma. This will be my fifth meeting there.

Loyd L. Smith, Lawton, Oklahoma, September 15: In August I held a meeting at Tularosa, New Mexico. Tularosa is a few miles north of Alomogordo, and has about three thousand people, most of whom are of Spanish descent and are Roman Catholic. The section is a good country, and many people are moving in because of the White Sands Proving Grounds, mining, agriculture, etc. We have a congregation of about

thirty people in Tularosa. Lloyd Bailey, a postal employee of Alomogordo, preaches for them. They own a neat building, well located, that is adequate for the present. They are at peace, and would form an excellent nucleus around which to build a larger congregation. They need a full time preacher, and asked me to help locate one. I have been unable to find one. Also, they will need financial help. So they need a congregation that will help them get and keep a preacher. It is close to Texas and Oklahoma, and a congregation could keep in close touch with it. A good man living and working there all the time could accomplish much. If you are interested in helping in this work, contact the congregation in Tularosa, or, if you prefer, write to me.

Winstead O. Cooper, Nocona, Texas: A recent report of contributions and disbursements of the church at Saint Jo, for the first part of this year is better than it has been at any time I have worked with this church nine years this past August. The church has contributed to two radio programs, mission work in the states and out of the states, three orphan homes, old folks home, and some in the local town who were in need. Most of these contributions are on the regular monthly basis. We have had an increase in interest and attendance the last few weeks, and some added to the local congregation by baptism and transfer of membership.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, September 24: At Clinton, Oklahoma, worked with E. E. Myers, who has just moved there from Odessa, Texas. Five were baptized and fifteen restored. Prospects are bright for the church there. The Tuckerman, Arkansas, meeting, where our son, Don, labors resulted in five baptisms and seven restorations. All were grown people, one man was 72 years old. Am now with the College Street church in Lebanon, Tennessee, and J. B. Kinney, who recently moved here from Oklahoma City. Attendance is good and interest increasing daily. Go next to Mayfield, Kentucky, October 2-11, and then to Detroit, Strathmore congregation, October 18-25.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, September 21: Sunday was another good day at the West Avenue church. We had 280 in Bible school, a total of 342 in attendance for the two morning services, and a very large Sunday evening audience. One was baptized and three placed membership. The West Avenue church will be three years old on October 18. The Highland and West Avenue congregations are conducting a radio program every Sunday morning on KMAC, 630 kc., from 8:15 to 8:30. We have reason to think that KMAC has the largest daylight coverage of any San Antonio station, and we hope to do much good as a result of this radio work.

Richard Robbins, Menard, Texas: We completed our first year's work with the Menard brethren in August. We found the brethren rather inactive when we moved here but the faithful few were anxious to do better. The building needed repairing badly. With almost \$1,000 in the building fund we raised another thousand in a few months and borrowed another \$3,000 to completely remodel and enlarge the building. During the building we raised about \$600 more and contributed several hundred dollars of labor. Our attendance for Sunday morning worship has almost doubled, and

attendance for Bible study has more than doubled. Contributions have increased from near \$40.00 per Sunday to near \$85.00. Seven have been baptized, seven restored and five have placed membership with us. Our active membership now numbers about seventy. Some believe the work here the most promising that it has been in several years. We hope that "the walls have been rebuilt" and much good can be accomplished in this difficult field.

V. C. Turner, 209 S. W. 3rd, Bethany, Oklahoma, September 20: Two baptisms and two placed membership here the past two weeks. Our Vacation Bible School (August 17-21) had an enrollment of 222, with a daily attendance average of 164. The last two days of the school more than 180 were present. Our fall meeting begins September 27 with Brother Virgil Cullum doing the preaching. The work in Bethany is most encouraging as it is definitely on an upgrade.

Stoy Pate, 1081 McLemore Avenue, Memphis, Tennessee, September 16: Brother J. B. Cox assisted us in a very successful Vacation Bible School this summer. In the first half of June we enrolled 330, and the last half in August we enrolled 500. In ten days we enrolled 612. We found it much better to have half of it just as school closes and the other half just before school opens in the fall. This week we have baptized four and had three to place membership. That makes 141 who have responded in the past ten months. It is just like a big meeting with some one responding nearly every week. The Lord certainly has blessed our efforts, and to him goes all the praise!

L. D. Thornton, Dill City, Oklahoma, September 7: The work here is coming along splendidly. Since my last report we have had five baptisms, two restorations, and record attendance for Bible classes. We just closed a meeting August 9 through 19, with Brother Noah Sparks, Jr., from Hydro, Oklahoma, doing the preaching and Brother B. L. Buford from Clinton directing the song service. Each did a splendid job. I did the preaching in a gospel meeting at Gotebo, Oklahoma, August 23-30. We had five baptisms there. The congregation here is sending me to Wray, Colorado, in October for a mission meeting. I enjoy and look forward each week to receiving the Firm Foundation.

W. F. Hall, Box 245, Okemah, Oklahoma, September 25: The churches of Christ in various parts of Oklahoma have sponsored a gospel meeting by the colored people in Boley, Oklahoma, the largest Negro town in the U. S. A. G. B. Holt of Oklahoma City did the preaching. We had four additions. Brother Holt is an able man. He hardly has an equal, including the white preachers. The meeting was well attended not only by the colored but white as well. I've had many years in the work, preaching in five states. Brother Holt can get the interest and hold it as well as any man I ever heard. I'm open for local work, not too far distant in Oklahoma, Arkansas or Texas.

T. A. PHILLIPS

Hatton B. Gist

I am persuaded that Brother Phillips is an honorable man and a good preacher. He is available for meetings or local work. If you want a "gospel preacher" (not a "flirt" or "smartalec") he will fit the bill. His address is 420 Maverick Street, San Antonio, Texas.

Max T. Neel, 5651 McCormick, Houston 23, Texas, September 14: Our work here at Lawndale seems to be getting started in a fine way. We had unusually good attendance in Bible classes yesterday, and five were baptized and two placed membership. The Lord willing, I shall conduct the fall meeting here beginning September 20th.

Brooks Terry, 2314 Overton Road, Dallas, Texas, September 19: Our vacation Bible school in June had 230 to enroll with an average attendance of 194. Since June 8th, six have placed membership, four have been baptized, one has placed membership and restored, and one restored here at Overton Road. The writer taught in a teacher training course in Fayetteville, Arkansas, in July. I did the preaching in gospel meetings at Lipan, Texas, and Randlett, Oklahoma. Three were baptized. The brethren at Lipan have invited me to return for another meeting. J. B. Tomlinson and J. Ray Crook are the able preachers for these churches respectively. Walter P. Bryan will do the preaching in the gospel meeting at Overton Road November 1-8. My next meeting will be with the Southwest church in Oklahoma City November 8-15.

R. C. Copeland, Jr., 410 South College Avenue, Tahlequah, Oklahoma, September 7: We have good prospects for continued growth and effective work and service here. Two of our beloved members have passed on to their reward. Brother David Lesley Porter was born in 1891 and died in the veterans hospital at Muskogee, September 4, 1953. His wife and five children mourn his passing. Brother Porter was faithful to the Lord. I spoke words of comfort to the host of friends and the family on the influence his life will yet have on those affected. Services were conducted in the church of Christ building, this city, on above date. Two placed membership August 31. Now that college is open new members will be coming into our midst. This church has the mind to work and grow spiritually as well as numerically.

Tillit S. Teddlie, Box 314, Sulphur Springs, Texas, September 25: After two and one-half years' work with the church at Ennis, Texas, I have moved to Sulphur Springs, Texas, to labor with the congregation. The church at Ennis was wonderfully nice to me and my wife while we labored there, and we shall always owe them a debt of love too heavy to pay. The church in Ennis has enjoyed a season of peace and harmony, and we predict it will thus continue. Brother Frank L. Cox of Mineola, Texas, will move there the first of October to labor with that congregation. Brother Willard Morrow of Fort Worth, Texas, is now engaged in a meeting at Ennis. We have plans for an intensive campaign of New Testament evangelism in this part of the state. We hope to have some good reports of the work at Sulphur Springs.

H. I. Taylor, Austin, Texas: There have been twenty baptized, forty-three placed membership and five restored here at Northside thus far in 1953. For five months we have been meeting in a school building which has hindered our work some. We expect to meet in our new building in the early part of November. In our meeting work we have baptized thirty-two. I am to hold a meeting with the Spring Branch church in Houston beginning September 28, and at Round Rock the last week in October. When in Austin worship with the Northside congregation, West Forty-Third Street and Avenue B. Our new building

will have a seating capacity of 1,000 and is of white brick construction. For over three years we have been meeting twice on the Lord's day morning but now we will be able to meet once. We are very thankful for this. We are still broadcasting the gospel daily over KTBC, 500 kc. here in Austin.

Joseph H. Cox, 4422 Preston Highway, Louisville, Kentucky, September 6: My meeting with the church at Lebanon, Indiana, this summer resulted in two baptisms. Jack Hazelbaker is the faithful preacher there. The meeting at Gratz, Kentucky, (Cemetery Hill church) resulted in no additions; however, there was much interest manifested. Earnest Stedham is the loyal and capable preacher for the church. Tomorrow I am scheduled to begin with Henry Caldwell and the church at Cozzaddale, Ohio, near Cincinnati. The work at Preston Highway here in Louisville continues to move forward. One was restored from the Christian Church last Wednesday; two were baptized and one restored this morning.

John L. Norris, Box 302, Mathis, Texas, September 26: Nothing to the contrary, we are to begin work on our building in Orange Grove next week. Since we began there four years ago, we have been meeting in the school library. At present, we have 19 members, with 10 families represented. All are average wage earners, and our contributions average above \$60.00 per week. We are not asking help in our efforts, other than the prayers of the brethren. Since our beginning we have maintained a full program of work with regular preaching, mid-week Bible Study, and class work. The congregation has remained at peace, and our work has been most pleasant, even though the field is difficult, being mostly Catholic and Lutheran. Again we beg your prayers, and invite you to worship with us when in this section of the country.

Bill McCown, P. O. Box 201, Liberty, Texas, September 21: Our work with the Liberty congregation is off to a good start. One was baptized at the service yesterday morning. A good attendance was present for both services. We are looking forward to a good work with this alert and working group. Word received from New Braunfels this past week reports four baptized at the recently established West End congregation (colored) last Wednesday night. One other was baptized a few weeks ago who had been a Roman Catholic for many years. A. N. Patterson of San Antonio is working with this congregation and is doing a wonderful work. This congregation was started in June of this year as the result of a meeting in which 34 were baptized. Since that time the additional five bring the total membership to 39.

W. R. Craig, P. O. Box 697, Magnolia, Arkansas, September 15: We have been here a month, and it has been most pleasant. We look forward to a good work. Palmer Wheeler has just closed a five-day singing school. It was one of the best. C. R. Nichol begins our fall meeting October 18th. All within driving distance are urged to attend. Fifty students in Southern State College have indicated that they are members of or prefer the church. If your son or daughter is here contact us that we may better serve them. Our new building moves along smoothly. We hope to be in it by May first. When traveling highways 82 or 79 stop and worship with us. Our new building is located on 79 just two blocks off the public square. Our present location is one block south at 313 S. Washington.

Gordon L. Downing, 121 W. Tennessee, Floydada, Texas, September 14: Since our last report on August 17th, we have broken our Bible School attendance records twice here at the City Park church. Attendance at all services is at an all-time high. Yesterday five came forward to confess faults and one to place membership. The two weeks before, four come forward to be restored. We have begun work on our educational building, finishing the inside and building new classrooms to provide for our increased attendance. All the work on the building is being done by men of the congregation with the exception of plastering. The members have a mind to work and God is blessing the work.

J. I. White, Ackerly, Texas, September 6: We are enjoying a slow but steady growth. Brother Roy Phemister has been with us one year the first of September and we have baptized into Christ fourteen persons, six of these having been fathers of families whose wives were already members. I think we have a right to be proud of this record, considering the size of the community. We are experiencing the third year drouth, and most of our members are farmers, still we have recently built a new building, and our financial condition is very good. We need your prayers, that our growth may continue and that much good will be accomplished by our untiring efforts in the Lord's work.

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Arthur W. Francis, Jr., P. O. Box 924, Sioux City, Iowa, September 18: We are glad to report two were added by membership and two by baptism in recent weeks. The young man baptized aspires to become a gospel preacher. We pray that his ambition may be realized for we have a great need for more native grown preachers in this section. Last Sunday was a record day with our former records for Sunday morning broken with the attendance of 72. Our previous record was set at 70 during our July meeting. I have recently visited with brethren at Burwell, Nebraska and Mankato, Minnesota who are in our listening area although 200 miles from Sioux City in opposite directions. We also attended Rue Porter's meeting at Jefferson, Iowa, last week and found a number of listeners. We continue on KCOM daily at 8:30 except Sunday at 9.

Wallace E. Mynatt, 818 So. College Street, Waxahachie, Texas, September 19: After a very pleasant and profitable work of nearly three years with the church at Runge, Texas, I have begun work with the South Side congregation in Waxahachie, following Brother C. A. Buchanan, who has moved to Glen Rose, Texas. We are very pleased with the prospects of this good work. We had a fine day Sunday and from all indications we should have a grand work here. We were received very graciously and everyone seems ready to enter into a fuller service for the Lord. At any time you are visiting in Wax-

ahachie, or going through, we would be happy to have you worship with us. It was with a great deal of sadness we bid the brethren at Runge farewell. They expressed their love in many ways as they wished us godspeed. The man selected to do the work there will find a fine congregation to work with. We solicit the prayers of the faithful everywhere in our new work here.

Tillit S. Teddie, Box 314, Sulphur Springs, Texas, September 28: One placed membership with this congregation Sunday morning. Excellent crowds at both morning and night services. Prospects are bright for an outstanding work in this city.

Paul C. Keller: My health has improved to the extent that I am again able to do full-time work. For the past two years I have lived at my former home (Otwell, Ark.) and preached at Nettleton as health permitted. During that time the church built a new building in which to meet. I had the privilege of preaching in it my last Sunday with the church there. On June 15 I moved to Thyatira, Miss., to begin work with the church here. Thus far the work with the Thyatira church has been most pleasant. My health has been such as to enable me to hold three meetings this year: Crossville, Ill., Wheeling, Ark., and County Line, near Jonesboro, Ark. I hope that I will be able to increase this number and hold my normal amount next year.

ing again and there will be more jobs for some one there. Gardeners and poultrymen should do well here. If interested in moving here contact me and I will try to put you in touch with the proper ones to get located.

Joe Cooke Van Dyke, N. Broad Street, Lexington, Tennessee, September 12: I did the preaching in a meeting at Red Bay, Alabama, in July. Albie Puckett directed the singing. Three were baptized and three confessed unfaithfulness. Charles Maples helped much with the meeting. I was with the Mynot congregation near Cherokee, Alabama, following the Red Bay meeting. Edgar Williams directed the singing. One was baptized. I was at Maud, Alabama, next with Albie Puckett and Autrey Ware directing the singing. Eleven were baptized. In August I was with the Mars Hill congregation near Duck River, Tennessee, for a short meeting. Cloud Russell directed the singing. Three were baptized. John Aman Chalk and John C. Graham did the preaching for the Lexington church while I was away.

LOYD WILLIAMS TO PREACH TO THE DEAF

Sunday, October 11, 1953, Brother Loyd Williams, a student at Abilene Christian College, will preach at the church of Christ for Deaf, at 1500 Newton Street at 3:00 P.M. in Austin, Texas.

Brother Williams and his wife are very active members of the church. Brother Williams has preaching engagements at Lubbock, Amarillo, Gatesville, and Abilene. Brother Williams is studying for the ministry and plans to devote full time to the church upon completion of his education.

October 10-11 is to be Homecoming weekend at the Texas School for the Deaf. Many ex-students and others will be coming to Austin for this Homecoming. We wish to welcome all the deaf and any others who would like to attend this special Sunday afternoon service. Brother Williams will preach in the sign language. The sermon will be interpreted for the hearing.

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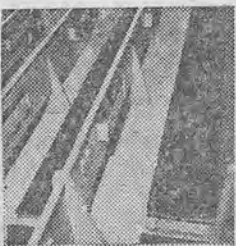
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TEXT: MATT. 21:33-41

A. R. Holton

The above scripture is the parable of the vineyard, as given by our Lord. A man let out his vineyard to husbandmen, and then after a while came asking for the fruit of the vineyard. Those who came seeking the fruit were stoned and mistreated. And then finally the son was sent, and this was the occasion when they said, "Let us kill him." Jesus goes on to tell us that the scribes and the Pharisees understood he was talking about them. They had stoned the prophets, and they would crucify the Son of God.

There are a few self-evident lessons in this great scripture. First, human privilege. The vineyard was hedged about, everything was prepared in the very best way. And so it is that God has given man a great place in the universe that he has made. When we think about the opportunities of today, we are aware that we are living in a great period of opportunity. Our privileges as Christians can hardly be estimated; it is beyond all of the thought of man.

The second point brought out here is human freedom. The vineyard was theirs to work in or not to work in. They could accept the men who came to collect the fruit or they could reject them; but their freedom was limited by the great law that you cannot have freedom without law. Mankind today has done havoc to the vineyard of God because we have thought that liberty and freedom could be ours by flouting all the laws of God. Freedom only comes by obedience.

The third point noticeable in this parable of our Lord is that they were under responsibility. It was a matter of common knowledge among all people in the day when Jesus lived that any man who would accept a place in the vineyard was responsible for making a return. These people in this case, Jesus said, ignored this responsibility. They

set about to destroy the ones sent to them.

And in the fourth place, this story sets out in a clear way that Jesus is not mentioned in connection with man. This story has it that the owner of the vineyard sent his son, and the son is standing out over against all the others—servants, prophets, apostles. Modernism has tried to place Jesus in the same category with all other men, but this is not the New Testament way. Jesus is referred to as the one different from all the others.

In the fifth place, this story clearly sets out the love of God. The coming of Jesus was love's final act in behalf of mankind. One thing we can be sure of—the love of God. God so loved the world that he sent his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

And in the sixth place, these men made the tragic mistake of thinking that the garden of life was theirs without acknowledging God or accepting responsibility. No, the vineyard belongs to God, and we are but workmen in the vineyard, and there can be no freedom, and there can be no privilege without accepting this responsibility.

These men destroyed the privilege, and they destroyed the freedom by not accepting the responsibility. The garden of life is not ours; it belongs to God, and we live under the limitation of being subject to our Maker.

The kingdom was taken away, and given unto another. This leads us to our seventh and final conclusion: God will not abandon his vineyard, but will see to it that there is a generation that will accept the privilege and the responsibility and the freedom. God did not abandon Israel in Egypt; he did not abandon Israel in Babylonian captivity; he did not abandon Jesus Christ in the grave. He did not abandon the early church in persecution. He will not abandon his church now because he has said, "I will be with you always, even to the end of the world."

Watton B. Gist, 636 Steves Avenue, San Antonio 10, Texas, September 28: Since last report three have been baptized at Highland Hills, 303 Burkedale Avenue."

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nī-um, that they went both
together into the synagogue
of the Jews, and so spake, that
a great multitude both of the

9 The same heard Paul speak:
who stedfastly beholding him,
and perceiving that he had faith
to be healed,

10 Said with a loud voice,

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"DICE PLAYERS HIDE FROM DEPUTIES AT CHURCH BENEFIT"
(From St. Louis Post Dispatch, July 20, 1953)

Sterl A. Watson

"About 60 Wellston citizens, playing dice games at a church benefit Saturday night, spent a dark and uncomfortable quarter hour hiding from two sheriff's deputies sent to investigate complaints that gambling was going on there.

"The dice games were in the parish school gymnasium of the Notre Dame de Lourdes Catholic Church, Kienlen and Evanston Avenues, Wellston. Outside in the schoolyard, several hundred more residents milled around other carnival games of chance for which prizes such as lamps, were awarded. When the deputies passed by in their automobile, searching for a parking space in the crowded streets, a lookout at the gate gave the signal. Lights in the gymnasium were turned off and the doors closed. A poker-hand betting booth in the schoolyard hastily closed up.

"... While the dice players peered un-

easily through the darkened gymnasium windows, the two deputies strolled through the carnival area. Finding no gambling in progress, they left, and the dice enthusiasts, perspiring freely, opened the doors and gladly made their exits into the cooler air outside."—(Copy, by Sterl A. Watson, St. Louis, Mo.)

Comment: This was an approved function of the Roman Catholic church. They knew they were violating the law. Otherwise, they would not have had a lookout at the gate. Their religion has descended to a pretty low level when they resort to "Poker and Dice games" to raise benefits. Just think! Fallible officers of the law having to raid an infallible church for lawlessness!

THE ROAD AHEAD

Cleon Lyles

This was the theme for a banquet Friday night, May 22, at the Sam Peck Hotel honoring a group of seniors, who are members of the churches of Christ here in Little Rock. This was the second annual banquet

held for our seniors, and sponsored by some of the members of the Downtown church. We have tried to teach our young people the evil of dances, and of course, this includes the dance held for the seniors each year in the high school. In order for our young people to have some place to go that night, we have this banquet on the same night of the school dance. Both years we have had fine cooperation, both from the students and the parents.

This year, the banquet tables were decorated with spring flowers and miniature buildings representing the Christian Colleges available to the graduates. Tall white tapers wrapped in the colors of the various colleges added to the decorations. We also had literature from most of our schools for the students.

Brother Elza Hufford, minister of the Downtown church in Searcy spoke to the group and the Andy T. Ritchie family furnished the music. Each guest received an address book, with the inscription "Senior Banquet, 1953" as a souvenir.

We believe these occasions are going to become more interesting and valuable each year. It is in no wise a "church affair," but is conducted by various members, as a means of doing something to offset the evil of high school dances. We decided two years ago that all the talk and complaining people do does not get rid of the evil, so began to try to do something about it. This year it attracted much attention in the city, and there is some talk among other religious groups of adopting the same practice. It is possible that in the future we can entirely destroy the annual school dance. At least we can give our children some place to go as we teach them to abstain from evil.

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SPECIMEN OF TYPE

Nebuchadnezzar relateth his dream.

DANIEL, 4.

NĒB-U-CHĀD-NEZ'ZAR the king, ^aunto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ² I thought it good to shew the signs and wonders ^bthat the high God hath wrought toward me.

B. C. 570.
^a ch. 3. 4; 6. 25.
² Chald. *It was seemly before me.*
^b ch. 3. 26.

upon my bed, and, behold, ⁿa watcher and ^oan holy one came down from heaven; ¹⁴ He cried ⁴aloud, and said thus, ^pHew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: ^qlet the beasts get

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"THE TOWER OF BABEL"**G. S. Westbrook**

Some time after the flood, as mankind began to spread over the face of the earth, some came to the plains of Shinar. Here they determined to make a name for themselves. They proposed to build a tower whose top would reach into the very heavens. Although God had revealed himself to man, prior to this, there is no indication that these men included God in their plans. He was given no consideration, nor was his will consulted in the matter.

Man had become self-sufficient, he thought. There is no indication that he even considered the possibility of failure. He presumed to be able to build a tower that would reach to heaven. If he accomplished this surely he would have made a name for himself. The spirit of self-exaltation began to assert itself.

God came down to see what men were doing. This shows God's interest in man. Just as he came down into the Garden of Eden and asked, "Adam, Where art Thou?", he now proves again that he is mindful of man!

But God was not pleased with what he found. Man was presumptuous. He had gotten too big for himself. God has never been pleased when man tries to build his own way to heaven. Man has ever had a tendency to try to do big things, but to leave God out. So the Lord stopped the work on this great tower. To this time men had been all of one speech and of one tongue. But Jehovah confounded their language until many discordant voices were heard and it became impossible to continue the work.

Today, as man travels toward Eternity, he often feels self-sufficient, and fails to rely on God. Men constantly are trying to build "towers" that will reach to heaven. With so many human "towers" in existence today confusion reigns supreme. God is not pleased with this for God is not the author of confusion (1 Cor. 14:33). Therefore he is not the author of these "towers" that make up the Protestant and the Catholic world. All such "Towers" are built in vain, for "If the Lord build not the house they labor in vain that build it . . ." (Ps. 127:1). Men need to recognize the fact that "The way of man is not within himself; for it is not in man that walketh to direct his steps" (Jer. 10:23).

Christ is the way out. Even before he died he foretold of the time when hearing his voice would produce "one fold and one

shepherd" (John 10:16). Then in his prayer in John 17:17-21 he prayed for real Christian unity—"That all that believe on me . . . might be ONE . . ."

In Christ confusion ceases and perfect concord is reached, for "There is neither Jew nor Greek, bond nor free" but all are one in Christ (Gal. 3:24-28). Now God's purpose through the Ages—to gather all in one (Eph. 1:10) is fulfilled in the body of Christ which is the church (Eph. 1:20-23).

Confusion is forbidden in Christ, and all Christians are expected to "speak the same thing" (1 Peter 4:11) and to wear the same name" (1 Cor. 1:10-13). This is accomplished by laying aside all human rule books, creeds, and human practices, and "If any man speak let him speak as the oracles of God" (1 Peter 4:11; Isa. 8:20).

Main Street Church of Christ, Bonham, Texas.

Our Departed

ROGERS—George Albert Rogers was born in Hill County, Texas, February 1, 1883. He departed this life at the Jackson County Memorial Hospital in Altus, Oklahoma, August 12, 1953. He was seventy years, six months and twelve days old at the time of his passing. Brother Rogers was baptized into Christ in 1905 and had lived a faithful Christian life since. He was twice married, first to Miss Mary Pigott in 1906. She passed away at Kiowa, Okla., in 1910. He was married to Miss Eva Banks in 1912 at Oran, Texas. She was killed in a tornado which struck Blair, Okla., in 1928. Brother Rogers, during his younger years, did much work in the church of the Lord in Palo Pinto County, Texas, and at Blair, Okla. Ill health had limited his activity in more recent years. He leaves three children to mourn his passing: two

daughters, Mrs. Marie Mills and Mrs. Thelma Allen, both of Altus and faithful members of this congregation. The son, Charlie Rogers, lives at Vernon, Texas. He also leaves behind two brothers, four sisters and five grandchildren. Funeral services were conducted from the local church building by the writer and interment was in the Blair, Okla., cemetery.

W. S. BOYETT

* * *

YANDELL—Brother George M. Yandell passed away July 25, 1953, at Great Bend, Kansas, as the result of a cerebral hemorrhage. He was born October 17, 1889, near Rogersville, Missouri. At the age of sixteen, Brother Yandell obeyed the gospel and continued a faithful Christian life, having been an elder in the church at Shidler, Okla., Ponca City, Okla., and Great Bend, Kansas. His primary mission in this life was to convert sinners to Christ, and toward this aim he taught adult Bible classes wherever he happened to be living. His thirty-five years of employment with the Carter Oil Co. brought him in contact with many people and Christian friends throughout Oklahoma and Kansas. He is survived by his daughter, Mrs. James M. (Helen) Anders of Omaha, Nebr.; two granddaughters, Patricia and Marjorie; and two brothers, Albert of Rogersville, Mo., and Charles of Wichita Falls, Texas. His body was buried by his wife, Daisey, in Panther Valley Cemetery near Rogersville, Mo.

JAMES M. ANDERS

* * *

Robert C. Copeland, Jr., Box 146, Tahlequah, Oklahoma, September 29: Three placed membership, two of them made confessions of wrong last Sunday night. A record attendance was present last Wednesday night, and the prospects for continued growth are very good. This is a congregation where love, unity, peace, and harmony prevail. Giving God the praise, we shall press onward and upward. I enjoy the good articles in the Firm Foundation. Every Christian home should subscribe.

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THINGS TO CONSIDER . . .

W. M. DAVIS**Gunnison, Colorado**

It seems necessary that I call attention to the situation at Gunnison, Colorado, again. In June, I wrote an article calling attention to the importance of getting a church started in Gunnison. Two weeks ago I called attention to it the second time. In the meantime Brother Sylvan Gray who lives near Gunnison has announced that a group is now meeting for worship in the I.O.O.F. Hall every Lord's day. Brother Gray says there is a distance of two hundred miles in that part of Colorado where there is no organized church of Christ.

The number of disciples now meeting in Gunnison is about fourteen. Brother Gray says a few visitors attend their services. It is important that considerable publicity be given to this locally in Gunnison. I would guess that there are forty or fifty who should be meeting in that city. Some of them have become indifferent and a few have gone in with the denominations, but nearly all of them can be reached and restored by giving proper attention to them. There will always be some new ones coming in to attend college.

There is much that ought to be done in Colorado. I have traveled over nearly all the mountain region making observation of religious conditions. At least a dozen new congregations should be started along the rampart range of the Rockies. Many tourists visit this part of the country during the summer. Church members who spend the summers in Colorado tell me they have to go as far as seventy-five miles to worship. Where a lot of people go is the place to establish a congregation. Just now give attention to Gunnison.

Good Soldiers

Paul told Timothy to endure hardness as a good soldier of Jesus Christ (2 Tim. 2:3). If one cannot endure hardness, he is not qualified to be a soldier. If a man is afraid to stand up and be shot at, he has no business in enlisting in any branch of military service, because that means "shoot to kill." To be a good soldier requires a lot of courage. This is true in the world and in the church.

Gideon's army was a very good illustration of the army of the Lord in all ages. Gideon had thirty-two thousand enlisted men, but only three hundred of them had enough courage to fight. Probably they all made a very good appearance on the drill ground and on dress parade—they were willing to stay in the army and draw their pay in time of peace, but when war started they were ready to go home. Gideon told all the fainthearted to return to their tents. Ten thousand left the army and returned to their tents. At the brook where they

drank water all were eliminated but three hundred. In the Lord's army then, out of thirty-two thousand only three hundred were good soldiers.

"Is thy heart right with God?" is an important question. One cannot be a Christian if his heart is not right with God. Only those whose hearts are pure and courageous are good soldiers of Jesus. It is amazing how many there are who are willing to live the Christian life only in time of peace. Let trouble start and they return to their tents. The man who is ready to throw away his sword and make peace with the devil is not a good soldier. At the close of life Paul said he had fought a good fight. He acquitted himself gloriously on life's battlefields.

5842 Monticello, Dallas, Texas.

Who Knows God?

Quentin A. Dunn

Nearly everyone in America believes there is a God, and a good many people claim to know him. But who really knows God? Does the man who says he knows God necessarily know him? No, this is not sufficient evidence that he knows God, because a man may say that he knows God, and not keep his commandments. He that saith, "I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). When our love for God is manifested by keeping his commandments, we can be assured that we know God. It is good to have a knowledge of God, yet one must have more than a knowledge of God, one must obey God to truly know him. And hereby we do know that we know him, if we keep his commandments (1 John 2:3). Only those who love God and keep his commandments really know God. The man who says that he knows God, and does not keep his commandments, does not know God.

Disobedience to God, or not keeping his commandments is manifested in many ways. There is plenty of evidence in the New Testament that Jesus is the Christ, yet many people say that Jesus was a mere man. This is not a new idea, there were people who did not believe that Jesus was the Christ, while he was on earth. Jesus said to the Jews, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). Jesus was a man, flesh and blood, yet he was also divine because he was God's Son. Those who are unwilling to accept what God has said concerning the humanity or divinity of Jesus, do not know God.

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To believe that Jesus is the Christ, is a command of God, therefore one must believe that Jesus is the Christ before he has any right to say that he knows God. It is possible for a man to believe in Christ to some extent, and still not know God. This is surely true if he looks upon many of the commandments of God as non-essential.

God has commanded all men everywhere to repent (Acts 17:30). To repent means for one to turn completely from the love and practice of his sins. Some people are willing to give up some of their sins but not all of them. This cannot be genuine repentance. The man who continues in his sins does not know God. When a man truly repents, he changes his conduct and turns toward God; repentance is unto salvation (Acts 11:18). His repentance must lead him to obey the commands that are necessary for him to obey, to get into Christ before he really knows God.

Jesus said, "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven" (Matt. 10:32). Some believe in Jesus to some extent, but they are afraid to confess him. Such men do not know God. Many men would not confess Jesus while he was on earth because they were afraid, and they loved the praise of men more than the praise of God. "Nevertheless among the chief rulers also, many believed on him, but because of the Pharisees they did not confess him, lest they be put out of the synagogue. For they loved the praise of men more than the praise of God" (John 12:42, 43). It is quite obvious that those men did not know God. To confess Christ is a command of God. Confession must be made with the mouth, and confession is unto salvation (Rom. 10:10). Belief, repentance and confession are unto salvation. One can do these things and still not know God. After he has taken the step that puts him into Christ, he has the right to say he knows God, provided he is willing to keep all of God's commandments.

Many people are not willing to do what God commands them to do to get into Christ. Baptism is the dividing line, between the kingdom of darkness and the kingdom of God's dear Son. Those who say that baptism has nothing to do with salvation, remain in darkness and sin. They may have some knowledge of God, but they do not know God because they have not obeyed him. Gal. 3:27 and Rom. 6:3 plainly tell us that baptism puts us into Christ and into his death. Baptism also saves one from his past sins and puts him into the Lord's church (1 Peter 3:21; 1 Cor. 12:13). There is no other way for a sinner to be saved from his past sins. Anyone who contends otherwise does not know God. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life" (Rom. 6:4). Paul plainly says that baptism is a burial. This is too plain to be misunderstood. When men practice sprinkling and pouring for baptism, they do not practice it because it is taught in the Bible. Such practices are based upon the teachings of men and shall be rooted up (Matt. 15:13). After a man has been buried with his Lord in baptism he is raised to walk in newness of life. His walking in newness of life is the real evidence that he knows God. He now has a new motive, a new purpose in life and a new hope. His first consideration is to please God because he loves him. He manifests his love for Jehovah by keeping his commandments. He can say with full as-

surance that he knows God, because he loves God and keeps his commandments. God is his helper and friend and some day this man shall see the Lord. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure" (1 John 3:1-3).

Rome's "Apostolic Succession" Claim

(May Protestant Action)—Suppose for argument's sake there was a beginning to Apostolic succession, let us examine facts of history in Europe's whole background. To every honest history student these facts are well known.

Cyprian was consecrated a bishop immediately after his baptism and conversion from paganism. Was he a wise choice? A laic named Eucherius became bishop of Lyons.

John IX as a layman was made Pope. What kind of Apostolic succession could he transmit?

The Roman church cannot even venture a guess here!

In 1308, Clement V gave his doctor, a layman, the archbishopric of Metz because the latter worked a cure of the Pope's person. How can one without valid episcopal orders transmit valid orders?

What happens then to the Roman Catholic church's blessed Apostolic succession?

From the deposition of Leo V in 905 to election of Leo VII in 936, there was not a Roman Catholic canonically ordained cleric—not a Roman Catholic cleric who had canonical right to his benefice. The reason is that during this 33-year period there was not a lawful Pope! Christophorus, Sergius III, John X, John XI—all were unlawful popes who obtained the papacy through force or simony. "These Popes," Platina says, "thought of nothing save how to blot out the name and dignity of their predecessors."

Since these were unlawful Popes, they had no right to the chair of the papacy: they consecrated priests invalidly.

In 855 was a Popess named Joan. The Roman church denies this; but Platina, a Roman Catholic historian and librarian of the Vatican, wrote the history of this popess, calling her John VIII. Thus the query: Was she a valid Roman Catholic instrument for their Apostolic succession?

In 964, because of the wrangle between Benedict V and Leo VIII, King Otho declared he would thereafter appoint the pope, and decided for Leo VIII.

Which was the true Pope?

Did Otho cause a break in Roman Catholic Apostolic succession? If so, this break has never been repaired!

And the awkward Roman Catholic Apostolic succession was continued not by a Pope but by a King (Otho)!

In 1044 four Popes claimed to be the Pope, namely, Benedict IX, Silvester III, John XX, and Gregory VI. Which was the true pope and, thus, the channel thru whom Apostolic succession flowed?

Again, from 1159 through 1182 four persons held at the same time to be pope: Alexander III, Victor IV, Octavian and Rolond. Which was the legitimate, true Pope?

Again, from 1378 to 1409 were two popes: one at Rome, the other at Avignon; each excommunicated the other; and the Roman church still has not settled which was the true Pope and the correct medium through which Apostolic succession was to be prolonged.

Roman Catholic Apostolic succession and privileges suffered further shipwreck at the Council of Constance in 1414. At time of this Council were three rival popes: Gregory XII, John XXIII and Benedict XIII. The Council of Constance declared all three illegitimate popes and thus their consecrations of bishops and ordination of priests and creation of cardinals

were invalid. The Council of Constance then went on to appoint Martin V instead of one of the three claimants. But, according to the Bull of Nicholas II, only cardinals had right to vote for Pope. Then the election of Martin V was void! The only ones eligible to vote for Pope were the three claimants: thus if two voted for one, the one voted in would've been the true Pope. But since each claimed to be Pope, each voted himself in; and this, too, renders their procedure null and void, according to the Bull of Nicholas II, later enlarged and confirmed by Alexander III in the third Lateran Council in 1179.

Thus a breach has been caused which has never been fixed, and thus the Roman Catholic claim of apostolicity and heirship to St. Peter is idle and absurd!

You Can Help!

Leslie Rickerson

This is an unusual request but it is urgent and it will work! And it is in the proper Christian Spirit. We need your help and it won't cause you any hardship to render the help. Permit me to begin at the beginning and lead up to what I am talking about. In 1951, with my family, I moved to Thermopolis, Wyoming to work with the congregation here. There were some 20 odd members at that time; coming from a radius of 50 miles for worship. About half of these came from Worland, Wyoming, a city 33 miles to the north of Thermopolis. We began a mid-week service in Worland at the time, looking forward to the establishment of a congregation in that city. In April of this year we did begin a congregation in Worland. A two-week gospel meeting was held, with Bro. H. L. Matheny; Bro. Audie Moore; Bro. Stanley Shipp and myself doing the preaching and personal work. The meeting resulted in five baptisms, the starting of the congregation in Worland and the need for a building in which the church could meet. Worland, Wyoming is a city of approximately 5,000 people, and is about the most progressive and fastest growing city in Wyoming. It is a prosperous city. The church would grow with the city if given a chance. We have had a daily radio program over the Worland station all this year and as a result we have made many good contacts and created much interest in the church there. BUT, there is nothing in the way of a church building there, and many folks think of the church as being another "fanatical sect" holding to peculiar ideas and in time will fade into oblivion. Many others think of us as being one of the "holinist sects" and are reluctant to enter the rented hall where the church meets. A building would go far in showing that we are here to stay and would be an inducement to many to enter and hear what we teach.

Now, we here are all aware of the fact that most of the larger congregations are doing just about all they can do in the way of mission work. And we are not of the frame of mind where we think anyone should stop everything else and help us. In fact, we feel that the spreading of the Gospel in this area is our responsibility and we don't want anyone else to assume our responsibility. BUT, we do need help. And here is the way you can help and not "renege" on your commitments elsewhere. Everybody who reads this article can send the price of one brick! The price of a brick is a fraction over five cents (\$.05); everybody can send a nickel. I might mention you aren't confined to the price of one brick. A dollar bill will buy 15 plus bricks; ten dollars would buy near 200 bricks, but the point is you can send the price of one brick. Beloved, anyone who has traveled Wyoming on vacation knows of the desolate condition of the church in this state. There is not a decent first-class building in this state; in many cities there isn't anything. We are few in number, there are about 20 members in Worland, we are striving to spread the gospel with what we have; it is a struggle. You who read this, first sit down and send that brick, then tell

others of it and ask them to send one or more; you elders will you please consider this plea and help; you preachers, give us a boost in this plea.

I am not one given to "hair-brained" ideas. You can inquire concerning me of the elders of the church in Grand Prairie, Texas; Baird, Texas and of the school officials of A. C. C. This plan will work, we need a building in Worland, Wyoming; we need a "brick for Christ" in Wyoming. Send your help to Leslie Rickerson, Box 424, Thermopolis, Wyoming; or to Mr. Fon Lasater, c/o church of Christ, Worland, Wyoming; or to Mr. Gus August, 1214 Robertson Street, Worland, Wyoming. All donations will be recognized. We will build the building if you will supply the brick! How about it brethren? We need a building in Worland.

It is my intention to move to Worland to work with the group there as we have been unable thus far to interest anyone about moving there, and I thought perhaps it would be easier to induce a preacher to come to Thermopolis. Thermopolis has a place for the preacher to live and pays a salary of \$60.00 per week; therefore a person would only need a little help from other sources here in Thermopolis. By the end of this year Thermopolis will probably be able to fully support a preacher and his family. But in Worland we start from "scratch." I want to move there and do what I can to permanently establish the cause of Christ in that city. I already have some help from Grand Prairie and can take that help with me, therefore, it would be easier for me to go to Worland than for someone else who has no support. But the main thing we need is a place to meet. We are not taking any one to interpret their present commitments in order to help by giving the thousands of dollars it would take to build a building in Worland. But every individual Christian can send at least enough to buy one brick. Others can send more. And in this manner we can soon have a building in Worland.

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Value Of The Didache

A. D. Wilkinson

Perhaps every ancient document has some sort of value from one point of view or another. That value, however, is not always of positive nature, as it relates to the subject matter of its contents. The Didache, being a religious document, its value, if any, would naturally be supposed to be of a positive nature in strengthening and supporting religious conduct consistent with the standard of such conduct, which, of course, is the New Testament. This, however, cannot correctly be stated of the Didache, if the simple teaching of the New Testament is to be taken at face value, which I believe to be the proper attitude to take of such teaching.

The date of the Didache is variously assigned from the middle of the Second Century to the early part of the Fourth. All of the different scholars propose to use the same method of reckoning in their various assignments, which is the external and internal evidence of the document. They all refer to parallel or similar statements to be found in such writings as: "The Apostolic Constitution," "Apostolic Church Order," "Egyptian Church Order," "Epistles of Barnabas," "Clement of Rome," "Cyprian," and many others.

Dr. Bigg, in the introduction to his translation of the Didache, assigns the date to the early part of the Fourth Century, and cites as proof certain passages which would not be in harmony with customs and circumstances of earlier dates. To these passages, and some others, we would also like to call attention in an endeavor to ascertain the value of the Didache as a religious criterion.

In the first place, the presumptuous air assumed by the author of the Didache is sufficient, if there was nothing else, to question the authenticity of the book. The prerogative to command, ("Thou shalt, and Thou shalt not,"), belong to God, and is voiced only by those authorized by him to speak. Even all inspired men spake only as the Spirit gave them utterance in matters of religion.

The Didache begins with an exposition concerning "The Two Ways," supposed by some to be the subject of a tract written at an earlier date than the Didache itself. After stating the fact that there are two ways—one of life and one of death—the author proceeds to outline the way of life by quoting from the Ten Commandments, by saying, "Firstly, Thou shalt love God, who made thee; Secondly, Thou shalt love thy neighbor as thyself." Then he quotes the Golden Rule, negatively, by saying: "Whatsoever thou wouldst not have done to thyself, do not thou either to another." In Chapter I, verse three, he assays to explain the teaching of these words by quoting from the Sermon on the Mount, Matthew 5, as follows: "Bless them which curse you, and pray for your enemies." Here he interpolates: "Fast for them which persecute you." If this injunction is to be found upon the pages of inspiration, I frankly admit I have never been able to find it, and certainly I have never seen or heard of its being obeyed by anyone, nor have I ever heard from the pulpit, or any other source, any admonition to keep it. Therefore, it is, in my judgment at least, one of the many instances which points to a spurious hand in the authorship of the Didache.

The first chapter of the book closes with an admonition on giving, some of which is founded upon Scripture and some is not. For instance, the last verse reads as follows: "But about this it hath also been said: Let thine alms sweat into thy hand, until thou knowest to whom thou art to give." The source of this quotation, if it be a quotation, seems to be unknown. However, the phrase is said to have been used by writers of the fifth century. We know that we are admonished by Paul to work with our hands, the thing that is good, that we may have to give to him that needeth. But, the lesson in this is, as I

see it, be sure to give to the needy without that "Holier than thou" attitude as to the worthiness of him who is to be the receiver. We know that the quotation does not come from the Bible, and as a rule of Christian conduct, it is foreign to any sentiment expressed therein.

The second division, as the author calls it, of the doctrine of the way of life is contained in Chapters 2, 3 and 4. Some of this, like the rest of the book, is based upon the Bible, and some is not. But it would require too much space to call attention to all of it, so let us pass to the 7th Chapter and see what the author of the Didache has to say concerning baptism.

This 7th Chapter reads as follows: "And concerning baptism, baptize ye thus, having declared all these things, baptize into the name of the Father, and of the Son, and of the Holy Ghost, in living water. But if thou have not living water, baptize into other water; and, if thou canst not in cold, in warm. But if thou have neither, pour water thrice upon the head into the name of the Father, Son, and Holy Ghost. And before the baptism let the baptizer and him that is baptized fast for one or two days before." Now we have it. Dr. Bigg uses this passage to confirm his claim of the fourth century as to the date of the Didache. Dr. Maclean, in his revised notes concerning this passage, says: "This passage could prove that the Didache was written later than the writings of Cyprian." Him we know to be one of the most ardent supporters of infant baptism of early history. We can be reasonably certain that the substitution of sprinkling and pouring for baptism has become liberally tolerated at the time of this writing. There is one thing we are absolutely certain of, and that is that this teaching concerning baptism is not even remotely suggested in the New Testament, and that fact constitutes positive proof that the Didache belongs to the spurious writings of early history, and cannot be relied upon in any instance, not verified from some other source for its religious doctrine. The idea of sprinkling and pouring for baptism is simply a substitution for baptism, and is not baptism in any sense whatsoever. There is no such thing as a "mode" of baptism; it is either baptism, or a substitute, and a substitute, in this instance, is worth less than nothing.

With the above fact in mind, let us turn to the 9th Chapter and see what we find in this ancient document concerning the Lord's Supper. We read: "And as regards the eucharist, give thanks in this manner: First for the cup. We thank thee our Father for the holy vine of David, thy servant which thou didst make known to us through Jesus, thy servant. Glory be to thee forever. As this bread that is broken was scattered upon the mountains, and gathered together, and became one, so let thy church be gathered together from the ends of the earth into thy kingdom; for thine is the glory and the power through Jesus Christ forever. And let none eat nor drink of your eucharist, but that they are baptized into the name of the Lord; for as touching this, the Lord hath said: 'Give not that which is holy to the dogs.' Then the first verse of the 10th Chapter says: "And after ye are filled, give thanks thus, etc." Here we have the author of the Didache advocating "closing communion" and the observance of the Lord's Supper after a manner which Paul calls heresy in the 11th Chapter of First Corinthians. He also reverses the order in which the emblems are to be taken, as he says, "First the cup." Therefore, in the matter of observing the Lord's Supper, if we are to be scriptural, I am sure we cannot follow the instructions we find in the Didache. It therefore necessarily follows that this document, regardless of its age, cannot be accepted as a guide for Christian worship. While I am aware that it is claimed by some that the above passage refers to the "agape," and not to the Lord's Supper, but while I regard the Didache as a spurious document, I am willing to give its author credit for knowing what he wanted to say, and saying what he meant to say, and the "Eucharist" always refers to the Lord's Supper.

Turning now to the 14th chapter, we find a statement quoted by many, even by well-informed members of the church of Christ, to support the practice of calling the first day of the week "The Lord's Day." The statement reads: "And on the Lord's day of the Lord come together and break bread and give thanks, having first confessed your transgressions, that our sacrifice may be pure. But whoso hath a dispute with his fellow, let him not come together with you, until they be reconciled, that our sacrifice be not polluted. For this is that which was spoken by the Lord: 'In every place and time offer me a pure sacrifice; for I am a great king, sayeth the Lord, and my name is wonderful among the Gentiles.' This, in all probability, is the first record to be found where the first day of the week is referred to as the 'Lord's Day,' and that in a manner which shows that the author himself is not very familiar with the expression. Notice what he says: 'And upon the Lord's day of the Lord come together, etc.' Eusebius says: 'This phrase in the Didache shows that it was not a well established name.' Since no inspired writer of the Bible ever calls the first day of the week 'The Lord's Day,' and no reliable early church writings pretend to do so with authority, it is difficult to see how a member of the church of Christ, above all others, will presume to do so and regard it as a day any more sacred than any other day of the week. It is quite certain that the first record we have of any form of sanctity being placed upon the day was in the edict of Constantine, issued upon the 7th day of March, in the year 321, and reads as follows:

"On the venerable day of the sun, let the magistrates and people residing in the cities rest, and let all work-shops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits because it often happens that another day is not so suitable for grain sowing or for vine planting, lest, by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls, each of them for the second time)." As has been stated by eminent scholars of early church history, this legislation of Constantine bore no relation to Christianity whatever. But, to the contrary, it seems to have been an act of diplomacy, favoring the pagan element of the Roman Empire. However, since Christians performed their worship upon the first day of the week, according to divine pattern, it is easy to see how the church could adopt a doctrine instituted by men of great influence as Constantine. So it was, by the time the Didache was written, the first day of the week was beginning to be known as the Lord's day and what began as a pagan ordinance gradually became a Christian regulation and, today, in spite of the fact there is not one word of divine authority for it, it is one of the strongest sentiments in the religious world, even in the church of Christ. Thus we find the Didache, as a religious criterion, to be worth just about as much as the creeds, discipline, manuals and other church documents of the denominations of today, or of Joe Smith's Book of Mormon.

In conclusion, since there are so many people who refer to the "Teachings of the Apostolic Fathers," in support of certain ideas, let me say that the Didache is one of the sources from which this teaching is supposed to come.

Self-Deceived

George Hickey

The rich man thought that he was better than Lazarus. Ahab called Elijah the "trouble maker." Saul thought that he should persecute the church of God. The church at Laodicia deceived themselves. Solomon led Israel to ruin by being self-deceived. Pilate thought he was trying Christ, but Christ was really trying Pilate. The Scribes and Pharisees were the self-deceived religious teachers of the first century. They were followers of

a right religion but had deceived themselves into following it in a wrong way. They said and did not.

Jealousy and indifference puts out the eyes of its victims. The number of Christians who are self-deceived produces more amazement than the world's seven wonders.

"Let a man examine himself . . . For if we would judge ourselves, we would not be judged" (1 Cor. 11:28-31). All examinations have a failing point. If one falls below that point he fails. Christ says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." Man can read according to the seventh chapter of Matthew that many wonderful things can be done by those who have never been accepted by Christ. There are many ways for a preacher or congregation to be deceived. The one way that we want to call attention is to think that religion can be pure and scriptural when nothing is done for the fatherless. Have you deceived yourself as to what James 1:27 teaches?

The Work At Saskatoon, Canada

Frank Reeder

During August, I visited the church in Saskatoon, Sask., Canada. I spoke at the Wednesday night service, August 19, to a larger audience than I had expected. Two were baptized that night. One, however, was a lady who had been baptized before, but was in doubt as to the validity of her previous baptism. The church there is growing. They are working. Alvin Jennings is preaching for them, and he is working hard. The meeting house is finished on the outside only. They owed more than five thousand dollars on it and the note is due about the first of October. They had something over sixteen hundred to pay on it. I believe that that would be a good place for some who want to do mission work to send some money. The address is: Church of Christ, Box 1023, Saskatoon, Sask., Canada. If each one who reads this and is acquainted with Alvin Jennings or the work there, would send one dollar (or much more if you prefer and have it to send) it will help considerably.

On August 12th I spoke at the Wednesday night services of the church at Comanche, Texas, to a much larger audience than anticipated. I worshipped with the church there for several years. It was good to be back with the brethren there. Brother Manchester preaches for them and the church is growing.

Sta. A.C.C., Box 605, Abilene, Texas.

SPECIAL RENEWAL RATES FOR OCTOBER, 1953

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"By Their Fruits Ye Shall Know Them"

J. Emmett Wainwright

An international scandal concerning Ingrid Bergman has attracted the attention of preachers, priests, press reporters and the public. In their efforts to whitewash an unsightly situation, some writers have misrepresented the true meaning of our Lord's statements regarding the woman taken in adultery (John 8:1-11).

Jesus said: "He that is without sin among you, let him first cast a stone at her." The accusers tried to compel our Savior to function as a judge according to the Law of Moses. Upon one occasion the Lord declared that he did not come to earth to serve in the capacity of a judge (Luke 12:14). According to the law, however, the accused was considered innocent until proved guilty by the testimony of two or more witnesses. But none testified as a witness; therefore, none qualified to cast the first stone. In the light of the law—no decision of guilt or condemnation!

The Christ did not exonerate the guilty woman because of the sinfulness of her accusers. He said: "Neither do I condemn thee: go thy way: from henceforth sin no more." Jesus was the only one present capable of throwing a stone and he did not do so, but he did not condone the sin for he said, "Sin no more." The Son of God held forth the same principle in the parable of the "Mote and Beam." Those afflicted with a small mote are not relieved simply because most accusers (critics) are afflicted with "beamitis." The guilt of accusers does not exonerate the accused; but the hypercritical beamite should remove the local hindrance in order to be better qualified, with greater influence, when trying to rescue one from "moteitis"!

Christ can forgive and will forgive all those who turn to him in obedient faith, but apologists for sin unrepented of should weigh carefully the righteous judgments of the Lord who will function as Judge in that great and awful day.

A Newspaper Editor Comments

"Seldom, if ever, has there been a story publicized which is as unsavory and disillusioning as that of Ingrid Bergman. The cavortings of Rita Hayworth were bad enough. Spokesmen for Miss Bergman have been quoted as saying her American movie career is over. It may well be hoped that this is true. A woman who became the subject of admiration throughout the United States and in many other lands, she might have felt an obligation to set a better example for millions of admirers—many of whom undoubtedly place disproportionate credence in the conduct of their imaginary 'ideals.' Such obligations were not fulfilled.

"It takes no prude nor paragon of virtue to revolt at the shocking boldness of these love birds in flaunting their adulterous relationship and the crime of bastardy before the world. To cap it all it is now announced that they will seek to legalize the nasty mess by a Roman Catholic wedding. This in itself should offend all but the ungodly by the suggestion that the church which frowns upon divorce, forbids adultery and abhors bastardy, should now whitewash the affair and give all hands a clean bill of moral health by winking at the first, accepting the second as a fact accompli, and legitimizing the third."

Nashville Banner, February 4, 1950.

Fall Enrollment At Harding College 816

George S. Benson

A total of 816 students have enrolled in all divisions of Harding College. This includes 553 in the college, 23 in the graduate Bible department, 125 in the academy, and 115 in the elementary school.

The 30th annual opening chapel service was held in the college auditorium on September 18. Jesse P. Sewell, L. C. Sears, W. B. West, Kenneth Davis, R. C. Cannon, and Andy T. Ritchie

took part in the devotional.

It was announced that S. A. Bell, Bible professor emeritus, has retired from teaching after 51 consecutive years in Christian education. Brother Bell made a few remarks, stating that 34 teachers on the faculty this year and four members of the board of trustees had been his students. Hundreds of preachers and elders have sat in his classes. The students and faculty gave him a standing ovation.

There are 16 new teachers on the college faculty this year, four of whom have doctor's degrees. There are eight new teachers in the academy. There are 77 teachers in the college and academy.

The new American studies building is in use. The school of American studies is designed to train young people for leadership positions in business, education, and public affairs.

With a strong, dedicated faculty and an excellent physical plant, we believe that this will be one of Harding's greatest years.

T. W. Croom To Discontinue Local Work

T. W. Croom

At the beginning of this year, I told the brethren here that I would resign the work here to take effect January 1, 1954. I am doing this that I may be able to hold meetings in small places unable to support a man full time. When I began preaching, 46 years ago, we were preaching in these places and neglecting the cities. There were a few exceptions to this, such as Nashville, Tennessee, but it was generally true that the most of the preaching was being done by some devoted men with little support and it was being done many times in isolated places in schoolhouses, brush arbors, and other places where opportunity afforded. Now all this is changed and when a young man gets ready to preach, he does not go out to "the fork of the creek" or other isolated places but advertizes that, "I want some church to call me" and of course give him a good salary. The churches almost always decide that this young man can reach more people in the city, so they arrange to give him a house, rent free, and pay him a good salary and send him to some small congregation in some city. I am not condemning this method but I clearly see that the places where I began preaching are now being neglected. I am planning to move back on my farm in Howard County, Arkansas, and devote the rest of my days in holding meetings where I am called, and possibly where I am not called. I will preach on Lord's days at any place not able to have a preacher full time within 100 miles of Nashville, Arkansas, at any time I am not engaged in meetings. Meetings will begin July 1 and continue through the fall. Any place desirous of my services in either of these ways, write me at once and arrangements will be made. Please do not consider this an appeal for help for it is definitely not. I think I am more able to preach the gospel now than ever before in my life and I am only offering to help those whom I can serve.

Box 957, Lordsburg, New Mexico.

NEW TESTAMENTS AND BIBLES

Vincent's Word Studies in the New Testament, a four-volume set. A knowledge of Greek is not required to explore the deepest riches of the New Testament if the student uses this famous work by Vincent	20.00
The Life and Times of Jesus the Messiah, 2 volumes	6.50
Sermon Outlines, W. A. Schultz	5.00
Manual of Church History, Newman, one of the most popular, 2-volume set	6.00

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Austin, Texas

ASSOCIATE EDITORIALS...

M. Norvel Young

What Does The Bible Say?

How Wonderful It Would Be!

There is a marvelous power in unity. Jesus prayed that all those who would come to believe on him should "be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me"; they should "all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

Recently Billy Graham spoke to 25,000 persons in our football stadium at Lubbock. After our regular prayer-meeting service I went out to hear the last of his program. The very crowd was indicative of the interest people have in things religious. Of course I wished that Billy had been willing to preach the simple gospel that Peter preached on Pentecost. He did rebuke worldliness and certain types of sin forcefully. He did call upon the people to believe in Jesus Christ as the Son of God and to confess their faith in him. But he stopped there. What a wonderful thing it would have been if he had spoken to these waiting thousands the words of Peter on Pentecost when another huge crowd listened: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Then suppose that everyone who had not

been born again of the water and of the Spirit (John 3:5) had obeyed this command and had been baptized into Christ. What would those saved people be? To what church would they belong? They would be simple Christians, and the Lord would have added them to his body or church or kingdom as they were saved (Acts 2:47).

Think what a force for righteousness they would be if they did not divide into different denominations with diverse creeds and names and loyalties. Consider the effect of such a mass of believers whose only creed was Christ, whose only loyalty was to the kingdom of God.

Someone has well said: "The price of a divided Christendom is an unbelieving world." Nothing would give more power to the Cause of Christ than real unity among all who believe in him. Various federations and councils are somewhat like the United Nations, only a place to argue differences or to agree to disagree. The unity Christ prayed for is like that which exists between the Father and the Son, "perfectly joined together."

You and I do not have to wait for everyone else to agree before we can work for the unity Christ prayed for. We can insist on being simply Christians, nothing more and nothing less. We can resolutely refuse any religious loyalty save to Jesus Christ. We can accept no creed but Christ, no rule of faith but the Bible. We can work to urge all believers in Christ to do likewise.

From Prenshon Kharlukhi

Dear Brother Wallace:

We received your letter of May 1, 1953, with a check for \$30.00.

Since my arrival home on the 20th of April, I have been very busy with preaching in the villages of this country. This and other domestic preoccupations prevented me from writing to you much earlier.

The Christians in India thoroughly enjoyed the report I gave them on my short visit with the churches of Christ in America. They were thrilled to know that there are many thousands of faithful Christians among the great American nation. The fact that there are numerous churches of Christ in America without any man-made creeds has enabled us to refute effectively the denominational argument that in actual practice man-made teachings are inevitable with the increase in the number of local churches.

Two weeks ago I had the occasion to preach publicly in one town 46 miles from Shillong. A little over two hundred respectable men and women attended the meetings. All of them belong to different denominations such as Presbyterians, Church of England, Church of God, Unitarians. At the close of the preaching they put very many questions and a good number of them seemed to be convinced that we are scripturally correct in teaching and practice. While none of them has obeyed the truth yet, we have firm hope that with further preaching efforts some will be won for Christ. One striking example to which these respectable folks have attracted our attention was that most of them brought their Bibles with them to check out whether we are scripturally right in what we stand for. They enjoyed our visit and they wish us to visit with them once again at our convenience.

Presbyterians of one village 25 miles from Shillong invited the leaders of this church to preach and teach them the truth. We promised to visit with them last Sunday (7th Inst.) but unfortunately owing to bad weather we were prevented from keeping our promise you know our hearts yearn and enjoy an opportunity of telling others the good news, but heavy rain-

fall inundated hill rivers and made it physically impossible to cross these roaring rivers to bring hope and solace to the salvation-hungry souls. However we intend to visit that place at an early opportunity.

One small congregation which for the last three years identified with the digressive church, has now decided to be restored and united with the faithful churches of Christ. They have invited the leaders of the Mawlai church to visit with them next Sunday to preach the simple Bible teachings to their village folks.

I remember with delight the rare privilege of meeting hundreds of beloved Christians in America. It will not be possible for me to write to them individually. I wish to express my heartfelt gratefulness and deep appreciation to them for their hospitality and friendliness toward me while I was in America.

Perhaps you have already known that the Government of India has turned down the visa application of Brother Rodney Wald to come to India. The Christians over here were grieved that this should be so, but we were helpless in the matter.

The church at Mawlai, Shillong has one pressing need for a modest church meeting house. This church has done fine missionary work and benevolent service toward the extremely poor members of the church within its slender financial resources. To purchase a lot and build a meeting house is beyond the church resources. There is one one-third acre lot centrally located for sale at a price of \$2,000 in cash. There is an old building on this lot, that may serve as a temporary meeting house. To build a modest meeting house to seat 300 people will cost at least another \$3,000. Will the churches of Christ in the States who are interested in the work of the church in India come to help raise necessary building funds? Brethren, we don't ask you for regular monthly help. We are compelled to beg from you because a meeting house is so necessary in this land of heavy rainfall and yet it is beyond the means of the church. Your help will mean a closer bond of Christian love with the Christians in this far off India and also will enable many sinners to hear the gospel of Christ to be preached regularly from the meeting house to be built with your monetary help. One Christian widow has donated \$2.00 for the purpose. Will you not do the same?

EDITORIAL

G. H. P. SHOWALTER, Editor

LOCAL CHURCH MEMBERSHIP

There can be no surer road to ecclesiastical anarchy than carelessness, indifference or neglect in regard to the membership of the local congregations. Some have become critical. They seem to suppose that the members of the body of Christ belong to every local congregation in the land. With this view of things there would be no such function as that of the eldership, for the work of the elders would be scattered everywhere. The elders and deacons in any congregation have their authority circumscribed by the limits of the membership of the local congregation to which they belong. And this membership, it is manifest, may be increased by accretions from other congregations, or diminished by death, removal, etc. Alexander Campbell has well spoken along this line:

"Members should be publicly received into all societies. They are so in the state. It is a matter of record. When a person is regenerated, and desires to be enrolled among the disciples meeting in any one place, if his confession to salvation or immersion has not been publicly known to all the brethren, reason says those who have been privy to the fact, who can attest his confession, ought to introduce him to the congregation, and he ought to be saluted or received as such by the brethren with whom he unites. This the slightest attention to propriety, the reason and nature of things, fully and satisfactorily demonstrate. Letters of recommendation are the expedient which, in apostolic times, was substituted for this formal introduction when a citizen of the kingdom visited any community where he was unknown personally to the brethren.

"A person cannot be under the oversight or under the discipline of a congregation, unless he voluntarily associates with the brethren meeting in that place, and unless it be a matter of notoriety or of record among the brethren that he is one of them. There can be no formal exclusion if there be no formal reception. If there be no visible and formal union, there can be no visible and formal separation. In truth, there can be no discipline in any congregation, unless it be an organized body; and no body can be organized unless it is known who are members of it. On a matter of such plain common-sense perception we have seldom thought it necessary to say a word, and should not now have noticed it at all, had we not found some societies which cannot tell their own members, which even hesitated about the necessity of a formal reception of any person into them, or of having it on record who belonged to them. They demand a positive commandment or precedent for such a reception. They might as pertinently have demanded a positive commandment for persons to be formally married before they could be recognized as husband and wife, as to

ask for a positive commandment for one of the most common dictates of reason and of thought. Indeed, every commandment addressed to the Christian congregations on relative duties and privileges assumes the principle that those who belong to a society are known to each other to belong to it, else they could not even perform the first duty to one another—they could not know when they were assembled—they could not 'tarry for one another.'

"Whether there shall be a record in print, in writing, or on the memory of all the congregation, is a question which must depend on circumstances. If all members are blessed with infallible memories, so as never to forget who are members, when they became such, when anyone was received, when anyone was rejected—I say, if every brother and sister can so well remember these matters, as, when the discipline of the congregation or any particular question respecting one case of discipline may arise, they can infallibly remember all about it; then, and in that case, it is unnecessary to have any record, church book, secretary, or anything written or printed. But if otherwise, there must be a record; because questions involving the peace and good order of society may arise, and have risen, which require infallible testimony, of the most satisfactory evidence on questions of fact, such as, Was A B ever a member of your community? When did he become a member of it? When was he excluded? When was he restored? When did he forsake the assembly of the brethren? Was he a husband at the time of his removal?"

Commendatory

Fourth Street and Barton Avenue
Temple, Texas

The purpose of this letter is to acquaint the brotherhood with the fact that Max R. Crumley has resigned the work at the Central Church of Christ, Temple, Texas, and has accepted the work with the church at Ranger, Texas. It is also written to give a brief record of his work at Central and to show the esteem with which he is regarded by the members of this church.

Brother Crumley came to the Central congregation in June of 1949 and labored diligently for a period of a little more than four years. The results of his labors are seen in the many conversions to the truth that have come during this time, to the increased attendance at all services, the interest manifested by the congregation generally, the increased contributions, a greatly improved Bible school, and the love and respect with which he is regarded by the membership generally.

After repeated invitations from the church at Ranger, and feeling that possibly another might carry on the work at Central to an even greater degree of success, Brother Crumley of his own will accepted the new work.

It is with a feeling of deep regret from the Central congregation that Brother Crumley leaves us, but we wish him and the church at Ranger much success in the Lord's work.—In Christian fellowship, Central Church of Christ, Elders: W. F. Lawhorn, R. S. Stephens, Homer Reed.

Church Of Christ, Ranger, Texas

Mesquite and South Rusk, Ranger, Texas

To the Brotherhood, Greetings:

The congregation which meets at Rusk and Mesquite here in Ranger underwent some very sorrowful experiences about a year ago. Some departed from us.

The elders invited Brother Paul C. Witt, an elder of the Fourteenth and Vine Street Church in Abilene, to preach for the church here until a permanent worker could be secured. Brother Witt began work with us last November and very greatly assisted us with our problems. He is held in great respect by all.

We have secured Brother Max R. Crumley, who is now in his fifth year of labor with the Central Church of Christ, Temple, Texas, to work with us. Brother Crumley began his work among us September 1, 1953, and is in no way responsible for any conditions existing prior to that time. Brother Crumley is loved and respected throughout the brotherhood for his excellent ministry. We ask the prayers of the churches for us all as we labor together for God's glory!—Signed: Elders, O. G. Lanier, F. G. Head, Aaron Bell, M. H. Bobo.

Juneau, Alaska

Boyd Field

Brother Harvey Childress of St. Paul, Minnesota, closed a ten-day meeting here August 23. Brother Childress, his wife and son planned and saved toward the trip for four years, using their time among us to build up the Lord's work in giving the meeting.

Brother Childress' interest in saving souls on "vacation" and with an expensive trip met with response among the members for a teamwork resulting in five baptisms and two acknowledgements of error.

The experience, ability and zeal of all three members of the family strengthened this isolated congregation in many ways.

There is unusual steadfastness among the 37 members in attending worship, the class for new members on Sunday evening at 7:00 o'clock, and the mid-week prayer meeting and lessons surveying the New Testament. With ten new converts in the last 18 months making their homes in Juneau, this program is important to ground them in the truth that "by reason of time" they may be much-needed teachers and personal workers.

One note to encourage slow-growing congregations in hard fields: Often only one other person besides my wife and me met for worship in the rented halls the first two years of the church in Juneau. The building put in a new part of town gave us a Sunday school attendance and permanency in the eyes of the community. The number of converts has increased every year as we strive to maintain unity in the bond of peace and a real care for unsaved friends.

From The Nation's Capital

A. R. Holton

My second week in Washington gave me a very interesting experience with our State Department. In company with Billy Hood and Sam Durrance, ministers in this area, I had the privilege of having a conference with Mr. William Knight at the Italian desk in the State Department. The occasion of the conference was the arrival from Italy of Mr. Giacomo Rossa-peppe, an Italian lawyer representing Cline Paden and others of the churches of Christ in Italy. The Italian government had proposed taxation of our church property at a rate which meant the confiscation of our property there. Mr. Rossa-peppe presented the legal side of the matter to our State Depart-

ment. We were delighted when a plan was worked out whereby we think a stay in the tax plan can be had and that there will be a definite and concentrated effort made to get recognition for the churches of Christ in Italy. It seems that the Italian government does not refuse us recognition but they simply ignore it and do nothing about it. We received great encouragement that every effort will be made to get recognition.

It was interesting to note the ease with which our State Department officials could talk in Italian with Mr. Rossa-peppe, and then talk with us in just as fluent English. Mr. Rossa-peppe is a brilliant lawyer and was in attendance at the services of the 16th Street Church of Christ on September 13. He also had lunch with us in the fellowship room of the church after the service. His English is rather broken but he made it clear even in broken English that he was glad to be with us. I think this is but one sample of the opportunity one gets in living in Washington. Washington is really the capital of the world. I think that Paul would have been delighted to be in Washington as he was delighted to be at the crossroads of the world in his day.

The conference referred to above was at the insistence of the church of Christ in Brownfield, Texas. This good church has the responsibility for the work in Italy.

Recorded Prayers

George Hickey

Recorded hymns, preaching and prayer are given to glorify God as well as to teach and lead the radio audience. The time element has some sincere brethren disturbed. There is a period of time between the confession and the baptism. How long can this period be and yet be scriptural? This depends upon the motive of the confessed believer. There is a time element in paying the preacher. A "hobbyist" may say we don't pay the preacher a stipulated amount, we just make him a gift after the sermon. Somebody must decide how much to give him. Is it just as scriptural to decide a week before as it is a second before the transaction?

The recorded prayers of the Bible are not thought to be useless. When a brother is selected to lead the congregation in prayer there is a time element between the time he utters words and these find lodging in other hearts. How long or short must this time element be in order to be scriptural? When a prayer is recorded, if the twice born radio listener can wholeheartedly accept it, then why won't God accept the prayer from the individual? God will accept it if it is offered in accord with truth and offered with the right motive (James 5:16).

The writer never realized that he possessed a "Chinese prayer wheel" until it was recently named. Here is what my wheel has written upon it—"Almighty God have mercy upon me a sinner, allow me to correctly interpret thy word and apply it to my life. In Christ's name." May the God of mercy keep me from sowing discord among brethren. Dear editors, he that is weak in the faith receive ye "but not to doubtful disputing." May God continue to shed his mercy to all but especially to the household of faith. "All truth is eternal." It must be recorded.

BOOKS THAT SHOULD BE IN EVERY HOME

Commentary on Romans by Moses E. Lard	3.00
Campbell-Owen Debate on Infidelity	3.00
Campbell-Purcell Debate on Catholicism	3.00
Why I Left, Thomas L. Campbell	3.00
History of the Christian Church, Geo. Parker Fisher	5.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

FROM THE HARVEST FIELD

F. A. Bailey, Girard, Texas, October 1: Last Lord's day we had an increase in our attendance and a very good interest was shown. One confessed wrongs at the morning worship.

Ira Lee Sanders, 8332 Bonner Dr., Houston 7, Texas, September 14: For the last two months I have been laid up at home with a broken hip and it will be some time yet before I will be able to get back in the work of the Lord. I am asking for the prayers of the brethren.

Levoy Bivens, Box 734, Gasden, Alabama, September 18: Four baptisms last week. Much interest is being shown in all phases of our work. Approximately one-third of our audience last Sunday were visitors. A full-scale effort is being put forth to completely evangelize our city.

Austin Taylor writes: Brother Bill Thompson has just been with the church in Uvalde in a meeting. Brother Thompson preaches with great power. If the church would make adequate arrangements to bring large crowds together, then call in Brother Thompson to preach the gospel to them, thousands of people could be reached while he might, otherwise, preach to only a few hundred. Such men should be out on the front line continually.

Vestal Chaffin, Box 84, Bruceton, Tennessee, September 30: During the summer I have conducted meetings at the following places: Moss, Tennessee, two were baptized and one restored. At Corinth, in DeKalb County Tennessee, with no additions. At Trousdale, in Warren County, Tennessee, one was baptized. At Hestand, Kentucky, nine were baptized and five were restored. At Northcutts Cove, in Grundy County, Tennessee, one was baptized. At Unity, in Warren County, Tennessee, three were baptized. James Wells conducted a meeting here August 31 through September 9; one restored.

James M. Tolle, 768 Alexander Street, San Fernando, California, September 30: Other J. Long, one of the elders of the Alexander Street church, is now devoting his full time to the pastoral work of this congregation. The brethren have zealously and liberally rallied to his support. His work is not meant in any way to supplant the responsibilities and obligations of the other elders but rather to expand the influence for good being accomplished by the Alexander Street church. Brother Long is an intelligent, efficient, and faithful servant of the Lord, and I confident that his labors will continually bear fruit to the glory of God and the progress of the church in San Fernando.

D. D. Woody, Baton Rouge 9, Louisiana, September 30: Last Sunday was one of the most encouraging days that we have had since I began my work here, more than a year ago. Our house was well filled. Two identified themselves with the congregation at the morning service; and a lady was baptized at the evening service, and was united with her husband in the Lord. Thirty-seven men and women are enrolled in the university here, who are either members of the church of Christ or name that as their preference. Some have already affiliated themselves with us. A few of the thirty-seven are from foreign countries. The cause is prospering.

Hutton B. Gist, 636 Steves, San Antonio, Texas: One lady baptized the 10th. House about filled on Sunday mornings. You will find welcome at Highland Hills church, 303 Burkedale.

Luther Savage, Ft. Worth, Texas, September 30: Sunday was another fine day here. Attendance and contributions were high and three were baptized. The man that was baptized was about forty years of age. The two women were about thirty-five years of age and had been Baptists.

University Drive Church of Christ, Portales, New Mexico: We have just closed a meeting, Brother Albert Sweet of Oklahoma City doing the preaching. We have another meeting scheduled for next month with Brother Bob Ware doing the preaching. We baptized a young teacher last night.

Thomas B. Warren, 5000 Doyle, Ft. Worth, Texas, September 15: My scheduled debate with Isaac Nixon, Baptist, has been cancelled due to Mr. Nixon's ill health. He was to affirm that the Baptist church was the only scriptural church, I the same for the church of Christ. It was arranged as a direct result of the tract, To Our Baptist Friends, by A. G. Hobbs, Jr. and was to have been held in the building of the Handley congregation here in Ft. Worth.

Doyle Cannon, San Antonio, Texas, September 21: Here at Government Hill yesterday we had four to respond to the invitation: one restored and three baptized. One of these men had been a Methodist, another a Baptist, and the other nothing. This is in addition to the two responses the Wednesday before and the sixteen Sunday before that. The work here grows in interest and is gratifying to us all. I have room for one more meeting in December. Those interested please contact me at Government Hill Church of Christ, 1016 Mason, San Antonio, Texas.

Will Slater, Fort Worth 11, Texas, September 20: The singing school with the "C" Street church in Stockton, California, was well attended and much interest manifested. I was to have conducted a meeting, but they decided a singing school was needed, and too, members from other congregations expressed a desire for same. Fine co-operation and brotherly love was manifested. Brother T. A. Davis is minister for the "C" Street church, and is doing a great work. My next work will be in Colcord, Oklahoma. Any congregation within driving distance of Fort Worth that needs a preacher this winter, I'll be glad to serve you.

James F. Fowler, 403 Church Street, College Station, Texas, September 21: The College Station church is experiencing one of the best beginnings of a new school year. Nearly sixty new student members have been added to our forces since Texas A&M College opened its doors for the fall semester. Many old students have returned and already our enlarged building is well filled except for the balcony. We anticipate using the balcony next Sunday since the A&M football team will be playing in College Station on Saturday night. Our Bible school has grown considerably in the past few months and we are now having the problem of finding adequate classroom space.

Ralph R. Givens, 555—12th Street, Yuma, Arizona, September 28: During the past three weeks three have been baptized, one restored, and six identified.

Howard D. Parker, 7910 Rugby Avenue, Birmingham, Alabama, September 29: All indications point to an enjoyable and we trust, profitable work with the 77th Street congregation here. One was baptized and one placed membership yesterday.

C. W. Scott, 301 N. W. 52nd Street, Miami, Florida, September 28: Three were recently baptized at 7th Avenue (a Methodist, Baptist and a Catholic), four others placing membership and one confession of sin. Visitors to Miami will find active and growing churches of Christ.

Bill Thompson, Lufkin, Texas, September 28: One man was baptized last Lord's day. There were 208 in Wednesday evening Bible classes. The new congregation will meet in its building on Union Road next Sunday. Fourth and Groesbeck has backed this work in every way.

Robert D. Banks, 810 Houston Street, Kilgore, Texas, September 29: The meeting at Vidor, Texas, in which I did the preaching closed last week with two baptisms. Brother J. T. Stone is doing a good work with the church as local minister and was a splendid co-worker in the meeting. The elders invited me to return in 1954. In the last two weeks there have been three responses here at Houston and Broadway. One was baptized and two placed membership.

Fred W. McClung, Oklahoma City, Oklahoma, September 22: I started my work with the 12th and Drexel Streets church in Oklahoma City with a gospel meeting which closed Sunday night, September 20. One was restored and three were baptized into Christ. We had very good attendance and interest. I will preach in a meeting at Overland, Missouri, October 4th through the 14th. I will also be in a meeting at Corpus Christi, Texas, from October 27 through November 5. Everyone please take notice of my change in address. Write me in care of the church at 12th and Drexel, Oklahoma City, Oklahoma.

Reginald Beaver, Delta, Colorado, September 30: The church at Gunnison, Colo., is meeting each Lord's day in the Odd Fellows Hall. A gospel meeting is scheduled at Gunnison Nov. 24-29 with Duward Lee and myself doing the personal work and preaching. I would appreciate the names and addresses of anyone around Gunnison who is a member or might be interested in the church. At this time I am engaged in a gospel meeting at Alamosa, Colo. If a preacher could come to Gunnison and have outside support, the cause would grow more.

Leonard C. Waggoner, 306 West Pecan St., Olney, Texas, September 29: We have resigned the work here, and will move on October 12th to begin work with the Broadway church in Houston, Texas. During the past year here there have been 80 responses to the invitation, including 19 baptisms, 46 restorations, and 15 to place membership. This has been, I believe, the most profitable and fruitful work of my career since most of these responses have been heads of families and adult women uniting Christian homes for the first time in as high as 35 years. I have time for one protracted meeting in 1954. My new address is 7606 Linden Street, Houston 8, Texas. No preacher for Olney has yet been selected.

Hugh Boysdton, 1209 So. Texas Avenue, Odessa, Texas, September 14: There were 178 at the mid-week services last Wednesday. There have been four more restored last week. Contributions yesterday were \$312.00.

J. Boyd Taylor, 1506 N. 9th Street, Wichita Falls, Texas, October 1: W. B. Barton of Clarksville, Texas, closed a good meeting with the Lincoln Street church last night. Four were baptized. A number of sectarians heard the gospel preached. In September, we set two new records for Bible study attendance.

William B. Kughn, 506 Cotton Avenue, Caruthersville, Missouri: I closed a meeting with the church of Christ in Donie, Texas. The brethren there are few in number but zealous in the work of the Lord. It is a small community and the people are prejudiced toward the church. May God bless the Christians who are few in number at Donie and give them strength to endure.

A. E. Wickham, Coshocton, Ohio, September 14: Two good meetings at the East Main Street Church of Christ here yesterday. Several away on vacations. Readers, keep in mind we still have "Bombs in the Camps of Russellites, and Jehovah's Witnesses" and "Christ's Will and Its Contestants." Former ten cents and latter, twenty-five cents. Cheaper in lots.

Ben West, Lampasas, Texas, September 21: Yesterday was a day of revival services, attendance good. Two mothers were identified, one brother restored, and his Catholic wife was baptized. There is another Catholic mother a prospect. In fact, we are convinced that nearly all Catholic and sectarians are prospects. We just think they are impossible and let them alone. That is our mistake and their loss.

M. R. Phillips, Victoria, Texas, September 28: I am in the midst of a fine meeting with the brethren in Mt. Judea, Arkansas. This being my seventh meeting with them over the years. I always enjoy being with the good brethren here. I have baptized well over 100 people here, many having moved away to help in other places. The work at home goes well. Our next meeting there will begin October 19th with Edgar Furr doing the preaching. Be with us for worship, when in Victoria.

Thos. E. Cudd, 210 Cheyenne Avenue, Colorado Springs, Colorado, September 22: Our meeting came to a close last Sunday night. Seven responded to the invitation during the meeting. Brother Perry Cotham of Nashville, Tennessee, is a splendid evangelist. We commend him highly. The church was defiled and aliens were preached to at every service. We believe much good will come from the meeting in the future.

A. E. Findley, P. O. Box 403, Refugio, Texas, September 15: Since our last report we preached one night for the church on E. Burleson Street in Marshall, Texas. Brother Vaughan is their efficient minister. Brother Austin Taylor and the writer held the first gospel meeting in Marshall many years ago. Brother Sam B. Hall, District Judge, is one of the elders. We were baptized at the same time by the late venerable John T. Poe. Our meeting with the church at Premont, Texas, resulted in two restorations and two being identified with the local church. Three were identified here in Refugio Sunday.

On September 27, 1953, at Georgetown, Texas, our colored brethren held a special meeting, all day preaching and dinner on the ground, a full program, to arrange for a new building at Taylor, Texas. A fine interest with a liberal offering are reported.

Loyd L. Smith, Lawton, Oklahoma, September 30: Last Sunday night, Brother Foster Ramsey of Tipton, Oklahoma, closed a good meeting with us. Three were baptized and one confessed wrongs. His preaching was the kind that shows the difference between right and wrong. He helped us much. He has been asked to return next year.

Noel Grisham, Hutto, Texas, September 20: I completed eight years at Odell as minister of the church there and superintendent of the schools. July 1, I began work in Hutto as superintendent of schools and shall assist the church where and when I can be of best service. I have thus far preached at Taylor and Round Rock in the absence of their ministers.

Clarence A. Price, Route 9, Waco, Texas, September 29: Our crowds are growing here at the Lakeview church. We had room for only 15 more at the morning service last Lord's day. Two were restored and placed membership at the morning service. I have time for a meeting or two next year. Call me if you would like my services. Write me at above address.

Elbridge B. Linn, 1903 University Avenue, October 5: During the month of September three records were broken in Bible School at the University Avenue congregation. The attendances for the month were: 320, 420, 495, and 502. During the month of September, there were 84 to place membership and six restored. Yesterday four placed membership and one was baptized. The work of our Lord moves forward.

Cecil Hook, New Iberia, Louisiana: Excellent preaching by Brother Thomas B. Warren resulted in one baptism and four restorations in a recent meeting here. Better preaching could hardly be asked for. The work is at new heights of progress here. Two men have been baptized as a direct result of our daily broadcasts lately. One was a Catholic from another community. He met opposition; even his wife threatened to quit him. The following week-end the station received a deluge of protests of our program.

Luther G. Roberts, 1506 Clayton, Borger, Texas, September 21: After October 1st the above will be our address. We are moving on that date to Borger to work with the Deahl and Second Streets church. We have enjoyed the work with the good people who compose the membership of the West Side church in Corsicana, our stay here has been pleasant and the people have been good to us. We shall always cherish their friendship and hospitality. Only an opportunity to preach the gospel to a greater number of people motivated me to make this change when invited by the church at Borger to work with them. The preacher who accepts work with the West Side church in Corsicana will find a group including the elders with an excellent spirit, generous in their support, and hospitable in their association. There is nothing wrong with the church at West Side. They number among the membership some of the very finest men and women we have known. We regretted to leave West Side but anticipate a good work with the church at Borger in the Texas Panhandle.

James W. Reynolds, Pueblo, Colorado, September 22: Our work here in Pueblo continues to go well. I begin a meeting with the Irvington church, 25 N. Layman Avenue, Indianapolis, Indiana, October 11th to continue through the 21st. Brother Cecil Willis is the local evangelist.

Brother Max Love and his wife have recently moved to Ft. Cobb, Oklahoma, and are doing a very excellent work with the church there. They were formerly working in Booker. There are many opportunities in this town, and lots of work to be done. I feel that the Loves will do a good work. Pray for them.

Bill Cofer, Fort Cobb, Oklahoma, September 26: I am now in a meeting at Ft. Cobb, and thus far there have been three to respond to the gospel invitation. The meeting continues through the night of October 1st. Good interest, and good attendance. I am enjoying working with Brother Max Love and his wife.

B. E. Bawcom, 926 N. "C" Street, Arkansas City, Kansas, September 27: One was baptized, one restored and one placed membership last Sunday. We hope to have a great meeting with Harmon Black of Detroit, Michigan, preaching. The meeting begins November 8. I begin a gospel meeting with Church Street in Mobile, Alabama, October 25.

Roy E. Stephens, Burnet, Texas: Two were baptized in a meeting at Bertram, Texas. Martin Crass ably preaches the word there. About eight have been baptized in Burnet recently. Five responded during a meeting with F. F. Conley doing the preaching in his usual fine way. I am in a meeting at Cleveland, Texas. Six responses the first service. Doyle Cannon of San Antonio holds us a meeting at Burnet in October.

F. S. Harper, P. O. Box 194, Woodbury, Tennessee, September 30: "Athens Clay Pullias preached in our fall meeting and Pat Boone directed the song services. The interest and attendance was good throughout the meeting. One was baptized and one was restored. The work here is going along in a fine way. Interest and attendance are growing with each service. One was baptized at our mid-week service this week and one was baptized last week. I go to Newcomerstown, Ohio, October 27th for a meeting.

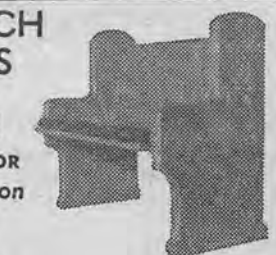
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George Tipps, 211 West Grand, Jackson, Tennessee, September 20: No responses in the Harlan, Kentucky, meeting. Harry Bennetts has been laboring with these brethren since July, and is highly respected among them. This was my fifth meeting in Southeastern Kentucky. I go next to be with Buford Holt and the church in Humboldt, Tennessee. Tommy Nicks will lead the singing.

Ben West, Lampasas, Texas, September 30: September 20th a Catholic mother was baptized and her husband restored, and two identified. September 27, a long-time Methodist man was baptized and one brother restored. Brother W. R. Smith, vice-president of Abilene Christian College, spoke last night helping us to enlarge our Bible school work. Average attendance during the summer was 253 each Sunday in the school.

A. G. Hobbs, Jr., 3156 Jane Lane, Ft. Worth, Texas, October 3: It was my privilege recently to do the preaching in a meeting in Miami, Fla. There were five baptisms and one restoration. One who was baptized was Roman Catholic. She came to services twice. Brother C. W. Scott taught her more privately and baptized her. I substituted on the "Know Your Bible" hour twice for Brother W. Ray Duncan. I never saw or heard of a like program. People telephone their Bible questions in and they are answered over the radio immediately. Some are sent in by mail, and more come in than can be answered, 90 or 95 percent from those who are not members of the church. From Nov. 15 to 25, I am to be in Holdenville, Okla., for a meeting.

Hershel Dyer, 847 S. 14th, Lincoln 8, Nebraska, September 29: This past Lord's day our fall meeting came to a close. John T. Smith did the preaching and it was fine indeed. He strengthened the church much and made a profound impression on the numerous outsiders who attended. Hubert Arant led the singing in his own capable manner. During this eight-day series we had some of the largest crowds that we have ever had in our building; two were baptized.

I. A. Douthitt, Chattanooga, Tennessee: Last night, September 18, in the Memorial Auditorium down town here in Chattanooga, I showed my colored motion pictures, which I made this summer in Palestine, to a very appreciative audience of between 3,000 and 4,000 people. I had on exhibit many souvenirs, costumes (worn by the natives), and other articles from the lands of the Bible. This program climaxed a good-will tour that I had been making in the interest of the Chattanooga Bible school. I have about 7,000 feet of colored movie film and several hundred colored slides that I made on my tours to the Holy Land. I am running out to several places within a reasonable distance of Chattanooga and showing the pictures at churches and schools.

A. C. Huff, Plainview, Texas, September 19: I preached at McLean on Wednesday night following the first Sunday in this month to a splendid audience while Brother Harold McCollum was away on business, and I had the pleasure of hearing him preach the following Sunday morning. He is doing a good work at McLean. I was told that the audience that Sunday morning was the second largest that they have ever had. Brother McCollum is a hard worker. He is taking the gospel to the homes and is having many of the denominations attending his class and hearing him preach. I hope to see that church grow as never before. I was called to teach a family in their home two weeks ago, and I am called to teach in another home next Tuesday night. I hope to do much good in these services.

If anyone that reads this knows of a church that does not use instrumental music in the worship, in or near Louisa, Kentucky, write me, H. E. Kelley, 1712 W 34½ St., Houston, 18, Texas. I have a daughter, Mrs. Bert Queen, who is a member of the church of Christ, who lives on Route 4, 10 miles out of Louisa, Kentucky. I would like to put her in touch with a church near there.

F. M. Redding, Oakwood, Texas, September 29: Brother Otta Johnson of Denison, Texas, assisted the church here in a fine meeting the latter part of July. Brother Johnson is a fine man, a genuine Christian and a good preacher. He is to return for a meeting in 1954, the Lord willing. Brother F. A. Livingston also assisted us in a missionary effort among the colored race. He is a powerful preacher and did some of the finest preaching I have ever heard. Eleven were baptized in this effort. There is an urgent need for financial help in further advancing the cause among the colored people here. The small, new congregation is meeting each Lord's day in a rented building, but we do not hope to be able to get it very long. Those interested in this work please contact us at the above address.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, October 1: "During the month of September Carrollton Avenue enjoyed the addition of 16 to its membership, a new record Bible school attendance, and a weekly average of \$599.29 for contributions. Attendance is growing for all services. We are finding it necessary to use our balcony most every Lord's day morning. It was two-thirds filled last week. We expect to see a congregation established in the Gentilly section of our city before the first of the new year. From October 18-25 we will be engaged in a meeting with Horace W. Busby. At the present time I am preaching in a meeting with the Gretna, Louisiana, church.

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W. A. Bradfield, Henderson, Tennessee, September 28: Last week I preached in the first meeting in the new building on East Chester Street in Jackson, Tennessee. Good crowds attended and five were baptized. Glyn Phillips is the regular preacher and that congregation has wonderful opportunities in the city of Jackson.

James D. Groves, Detroit 16, Michigan, September 28: B. C. Goodpasture closed a great meeting here at Vinewood last night which ran one week and twenty-two souls responded. Record attendances were set with over 600 present at the morning services yesterday. His sermons were marked by brilliant exegesis, piercing analyses, fervor, humility. He came to be greatly esteemed by the congregation and has agreed to return in 1955, Lord willing. Brother Goodpasture is a master of the pulpit. Many congregations were represented in this series. Yesterday afternoon we burned the mortgage on our building which we entered January 9, 1949, and which cost, with the land, over eighty-three thousand dollars. We hope that this may open larger avenues of service now that this particular phase has been completed.

O. M. Fairley, Osceola, Arkansas, September 29: Brother J. C. Martin of Alabama, who has been with the church here for two years, has resigned and will be leaving shortly. So we are interested in locating another preacher. We have a membership of 150 or more, and generally speaking, a very live, energetic lot of Christians—interested in the proclamation of the gospel and in the saving of souls. We need a man of experience, deeply consecrated, and one who not only makes an impressive appearance in the pulpit, but at the same time is interested in seeking the lost in the highways and byways. Your help in locating a man or making contacts will be greatly appreciated. We have a thirty minute radio program on Sunday mornings.

William M. Deuell, Minister, Newport, Ohio, September 11: I enjoy the field reports very much as it keeps me in touch with the different ministers and the great work being done by his servants. May the glory continually, be given unto our Lord. We are happy to announce that several have been baptized and two restored in Christ since our last report a month ago; also, we have just finished a new baptistry and hope to use it many times during our coming meeting of October 6, 1953. Brother Nicklas, minister and artist of Cuyahoga Falls, Ohio, is to hold our two-week service and since we are preaching to nearly a full house at both services on Lord's day, we are expecting an overflow in attendance and hope many souls will be saved. If you happen to be in our vicinity, we would enjoy your presence in Christian fellowship and love.

F. M. Reading, Oakwood, Texas, September 29: There has been no year in the past twenty-six years that I have not preached some for the church here. In fact there have been but few months during that time that I have not preached as much as one Sunday; for the past four years I have been working full time for them. It appears to me that they have heard me preach so much that someone else could do more good here. Because of that condition I want to go somewhere else. I would like to get in touch with some congregation that has a mind to work and that needs a preacher to locate with them. I am interested in some evangelistic work also. If you need me contact me at the above address, or phone No. 137, Oakwood, Texas.

"TV SUNDAY SCHOOL" TO BEGIN SEPTEMBER 27

Mrs. Gayle Oler, of Boles Orphan Home, Quinlan, Texas, will begin teaching "TV Sunday School" on Sunday morning, September 27, at 10:30 A.M. on Channel 8, WFAA-TV. The program will follow the International Bible School Lesson outlines, and will be presented as a public service by WFAA-TV.



Mrs. Gayle Oler

This program for children will include visual aids such as flannel board stories, blackboard chalk talks, flash cards, dolls, and object lessons to impress Bible truths on young minds.

The theme song of the "TV Sunday School," "Sing Along, Children," was written by Mrs. Oler, and harmonized and arranged by A. Hugh Graham, director of the Bel Canto Chorus at Boles Home. "Sing Along, Children" will be sung by Boles Home children, the Bel Canto Quartet, Mrs. Oler and Mr. Graham.

"TV Sunday School" is designed for boys and girls who do not attend church regularly, for children who are ill, and for shut-ins and children in hospital wards.

Cards and letters about the program should be mailed to "TV Sunday School," WFAA-TV, Dallas, Texas.

NOTE TO CHURCHES: WFAA-TV has shown every consideration in granting us this teaching privilege as a public service. Mrs. Oler has been assured that she may teach the entire Bible, appropriately for children from 3-11 years of age, and in her field of story-telling. By request, and according to our convictions, the theme song is without mechanical instruments of music. Mr. Jay Watson, program manager of WFAA-TV deserves our thanks and appreciation for his work in producing the "TV Sunday School." It will be well for announcement to be made that notes of appreciation be sent in by members of the church. Announcements should be made in local newspapers, also.

Dean Bullock, Durant, Oklahoma, September 30: One was baptized Sunday. One was baptized and another restored Wednesday night. The glorious gospel is powerful.

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Thursday—7:30 P.M.

Thos. B. Warren, 4307 N. E. 28th Street, Fort Worth, Texas, October 2: A gospel meeting will be held October 25-31 in the meeting house of the Eastridge congregation, 4307 N. E. 28th St., Ft. Worth, Texas. The theme of the series will be: "The Letters to the Seven Churches of Asia." Following is a list of respective speakers and subjects: Oct. 25—"Letter to the Church at Ephesus", Neal Marshall; Oct. 26—"Letter to Church at Smyrna", Claude Guild; Oct. 27—"Letter to Church at Pergamum", Roy Deaver; Oct. 28—"Letter to Church at Thyatira", Jess Hall; Oct. 29—"Letter to Church at Sardis", Joe Malone; Oct. 30—"Letter to Church at Philadelphia", Wesley Mickey; Oct. 31, "Letter to Church at Laodicea", Abe Lincoln. Services will be held each evening at 7:30.

Foy Kirkpatrick, Terrell, Texas, September 25: On November 1 I will begin work as minister of education at the Terrell church, after having served over two years as minister at the church in Mesquite, Texas. I will continue my teaching duties at Southwestern Christian College in Terrell. Our work at Mesquite has been very pleasant, and we have seen substantial growth in membership and attendance during our stay, and the contribution has almost tripled during that time. Several have been baptized recently. A new building was completed the first part of the year, and the brethren are making plans for someone to locate with them full time. I have been interested in the educational work of the local church for some time and have made an extensive study in that work in connection with my study for my doctorate. I am looking forward to the opportunity of being able to work with the church in this capacity, and I believe that much good can be done in improving our Bible study program.

Clyde G. Smallwood, Box 254, Station ACC, Abilene, Texas, September 17: Another young lady was baptized into Christ at the Hillcrest church of Christ in Woodward, Oklahoma, last Lord's day. This makes two baptized and two restored. This congregation continues to grow and will do more of it now that they have secured a full-time preacher. Brother Frank Kilborn of Houston, Texas, will take over the work there beginning the fourth Sunday of this month. Next Lord's day will be my last with this wonderful congregation. I have come to love them deeply and certainly am not happy to leave them. Since I am to be in Abilene Christian College this next year, I am anxious to contact some congregation within a radius of 150 miles who might wish for me to drive out each Lord's day to preach for them. If such a congregation is interested, please contact me at Box 254, Station ACC, Abilene, Texas.

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Marvine Kelley, 9th and Norman, Raymondville, Texas, September 28: I have not reported in some time due to a full schedule. Since January the church here has conducted four meetings and three debates. There have been 22 responses to the invitation and the church is growing. The last debate I had with Dr. Albert Garner will be off the press in about 90 days. It is not thought that my part of the debate is so outstanding but it was suggested by some of the preachers that attended that it ought to be in print because it is the first time a Baptist ever was forced to the place that he would admit just what the Baptist doctrine is. The pre-publication price will be \$1.25 for the paper and \$2.75 for the cloth binding. Send any orders to Marvine Kelley, Church of Christ, Raymondville, Texas.

Cecil E. Hill, 1111 West Mulberry, San Antonio, Texas: The Beacon Hill congregation of this city enjoys an ever-increasing interest and attendance. Last Sunday, seven placed membership and the Sunday before there were five. We have a good number of visitors in practically all of our services. The teachers are making a serious effort to increase our Bible school attendance to a substantially higher level. This is one of the most difficult phases of our work. Brother Norvel Young will be with us in a short meeting in the month of January. We anticipate a very successful evangelistic effort. This congregation is favorably known for its encouragement to young men, especially those who are stationed here in the Army and Air Corps. While we have been able to help and assist them, they in turn have made most valuable contributions to our work. Several who have come this way have been very capable and consecrated preachers and teachers.

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Perry B. Cotham, 3709 Rosemont Avenue, Nashville, Tennessee: It was hard leaving the good church in Paris after six years of pleasant and profitable labor. The elders and the entire membership were so good to me and my family. We shall ever be grateful for our stay with the Lamar Avenue congregation. I plan to spend a few weeks this fall in meetings and visits showing my Holy Land pictures and talking in the interest of a new church building in Paris, France. The church there has some money for a new building, but they need more. The present location is in a poor part of town and on the third floor. Lamar Avenue elders signed the sponsorship with the French government for the Claxton Wilsons and they are now with the Maurice Halls in France. If any should desire to have fellowship in this work contact Brother Hall or the elders at Lamar Avenue.

U. R. Forrest, Akron, Michigan, September 22: Another was baptized here last Lord's day, bringing the number baptized during the past six weeks to six. I will in the near future be ready to turn my "notes for class work" over to the book binders. There will be about 500 pages, perhaps in two volumes. This is not a commentary, but just what the title implies: Notes for Bible Study at Home and in Classes; leaders for thoughts on every verse in the New Testament. We would like to know about how many to have bound, therefore would appreciate you writing to us if you want a copy. The price will be just what it costs for printing and binding. I do not think it will run more than \$1.00 per volume, perhaps, plus postage. We do not want anything for our two years' work on the manuscript. Do not send any money now. We will let you know when it is ready and what the cost of production has been. Our work here is growing in every way.

Wilburn C. Hill, 130 Cleveland Avenue, Wichita 7, Kansas, September 27: The brethren at Cleveland Avenue sent us to Montana in August to conduct a training course at Flathead Lake Encampment. We enjoyed the work, and the brethren in that section are to be commended for their zeal. In many ways they have a rugged battle, but are making headway. I preached for the Montana congregations at Bozeman, Missoula, and Fairview, and also at Calgary, Canada, while gone. It was a pleasant experience for us. The work is progressing in a very commendable way here at Cleveland Avenue, yet there is much to be done. The two new congregations which we started, known as the University congregation and the Dellrose congregation, are doing splendidly, and the attendance here is close to that of a year ago. Our contributions are even better, and we are having about as many in Bible class as we have membership. Three more congregations in this section that we felt worthy have been given aid. Since last reporting, ten have been baptized, thirteen identified, and two restored. Brother Roy Foutz of Nacogdoches, Texas, is to be with us in our fall meeting October 26 through November 6. Beginning September 27, I am to be in a meeting with the Main Street church at Tulsa, Oklahoma.

Couple desires to adopt a child five years old or younger. Any information relative to this matter contact MR. & MRS. M. A. GAZAWAY, Route 8, Box 315X, San Antonio, Texas.

Joe H. Morris, 2707 Kentucky Avenue, Paducah, Kentucky, September 28: Clements Street church is really showing its strength to begin a great fall and winter work. Two large audiences with a father baptized and two identified yesterday. Peace, harmony and progress is enjoyed by all. We begin our fourth year on October 4th.

Dear Brethren Everywhere:

Due to circumstances over which I have no control, and due also to manifold duties both at home and away, I am compelled to withdraw my request for finances to carry on a radio broadcast in Alamogordo. The church of Alamogordo will continue the program they carry on as long as it seems worthwhile. I have been convinced that another program will not be worth the effort and the money required. I will begin returning all the money I have received for this purpose about the 5th of October, after this notice has had time to be seen and read by all. Please do not send more money for the proposed broadcast. But many thanks to all who did.—TICE ELKINS, 1523 Cuba Avenue, Alamogordo, New Mexico, September 22, 1953.

J. W. Ferrill, Groesbeck, Texas, September 21: The mission meeting at Round Prairie in Robertson County, Texas, with Brother Malcom Smith, who works with the church at Ben Hur, doing the preaching and the writer conducting the song service, was very pleasant and successful. Two elderly people, a husband and wife, confessed neglect of duty and rededicated their lives to the service of the Lord. Yesterday afternoon a young man and his wife were buried with their Lord in baptism and added to the family of God. The Baptist people kindly gave us the use of their church building, and though they were very busy harvesting their crops they came and listened attentively to the wonderful words of truth so ably presented by Brother Smith, and requested that he return for another meeting next year. The brethren from Bald Prairie, Willow, Union and Ben Hur came and helped in every way to make this mission meeting a success in sowing the seed of the kingdom. Thanks be to Almighty God which giveth us the victory through our Lord Jesus Christ.

Wyndal H. Hudson, Via Grande, 27, Scala A—int. 10, Livorno, Italy, September 18: As far as we know, the very first services of the church ever to be conducted in Leghorn, Italy, were held last Sunday. There were seven in attendance. Four of us were members of the church and three were members of the Methodist church. Wilma and I are here as missionaries, and are supported by the Glenwood Church of Christ in Tyler, Texas, 808 Hamvas Lane. Brother and Sister G. C. Phillips are here employed by the Stanic Oil Refinery, and in all probability, will be here some four to six months. Brother Phillips is an elder in the Baytown, Texas, congregation. Today I talked with the Protestant Chaplain Major Lessley, and he has promised to co-operate in locating all members of the church who are stationed here in the armed forces. If anyone has the address of any soldiers in this area, please let us have them immediately! We solicit the prayers and support of all faithful Christians in this endeavor to win souls for Christ! All donations for the Italian work should go to the elders of the Glenwood church, Tyler, Texas. The Italian government has just granted me a two-year visa, so we need your fellowship immediately in order to evangelize this part of Italy.

Dean Bullock, Durant, Oklahoma, September 21: The opportunity for service here is stimulating and challenging. Seven were added to the congregation yesterday. Four were baptized, two were restored, and one was identified. Contributions and attendance are increasing. We broadcast each Sunday morning at 8:15 over KSEA, 750 on your dial. This program has a wide coverage; it has auditors in Oklahoma, Texas, Arkansas, Louisiana, and perhaps other states. The response to it is indeed gratifying. Another unusual feature of this work is teaching the Bible to students of Southeastern State College. More students than usual are currently enrolled in the course that we offer for credit. Brother Hershall Dyer, of Lincoln, Nebraska, did some very good preaching in our summer meeting. Seven were baptized; the church was edified. Since my last report, I have done the preaching in meetings in the following towns: Mineola, Crockett, Teel, Jamestown. I shall begin a meeting at Fullerton, Texas, October 12.

J. Boyd Taylor, Wichita Falls, Texas, for which I preach, recently sent me to Sault Ste. Marie, Michigan, for a meeting. There were at that time about eight or nine members of the Lord's church there. Those brethren obtained the use of the gymnasium of the New Washington School in which to hold the meeting. A number of outsiders attended the meeting and some of them became interested, but no one was baptized. The group in Sault Ste. Marie is meeting in the home of Brother J. T. Wood at 1011 Augusta Street. So far as we have been able to determine, this is the only loyal group meeting in the upper peninsula of Michigan. If you know of any members of the church in that area, please have them contact Brother Wood at that address. The Kenross Air Force Base and Camp Lucas Army Camp are located there. There is a loyal group of Christians in Sault Ste. Marie, Canada, just across the St. Mary's river from Michigan. They have about fifty members. Brother T. W. Bailey, the father of Brother J. C. Bailey who preaches in Radville, preaches for them. On one Sunday afternoon it was my pleasure to speak for them. These groups are sponsoring a rebroadcast of the Herald of Truth on radio station KSOO in Sault Ste. Marie, Michigan. The Armstrong Avenue church in Denison, Texas, and the church in Bremen, Georgia, also sent money to be used in the meeting for advertising and other things.

W. S. Willis, Gustine, Texas, September 28: I appreciated your card regarding getting subscriptions for the Firm Foundation, and I will make an appeal before the congregation and to its members. I know it is good for every member to get and read our church papers, and some do but not as many as should. This is a small congregation. They are having a hard time keeping the work going. They have had three years of drouth and crop failures and they have no other means of getting money. I did not intend to take regular work for some time but when they appealed to me I could not refuse to help them. It has cost me far more than I will receive to work here. We have our home in Fort Worth, which we have to keep up. Mrs. Willis has to remain there as she has apartments in the home. This separates us most of the time. I had to buy another car and furniture for the preacher's home here. As far as the support goes I will give my time without any gain. However, I am glad to do what I can. The Lord has blessed me with wonderful health and I cannot refuse to go when his work calls me. I wish for you a continued use-

Frank L. Cox, Box 104, Mineola, Texas, September 17: Having accepted an invitation to work with the church at Ennis, Texas, I resigned my work with the Mineola congregation Monday evening of this week.



Frank L. Cox

For more than two years I labored with this congregation. I am glad that I came to Mineola, for I feel that the Lord used me for the accomplishment of definite work that needed to be done. After October 4, address all correspondence to me at Box 336, Ennis, Texas.

T. B. Underwood, Jr., 1027 Suth 14th St., Chickasha, Oklahoma, September 30: J. D. Rothwell, Bakersfield, California, just closed one of the best meetings this young church has ever had. Three were baptized and one placed membership. Since then, there have been four to place membership. God has provided the increase and the church is doing well.

A. H. Beamish, Winnipeg, Manitoba, September 30: The Osborne Street congregation in Winnipeg is making a plea for aid in the evangelistic effort that is to be put forth in the province of Manitoba in the near future. At the present there is one man in the field who has been receiving only a portion of the support that he needs. At the present there are only two full time preachers in the entire province. In Winnipeg alone there is a population of better than 330,000 people, and to date there are only about two hundred Christians in the city. The time is ripe for a concentrated effort to evangelize this portion of Canada. Some support has been made available for this work, but as yet, not nearly enough. At the present a building has been purchased for the work at Neepawa, a town about 140 miles west of Winnipeg, and is being moved into the town in a few days. This work has been under the direction of the Osborne Street church for several years. The need is very urgent. Anyone who would like to receive further information please write to Brother A. H. Beamish, 1002 Banning Street, Winnipeg, Manitoba. An immediate response is needed in order for this work to be carried on.

ful and prosperous life. I can say with John, "Beloved, I wish above all things that thou mayest prosper and be in good health, even as thy soul prospereth." May our heavenly Father continue his richest blessings upon you in your great work.

John H. Banister, 3014 Skillman Avenue, Dallas, Texas, October 2: During September here at Skillman Avenue church there were 12 additions—five baptized, six identified, and one restored. Two more were baptized last night. Much preparation is being made for our fall meeting October 25th to November 1st in which George H. Stephenson of Memphis, Tennessee, will do the preaching. Brother Jack Nadeau, whom we support in gospel work in Munich, Germany, will return there November 1st. He has done excellent work while with us here, and we thank those congregations that have invited him to speak on behalf of the building fund there. I am now in a gospel meeting at Bartlesville, Oklahoma, which closes October 11th.

R. E. Davis, Sr., St. Petersburg, Florida, September 28: The work at Ninth Street Church of Christ is increasing in attendance, interest, and in membership. Several have placed membership with us, while recently one was restored and four baptized. One from the Assembly of God, one an outstanding lady from the Congregational church baptized into Christ, a splendid married lady was baptized into Christ from the Baptists, and last Sunday, September 27th, a school teacher, also baptized by a Baptist preacher, was baptized into Christ. The work is being organized and we are quite hopeful of good results to follow our efforts. It is said this congregation is now doing more missionary work of late than any congregation or group of congregations in this section of Florida. Overcoming "hard shellism" is not a thing to be accomplished overnight. The brethren are working for Christ in peace and fellowship both with one another and with Christ. Brethren coming to this lovely city for the winter, are invited to worship with the Ninth Street congregation where only the pure gospel of Christ is preached.

C. Edwin Bills, Sr., Box 178, Freer, Texas, Oct. 2: The first Vacation Bible School ever attempted by the church here was conducted August 24-28 with great success. Although it rained almost constantly throughout the school our average attendance for the five days was 89 2/5, with a high one day of 94. About half of those attending were from homes of denominational affiliation. Our facilities were completely overtaxed; and we feel that with more facilities available we could have perhaps doubled our attendance. The congregation here is now enthusiastic about such schools, and the statement of one lady fairly well sums up the sentiment of the entire congregation. She said, "Why I never dreamed that a school could do so much good in so many ways. It is wonderful." And so it is. May God help us to realize greater opportunities for service. Brother Jack Nadeau spoke here last evening, October 1, to a fine audience; concerning the work of the Lord in Munich, Germany. The congregation now has a greater vision of what can and must be done. This congregation is making a liberal contribution toward the erection of a building for the use of the saints in Munich, Germany. Pray for us that we might uphold the banner of the Lord.

CHRIST OR MODERNISM

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Class in Basic Family Problems



Miss Wilmeth

DEPARTMENT OF HOME ECONOMICS

Miss Marie Wilmeth, M.S., Ph.D., heads the home economics department. For eleven years, before joining the staff of A.C.C., she served as a County Home Demonstration Agent. She has been a member of the teaching staff of Colorado A. & M. and an agent of the Bureau of Home Economics and Human Nutrition. She comes from a line of gospel preachers and currently has some preacher relatives.

Miss Wilmeth states that home economics in colleges is about seventy-five years old. The courses of this department have proved to be so useful and popular it is currently offered in some seven hundred colleges in the United States. It was first offered in A.C.C. in 1915 with eighteen students enrolled. The 1916 college annual emphasizes its value in these words: "Home making is the greatest calling a person may have—It is the aim of this department to instill into the hearts of young people a deeper love of and respect for the home and to teach them to provide for its necessities, its health, its comforts, its beauty and its happiness."

Homemaking is as honorable as it is necessary. It is as necessary as a free and civilized society. God has made the home the basic and indispensable unit of any Christian society. History testifies that the breakdown of home life brings the collapse of civilization. This could happen us in the U. S. A.

Homemaking is both a science and an art. Food purchasing and preparation, buying, and making clothes, furnishing the home attractively and economically, rearing children to spiritual, intellectual and emotional maturity require both Bible and scientific knowledge and the skill of the artist's genius. The A.C.C. home economics department specializes in this science-art sphere. While some of the graduates and others who have been trained here have entered public services of one kind or another, the vast majority are homemakers. But whether the student becomes a homemaker or enters a professional field, the training is worthwhile. Currently, two courses out of a total of 20 that are offered are open to both men and women. They are designed to condition the enrollees in the fundamentals of human relationships, care and training of children, feeding of the family, planning and furnishing the home, budgeting and clothing.

From the beginning of one teacher and eighteen students the department has grown to four teachers and 225 students.

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Way To Heaven

Life is a journey from time to eternity, and only one trip is to be made. When man crosses the river of death he never returns to his earthly abode. No one has an option of a second journey. Job said, "When a few more years are come, then shall I go the way whence I shall not return." It behooves man to make this journey in a sure way—he should take no chances with doubtful ways. On this point Peter admonishes, "Wherefore the rather, brethren give diligence to make your calling and election sure" (2 Peter 1:10).

There is only one road leading to heaven. It is the gospel road. Christ has only one gospel, and that gospel reveals only one road that leads to heaven. Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

When a passenger gets on the wrong train, the conductor does not tell him that if he is honest and sincere this train will take him to his desired destination. He tells the passenger to go back and start over, and to be sure to get on the right train. No one can go where he wants to go by following the wrong road.

The way to heaven is plain but many do not heed the instructions. To begin with Paul says that without faith it is impossible to please God. So that is the place to start. Jesus says, "Except ye repent ye shall all likewise perish." He also says, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven." He said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

These are the steps an alien sinner must take to enter the way that leads to heaven. Some shorten the way by removing some of the steps. Some make the way longer by adding to it. Some go in a different direction from that marked out in the New Testament. So some will be disappointed when they reach the end of the way.

Jesus says the way is narrow. Many of the things that people want to take with them are too wide for the way. Instead of casting them aside they find a way that is wider. But the wide way does not lead to heaven. Solomon says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

Paul's Answer To Peter's Question

"What shall the end be of them that obey not the gospel of God?" (1 Peter 4:17). "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our

Lord Jesus Christ" (2 Thess. 1:7, 8). So the end of those who obey not the gospel is the vengeance of God. There will be many good moral people in this group. There will be many religious and honest people—and many who thought they were traveling the right road. Some people think they have obeyed the gospel when they have not. Many think they have obeyed the commandments of God when they have obeyed the commandments of men. There is no substitute for obedience to the gospel. God's power to save is in it, and this power can be found nowhere else.

5842 Monticello, Dallas, Texas.

"There Is . . . One Spirit"

Elbridge B. Linn

In pleading for Christian unity in his letter to the Ephesian church, the apostle Paul wrote Ephesians 4:1-6. The importance of this passage of scripture to our thinking today is more apparent when one considers the divisions among us who call ourselves "Christians." One need not be a keen observer to note that denominationalism presents many faiths, many creeds, many baptisms, many bodies and many hopes. Now, the unity of the Spirit, as set forth in the word of God, demands a oneness based upon one faith, one baptism, one body and one hope. If one may scripturally think in terms of faiths, baptisms, bodies and hopes, then consistency demands that we multiply God, Christ, and the Holy Spirit. But WHERE is the person who, as a consistent Christian, feels called upon to teach that there are many gods, lords, and holy spirits? This is but a practical and condemning illustration to the effect that in Christendom today our practice and our theory are sadly inconsistent.

The one body of Christ is the one church of Christ (Col. 1:18), and both reason and revelation teach that the one body is indwelt by just the "one Spirit." Further, this one body—or church—is to be under the teaching of the "one Spirit." For, the "one Lord" gave his word through the inspiration of but one Holy Spirit. On this very thought the word of God speaks of the revealing of the divine will as follows: "To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into" (1 Peter 1:12).

In sectarianism today we find many kinds of spirits preached, and appealed to, but in God's plan there is but "ONE SPIRIT." Although, as Paul writes, there are diversities of gifts, yet they are all from the "same Spirit" (1 Cor. 12:4-13). A departure from the faith, which has resulted in sectarianism, is a fruit of giving heed "to seducing spirits and doctrines of demons" (1

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Tim. 4:1-5). But the oneness of believers in Christ is brought about by faith in, and obedience unto the "ONE SPIRIT." The "spirit of error" as mentioned in 1 John 4:6 has caused religious division, and is also strengthened by the same, but Christian unity is the product of the "spirit of truth," which is the Holy Spirit (John 16:13). In modern religious division men can see much of the "party spirit," but little of the Holy Spirit! If all were of the "same spirit," guided by the same "Holy Spirit," they would believe the "one faith," be baptized by the "one baptism" into the "one body" and could then rejoice in the "one hope." Christian unity, love and peace are fruits of the one Holy Ghost (Gal. 5:22), but religious division—seen in strife, factions, divisions, parties—are works of the flesh (Gal. 5:20), and are denounced by the New Testament, yea, considered in terms of scathing denunciation.

Students of the Bible frequently admit that they cannot understand the work of the Holy Spirit in this gospel age. They say they can appreciate the providence of God and the atonement of Christ on the cross. However, they have difficulty with the Bible doctrine concerning the Spirit of God, which is too often neglected, misunderstood or wrested unto the destruction of true faith. Men say they can understand generally the works of God in creation and providence, in judgment and mercy. Likewise, they can value the death of Christ for their sins, as he came in his redemptive, atoning and saving grace. But, to many the works of the Holy Ghost yet remains shrouded in mystery and ignorance. This, possibly, may be due in part to the fact that the Authorized Version of the Bible uses the term "Holy Ghost," and to many minds the word "ghost" has legendary or even pagan significance. Nevertheless, as any standard dictionary will indicate, the word means "spirit," and is thus applied to the Spirit of God or of man in the revised versions of the Bible. "Holy Ghost" is then simply "Holy Spirit." A man's spirit is his "ghost" as the King James' Version of the Bible reads, and there is not the slightest reference to halloween "spooks" in the use of the word!

Yet, someone who wishes to ascribe unreasonable (and sometimes unbecoming) activities to the Holy Spirit can do so. He succeeds in catching the fancy and faith of a certain type of person, who follows along because he prefers to think of the Holy Spirit in terms of an influence (like electricity, heat or cold), a mystical manifestation of power, rather than as a member of the Godhead. Just at this point one should read thoughtfully Colossians 2:9: "For in him (that is, in Christ), dwelleth all the fullness of the Godhead bodily." The expression "Godhead" is clarified by Jesus in Matthew 28:19, when he commended the apostles to baptized believers "into the name of the Father, and of the Son, and of the Holy Spirit."

The Holy Spirit is a divine being. His works proclaim his personality. He speaks: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith . . ." (1 Tim. 4:1). God's Spirit testified of Christ: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (John 15:26). Following this promise to the apostles, Jesus also said that the Holy Ghost would teach the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:

26). The Spirit of truth guided the apostles: "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth" (John 16:13). The Holy Spirit searches. "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10). It should be evident then, to any thinking person, that the Holy Spirit is divine, and that his works proclaim him to be one of the Godhead.

He is the Author of the Bible. It is his sword (Eph. 6:17); it is the word of God! All of the prophets in both Old and New Testaments delivered their messages under the influence of the Spirit of God. 2 Peter 1:21: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." All of the writers of the Bible were inspired of God. "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for ever good work" (2 Tim. 3:16, 17, Revised Standard Version).

Articles concerning the Holy Spirit can become quite voluminous, due to the greatness of the theme and the multiplicity of questions engendered. A brief discussion, however, of his relationship to the apostles, to Cornelius, and to the early church will be given later.

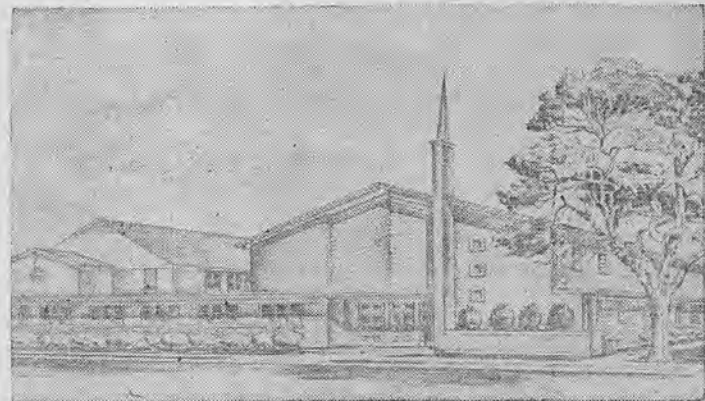
All of us will do well to heed the admonition of the apostle John, who wrote: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John 4:1). Much written and said today about the Holy Spirit was not inspired by him, but false teachers.

Austin, Texas.

The Church of Christ Grows With Irving

Lewis Hogue

The history of the church of Christ, Delaware at Irving Boulevard dates back to about 1893. Several families in the surrounding communities decided to establish a congregation



"PROPOSED NEW CHURCH BUILDING"

of the church of Christ in Irving. When they began to meet together, a Brother Bell, an elder of the church of Christ meeting at Pearl and Bryan in Dallas (the church still meets at this location), visited with the congregation here one Lord's day, and was asked to preach. This Sunday calls our minds back to Pentecost; eight precious souls were baptized into Christ. Brother Bell was asked to preach in a meeting, he accepted. The result was that several were baptized. During the meeting the church was organized with twelve charter members. Some of the leaders at that time were Brethren Lum and Charlie Clark. The church met in the old Lively school building, then located on North Britain Road.

In the year of 1903, Mr. Otis Brown donated the present site for a church building. In 1928 the present building was erected. The congregation, as well as all others, have had their problems, but all in all they have enjoyed a growth ever since.

Preachers for the local congregations have been: Will W. Slater, W. P. Skaggs, George McCollum, Claud Smith, George McCollum, Carl Spain, Jesse Powell, Monroe Tharpe, Hoyt Bailey and Lewis Hogue. Lewis Hogue is the present minister.

Elders for the congregation who have served in the past are: Lum Clark, Henry Caster, H. G. Baker, C. G. Miller, Tom Haley, Hoyt Wray, Oscar Tompkins, Ted Nicholas, W. B. Denney, Perry Clack, C. E. Reno, and J. B. Stephenson. Present elders are: Fred Hann, Leamon Crouch, Ralph Bell, K. L. Ford, L. W. Wimbish, Sam McCollum, L. O. Brown, and F. A. Warden.

With the vision of the present elders they saw necessary to start two morning worship services on Sunday. One service is at 8:30 and the other at 11:00. Bible study is from 9:45 till 10:30. There are also Sunday night classes and worship services, and mid-week classes and worship service. The original preacher's home has been converted into classrooms and a nursery. The average attendance for the past several months has been over 300; in June, 306; July, 338; and August, 357. Last Sunday, all records were broken with 381 attending Bible study. Brother Thomas F. Sullivan is employed as full-time song director and has been working constantly with the young people and the Bible study.

At present we have eight elders, men with vision who intend to see the church grow as the city grows. A new building is planned for the near future, also a home for the preacher will be built soon. Then we will be looking forward to starting another congregation of the church of Christ in the city of Irving. Along with the growth of the church of Christ at Delaware and Irving Boulevard, the East Side congregation is enjoying a tremendous growth. Last Sunday they broke all records with 259 in Bible study.

A radio program is conducted every Sunday morning at 7:45 through 8:00 o'clock over station KRRV, Sherman, Texas, 920 on your dial.

Paul—All Things To All Men

A. R. Holton

Paul's work was directed toward the two great divisions of the human race in his day, the Jew and the Gentile. For the Jews, Paul had to teach them to overcome pride of heart. The Jews were complacent, especially the Pharisees, and complacency in a great danger. The Jewish people had failed to respond to their unique blessings. As a nation, they were proud but had failed in the purpose for which God had chosen them. They took great pride in the law, but no one could keep the law perfectly. They talked much about the Messiah but rejected Christ as being the Messiah. The New Testament is filled with references as to how the early church met these difficulties. Paul's position in reference to his Jewish brethren was that they had fallen short in that they had rejected the Messiah. Paul does not admit that he is in error but he insists that his fellow Jews have missed the great thing that God had prepared for them.

But Paul had also to do much work with the pagans of his day. The great failure in paganism was that they had never closely related religion and morals. There were pagans longing for a better life. They, along with the Jews, somehow did not have the power to live as they wanted to live. It was here that Christianity came in to say that to have Christ in you and to put on Christ was to have the power. Paul said over and over again, "I can do all things through him who strengtheneth me." Paul had to insist on the reality of sin and the way of redemption. Stephen in Acts 7 is a great speech on the failure of the Jewish people. A failure due to the fact that they did not accept Christ. They did not accept the fulfillment of their own prophets. They did not accept the power that would enable them to live. John the Baptist came to the people with his great emphasis on repentance. A message that

was not heeded in many instances on account of deaf ears and blinded eyes. Complacency and pride had closed the ears of many people to the demand of John to repent. They felt that they had no need of repentance.

Paul uses four great human pictures to illustrate what he means when he says that Christ in you is the hope of glory. For instance, he uses the illustration of adoption. The ancient world knew many instances of a slave being adopted into the family of the owner. Being thus adopted, he had all the privileges of a son and was heir to the fortune. That was what Christ had done for us. We had been adopted. And again he uses the illustration of redemption as in 1 Cor. 7:23: "Ye are bought with a price." The ancient world was familiar with the scheme of money being received in exchange for freedom. These early preachers of Christianity made use of this figure of speech in telling us that Christ had redeemed us. Another picture was reconciliation. People knew what it was to see friends embittered against each other and then some mutual friend acting as a go-between would bring about reconciliation. This, Paul says, is what happened in the case of humanity. Jesus Christ, the Son of God, and a fellowman with us, acts as mediator between God and man, thus bringing about reconciliation. And Paul speaks in 2 Cor., 5th chapter, about the word of reconciliation. Jesus had told his disciples to go into all the world to preach the gospel to every creature. He that believeth and is baptized shall be saved. It was this Commission of our Lord that was the word of reconciliation. Another illustration used by Paul was justification. This is a courtroom procedure. Jesus had said in the parable of the prodigal son that when the father saw the son returning, he ran to meet him and put on him new clothes. And so it is Paul states in 2 Cor. 5:21 that God clothes us with righteousness. In other words, in our obedience to him we are justified and he places upon us the cloak of righteousness. In Romans 8:1, we have the statement, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." This is another statement using this great picture. The condemned has been given freedom. There is no condemnation to them which are in Christ. Verse 29 of the same chapter is the same thought. We are conformed to the image of his Son and those who are made in the image of his Son he called he justified, and the justified are also glorified.

Response To The 20th Century Christian From Boys In Service

M. Norvel Young

These letters have come from boys who received a complimentary year's subscription from Mr. and Mrs. T. A. Rogers. Other boys would like to have a similar gift. Would you like to send one or ten a year's subscription? We make it at the special club rate of \$1.25. We can furnish the names and addresses and send a gift with your name on it.

"I had nowhere to worship while in Korea, and literature such as you subscribe for me, along with the little Testament I have, are the only means I had of securing spiritual knowledge. I thank you for this much appreciated gift."—Charles R. Barker.

"Thanking you . . . I'm acquainted with the magazine, but did not have a subscription. A friend and myself started a meeting in Seoul and now have six or eight meeting with us. I'm preaching for the small congregation now and upon returning to the States I hope to be able to give some talks on missionary work in the Far East."—Lem O. Rogers.

"I can never thank you enough for your generosity, for you have brought the congregations at home to me through the 20th Century Christian. My home congregation is in San Bernardino, California, and for the past five years I have been

giving serious thought to becoming a preacher. Your giving this subscription at a time when I needed it most . . . has convinced me that the need is great and the field is open. I plan to enter Abilene Christian College in September, 1954."—James E. Webb.

"It helps furnish the spiritual food that is so badly needed. I'm the only member of the church on this base and good literature has to take the place of the Christian fellowship I've always been accustomed to."—Bill Scott.

"I always get a spiritual uplift from reading the inspiring articles in it. You will no doubt be interested to know that there is a small group of Christians meeting here in Iwakuni, Japan. May I suggest two friends for gift subscriptions?"—Kenneth W. Rich.

"I wanted to thank you personally for the fine gift of the 20th Century Christian. I also wish to commend you on the articles which appear on the back cover. I have received much benefit and inspiration from them. I feel the 20th Century Christian is one of the finest publications of its kind in print today. . . ."—Eugene Ruckman.

"You will never know how good it made me feel, here in a land where seemingly I am the only Christian for miles, to receive a gift like this, which seems to be a gift of uplifting inspiration . . . May you rest assured you have done your part, now may God guide me through mine. I'm sure he will, for, 'I have chosen the way of truth: thy judgments have I laid before me' (Psalms 119:30)."—Rolland W. Fritz in Korea.

Just Across The Street

F. L. Paisley

Insignificant subjects might house a great deal of valuable truth. Two churches meet just across the street from each other (in many places). One meets in a large brick or stone house; the other in a modest frame building. Often the one in the finer building labels itself as "First Church."

The preacher for the "First" church is "located" for and with them by some sort of authority over them outside their membership. They have nothing to say as to whom they want. But the church across the street selects its own preacher by mutual agreement with him. This church has no authority on earth over it.

The "First" church has a little manual, or discipline, which outlines what the church believes and practices. The preacher must abide by the general rules of the little book, or face some higher authority for insubordination. The church across the street also has a little "discipline" or book of rules. The preacher has no one over him, nor does the church over it, to tell them to abide by that discipline. It is properly called the New Testament. It is full of instructions and rules as to what to teach, believe, do and be. Both preachers are so bound by the authority of their respective disciplines that they are cramped and embarrassed when departing from them. The "First" church preacher can omit all doctrines peculiar to his church and give moral lectures, and the church thinks he is a "great preacher." But the one across the street is so bound by conscience to preach the Lord's distinctive truth that some regard him as narrow and bigoted. They regard him as a "fighter" of "other denominations." The truth is, his discipline, the New Testament, is so plainly opposed to all denominations that he must speak boldly and plainly, even at the cost of being misrepresented.

For instance, the "First" church preacher freely refers to the people for whom he preaches as "my church." His every reference to them is by that term. And he means it! And he is right! It is his church. It is not mentioned in the whole Bible, nor in any history for many centuries after the Bible was written. He knows this is true, but will not at all tell his people who know nothing about either the Bible or history. But the

preacher across the street never uses the term "my church" except when quoting the Lord in Matt. 16:18. Jesus only had right to claim the church which he purchased as his own. Let careless "Christians" wake up and stop their inexcusable reference to the church as "our church." This writer denies belonging to anything any man can call "my church."

The "First" church preacher, if he chance to refer to something he calls "baptism," will talk of sprinkling or pouring a little water on the head of a person. And his practice is invariably in harmony with his speech. No, he never tries to show a Bible command or example of such an act. Why should he, since the Bible is not the book he even pretends to follow in such actions? He will slyly tell one he thinks he can make void inquiry further that "baptism may be performed any of three ways, but sprinkling is much more convenient for us."

But the preacher across the street is bold, and the church will back him in saying that "baptism" has a very definite meaning, and a certain act is necessary to meet that meaning—that "sprinkle" does not mean "pour" and neither of them means "baptism." He says that "baptism" never did mean anything less than a burial or immersion. He cites Rom. 6:3, 4 and Col. 2:12, besides the example of the Lord's baptism and that of the man in Acts 8. Each "went down into the water," was baptized therein, and "came up out of the water." He insists that no man has right to select some more "convenient" act that is entirely foreign to the one the Lord commands. Worse still, to call that humanly authorized act the one Christ commanded.

The preacher in the big building says that the whole doctrine of baptism, as is the act, is wholly non-essential anyway. "Baptism is just a command," he assures one easily beguiled, and he means that "just a command" does not need be done at all. But the preacher across the street teaches openly that "all authority in heaven and on earth" is behind, over, above and in the command to be baptized, Matt. 28:19, 20, and that salvation is promised therein, Mark 16:16, and that one who does not believe it "shall be damned."

The "First" church preacher would call this sort of teaching "water salvation" doctrine. While so saying, he will take a few drops of water and sprinkle them upon the head of an innocent, unconscious infant whose parents he can deceive into such mistreatment of a baby. Yes, he knows that a little water is all that baby received, but he continues to blaspheme God's command by calling it "water salvation."

The preacher across the street insists that God requires all persons being baptized to "believe" and understand what and why they so do. He refuses to do anything called "baptism" when such understanding is not possible. He insists that in all the Bible no person had water sprinkled or poured upon him for any religious purpose, and that no infant was ever "baptized" as a religious act. The "First" church preacher will not at all undertake to disprove the claim so made.

There are many other examples of differences between the churches just across the street from each other. They can all be totaled under the one difference as to whether or not the Bible is supreme authority in religion. The "First" church preacher says that it is not—that human wisdom and liberty should dictate many of the doctrines and practices of the day.

The preacher in the modest meeting house denies this is true and cites such verses as the following: "Ye shall not add to the word I command you, neither shall ye diminish from it" (Deut. 4:2). "What thing soever I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it" (Deut. 12:32). "All the words I command thee to speak unto them, diminish not a word" (Jer. 26:2). "But though we, or an angel from heaven, should preach unto you any other gospel than that we preached unto you, let him be anathema (accursed)" (Gal. 1:8, 9). "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book. And if any man shall take away from the

words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18, 19).

Upon which side of the street do you worship God?

Four Confessions

J. C. Choate

The word "confession" is very prominent in the New Testament. As a matter of fact there are four types of confessions found therein. The purpose of this study is to discuss the four different kind of confessions.

1. The good confession or the confession made by the alien sinner in obeying the gospel. Bible students know that the scripture advocates a strict obedience to God. Furthermore, in obeying God, an alien sinner is expected to hear the gospel, to believe the truth, to repent of all sins, to confess Christ before men, and finally to obey God by being baptized into Christ (Rom. 10:17; Heb. 11:6; Luke 13:3; Matt. 10:32, 33; Rom. 6:3).

We note that in obeying the gospel, that confession is found. Likewise, confession is just as important as any other command found in the word of God. Christ said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). Within this language Christ makes two promises: (1) Those who confess him before men; they will be confessed before the Father in heaven. (2) Those who deny the Lord before men will be denied before the Father in heaven. Several points might also be listed in connection with the Lord's statement: (a) Whosoever will confess—man is a free moral agent (Matt. 11:28-30). (b) Confession to be made before men. (c) Shall be blessed of the Lord in that he will confess the faithful before the Father. (d) Whosoever shall deny the Lord—that is, to reject the Lord (Rom. 6:23). (e) Those who reject the Lord shall be rejected in the day of judgment. Thus, we see that confession is of the utmost importance.

Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Notice, (1) Confession to be made, (2) With the mouth, (3) Unto salvation.

Now an example of such a confession. After Philip had preached Christ unto the eunuch, then, "Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37). After making the good confession, the eunuch completed his obedience to God by being buried with the Lord in baptism. Now notice what happened: (1) The eunuch heard the truth. (2) He obeyed the truth. (3) Then he went on his way rejoicing.

From these three scripture readings we learn that salvation is obtained after complete obedience (Gal. 3:26, 27). In other words, we do not read in God's word that souls are to confess that they are saved and then go on from there. Paul said, "Confess unto salvation." That is, going in the direction of; not having yet obtained. After Christ has been confessed, then one is baptized into salvation (Rom. 6:3; 2 Cor. 5:17). Have you made that wonderful confession yet? If not, do so soon. "Behold now is the accepted time; today is the day of salvation."

2. The confession of an erring child of God. Sometimes mistakes are made, and bad ones at that. It is certainly sad to see a child of God depart from the faith. But when such occurs, the Bible plan is to be followed completely. James said, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a right-

eous man availeth much" (James 5:16). Hence, (1) Confess your faults before men, (2) And pray one for another, (3) That ye may be healed.

Now for an example from the Bible. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8:18-24). Another example is found in Luke 15, the Parable of the Prodigal Son.

3. The Christian confession. This confession is very important. As Christians, we are not only expected to confess Christ with the mouth, but with our life also.

Peter said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Hence, Peter confessed Christ, also, the divinity of Christ. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16).

We are commanded to walk in the steps of Christ in all that we say or do (1 Peter 2:21). Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

4. All shall confess to God. There are many enemies of the Bible. Some people do not even believe in God. Others reject Christ as the Son of God. Still others follow religious doctrines of men. But there is a day coming, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11).

Is It Wrong To Control Money?

L. P. Bennett

Matthew 16:26: "For what is a man profited, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"

To my mind some speakers have left the wrong impression concerning this statement. They have left the impression that it is wrong to control wealth. In 1 Tim. 6:10, we read, "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I don't love money, but I do love to do things that it takes money to do for the cause of Christ. It is right that we should expose evil, at all times and everywhere, but at the same time, we should show that good can come through the same channel if one reverses his actions. If we leave the impression in teaching that it is wrong to control money then we encourage slothfulness, which Jesus condemns in Matthew 25:26, "Take therefore the talent from him and give it to him which hath ten talents." Verse 28, "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The case of the good Samaritan who picked up the man that was beaten and left for dead, shows that he no doubt controlled considerable wealth. He had a beast of burden, he had wine and oil to use in helping the man and he had credit at the inn. But he used it in the right way. I do not think for a minute that he loved money, but he must have loved to do the things that it takes money to do. The men that went by on the other side lost their souls if they did not mend their ways. They loved their money and cared nothing for humanity.

Remember Jesus said, "Thou shalt love thy neighbor as thyself."

Ananias and Sapphira loved their money so much that they lied to the Lord about it (Acts 5:4). I am sure they lost their souls. I never pretended to have given all I have and I expect to have more, but I expect to continue to do things for the cause of Christ in humanity that it takes money to do.

Money is only a medium of exchange and if I can exchange it for brotherly and neighborly and friendly love and for institutions of spiritual training and education and for spreading the gospel and for caring for orphans and the aged, sick and the afflicted, and to feed the poor, clothe the naked, and help build houses of worship, I will be happy to be able to control it.

It is my desire to live decently with all men and to bring my children up in the nurture and admonition of the Lord and after I have done this, and continue to do this to the best of my ability, I do not think that it matters as to the amount of money that I have. But if on the other side of the picture you use your money for selfish purposes and for the lust of the flesh and to aid the evil and care for nothing but your money and the evil joys that it will buy for you, then you have lost your soul.

Do not understand me to say that you can buy your way to eternal rest. You cannot do this. But it does take money to do some things that God has commanded us to do. God through Christ has devised a plan by which we shall be saved. Hebrews 11:6, "But without faith it is impossible to please him, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Rom. 10:17, "So then faith comes by hearing and hearing by the word of God." Luke 13:3, "I tell you nay but except ye repent ye shall all likewise perish." Matthew 10:32, "Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven." Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

After obeying from the heart that form of doctrine, you are in Christ, in his body, the church and then every good deed is credited and every bad deed is charged in the book of life.

May I make an appeal to all who read this? Friends, obey the gospel. Be baptized into Christ, his body, the church, and then you will be rewarded and the good you do will redound to the glory of the Lord. If you refuse to do this, you will not be rewarded for the good deeds that you do. I like to see everyone get a return on his investment. You may say that is being too commercially minded. Bless your soul, if I were majoring in business administration, I would take the New Testament as my textbook. It gives more and promises more in the future than all the other books combined. Here we can see the highways of faith, an honest heart, a candid hearing and a searching investigation. I trust that this message will help you to properly use the money God may give you in this world.

Hale Center, Texas.

More Spiritual Food

M. Norvel Young

It has been encouraging to notice how many persons responded to our recent paragraph about getting a good religious periodical into every Christian home. Here are a few suggestions on why each family should have several worthy spiritual papers in its home.

1. We are a part of what we read. Most of us read the daily newspaper or listen to the news on radio or TV. If we do not

receive any regular news concerning the growth of the church around the world our diet is unbalanced. The more worthwhile news concerning the churches of the Lord the more interest we will have in the kingdom's expansion.

2. Our children need to become more interested in the church. The news section of such a paper as the Gospel Advocate, Firm Foundation or Christian Chronicle will help keep them abreast of activities in the church around the world.

3. Some Christians do not hesitate to say that they do not have time to read a religious journal. In this they reveal their taste for most of them read some papers or magazines. Many belong to book clubs and bring into their homes literature they would be ashamed to read in the presence of the whole family. Let us cultivate our taste for spiritual literature.

4. Some say they cannot afford the cost of a religious magazine or paper. Surely they do not mean this in most instances. Why not let the daily paper drop for a month? The average price for it will pay for the religious journal for a year. Brethren, let us who are spiritual encourage the average member to take one or more wholesome religious journals. Why not make up a club today for the Firm Foundation, Gospel Advocate, 20th Century Christian, Christian Woman, or Christian Chronicle, to mention a few?

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

Investigate the Plea for Udenominal Christianity

Everyday we read about Senate and House investigations. Although some investigations may be poorly conducted the idea of investigating for the truth is certainly sound. The Bible teaches us to prove all things and hold fast to that which is good. When Paul reached Rome the Jews there showed themselves fair by investigating his plea for "the kingdom of God." They said "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against" (Acts 28:22).

Too many people pass judgment on the basis of prejudice or emotional bias. Too few people are willing to investigate. These Jews thought that Christianity was a "sect" of Judaism. They had heard many criticisms of it. Yet, they were open-minded enough to find out for themselves from one of the preachers of the gospel.

Let me take this lesson as an opportunity to plead with each reader to investigate the claims of Christ for yourself. Do not be content to make the most important decision of your life without thoroughly considering the evidence. Read your New Testament. Study especially one of the gospels such as Matthew, or John, and then the book of Acts. Then investigate the plea being made by the churches of Christ to return to simple New Testament Christianity.

Many citizens in our nation have turned away from Christianity because they have observed the divisions brought about by men. They have heard criticisms made against the church, the body of Christ, the kingdom. Too often they have not been willing to stop and investigate themselves.

We are convinced that God has revealed himself in the person of his only begotten Son, Jesus Christ. We believe that the Holy Spirit has given us the inspired guide in the Bible. We believe it is possible today to go back behind all of the doctrines and dogmas of men and go to Jesus Christ and his teaching. The word of God is the seed of the kingdom, and when we accept that word in our hearts and obey it we can be born again of the water and of the Spirit just as the 3,000

did on the day of Pentecost, the birthday of the church.

By taking Christ as our only creed, the Bible as our only rule of faith we believe we can work together in free, independent local congregations just as the early Christians did. We can worship in the same manner they did. We believe God will save us and add us to the church when we believe in his Son Jesus Christ and trust in him, repenting of our sins and being buried with him in baptism to rise and walk a new life (Acts 2:47). God will bless all who will obey his Son and do his will!

Investigate this plea for udenominal Christianity. Living for Christ is a seven-day-a-week proposition. Deny yourself and take up your cross and follow him. Like Paul, when your pilgrimage here is over you can say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4).

FURTHER USE OF THESE ARTICLES

M. Norvel Young

It will interest the readers of the Firm Foundation to know that the series of articles appearing each week on this page are also being published in over 50,000 copies of the daily newspaper, the Avalanche-Journal in Lubbock, Texas. They are run in the form of a news column so as to look as much like such a column as possible and as little like an advertisement. The paper cooperates in allowing it to be run without any notice of its being a paid advertisement. In this way many more people will read it.

Recently, the church at State College, Pennsylvania, decided to run these articles, with appropriate changes for their town, in their local newspaper. Also the church at Rockport, Texas, ran a series in their weekly paper. Newspaper articles are an effective medium of reaching many people who will not attend the services. Most newspapers will give churches a reduced rate (which as a rule is not true of radio stations). Perhaps other churches might like to run these or other articles of their own in their local paper. If there are other series running at the present time we would like to hear about them.

Preachers Of Today

Brother N. B. Hardeman who lives at 309 White Avenue, Henderson, Tennessee, was born at Milledgeville, Tennessee, May 18, 1874. He married Miss Joanna Tabler and to them three children were born. Several years after her death he was married to Miss Annie Brown. He was baptized in 1892 by Brother R. P. Meeks and began preaching at Enville, Tennessee, fifty-four years ago in the year 1898. In addition to public schools he attended West Tennessee Christian College and Georgie Robertson Christian College.

Brother Hardeman never served as local preacher but did much evangelistic preaching and much work in the field of Christian education. Although he wrote occasionally for the leading brotherhood papers his chief writing is to be found in the published volumes of his sermons and debates. Five volumes of his *Tabernacle Sermons* were published by the Gospel Advocate Company between the years 1922-1928. The Hardeman-Bogard Debate, on the "Plan of Salvation" and the Hardeman-Boswell Debate, on "Instrumental Music," were printed. He al-

so engaged in seven debates with Mr. Perick on the "Plan of Salvation," between the years 1910-1920 but these debates were not published. Brother Hardeman has preached by radio numbers of times when in meetings in various parts of the country. At present he accepts approximately ten meeting invitations per year.

Perhaps Brother Hardeman is most widely known in the brotherhood for his long time presidency of Freed-Hardeman College whose name bespeaks his connection with the school. The five city-wide meetings held in the Ryman auditorium in Nashville have also commended Brother Hardeman to thousands of people. Many heard Brother Hardeman deliver his lecture on the "Holy Land" after his return from a trip to the Bible lands in the year 1923. Brother Hardeman can be contacted permanently through Mrs. C. M. Foy, Henderson, Tennessee.—The above sketch appears in abbreviated form as one of 1350 biographical sketches in *Preachers of Today*; Price \$3.50. Order from the Firm Foundation.

EDITORIAL

G. H. P. SHOWALTER, Editor

SIN—ITS RESULTS AND REMEDY

To God's ancient people the prophet said: "*Behold Jehovah's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear*" (Isa. 59:1, 2).

The sins and iniquities of the people separate them from God, and trouble, sorrow, pain, suffering and misery always come, and in forms intensified progressively, in separation from God. This is true in the personal and private life of every individual and none the less true among the nations of earth. Happiness and holiness are states or conditions of existence that are fundamentally and eternally associated, the one with the other. There can be no happiness, in the truest and loftiest meaning of the term, apart from holiness, and there can be no holiness in alienation from God. Even the chastening experiences of life—personally or in groups—individually, nationally and internationally—we are assured by the pen of inspiration, may be for our profit, if we are profitably exercised thereby, because it can result in our happiness and glory, by our becoming partakers of the divine Father's holiness. Then, "Follow after peace with all men, and the sanctification without which no man can see the Lord," is the urge, the admonition, and the exhortation of the illustrious and peerless Paul the apostle and messenger of the Lord to bring joy, hope and happiness to the Gentiles. Refer to the book of Hebrews, chapter 12:10-14. Sin is man's worst enemy. Persistent sin becomes man's ruin and man's destruction. Real happiness is attainable only in a condition of harmonious relationship with God. But sin is heinous and intolerable, in heaven's sight, and no one can possibly approach the mercy seat where Jehovah answers prayer, all burdened with sin. Our labors are vain, our efforts are unfruitful, our prayers are unanswered because sin lieth at the door. Men come to God with lip-service, but their hearts are far from God. Their lives in sin betray the profession they make in words. God turns away from them not because his hand is shortened that it cannot save, nor his ear heavy that it cannot hear, but because man has alienated himself from God by wicked works. And nations are made up of men. And as are the men of whom the nations are composed, so are the nations themselves. A good and righteous nation must be one composed of good and righteous people. Righteous, good and holy people do not make a wicked nation; and wicked people do not make a good nation. God turns away from people who turn away from him. To his ancient people he said: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah,

they have despised the Holy One of Israel, they are estranged and gone backward" (Isa. 1:4).

Go to the 28th chapter of the book of Deuteronomy, where Moses, the great and illustrious lawgiver of ancient Israel, recited in terms of the most impelling pathos and eloquence the national greatness and power of God's nation—his peculiar people—if they would turn from all sin, from wickedness, and from the idolatries of the pagan nations, and keep all the commandments, ordinances and laws of the great Jehovah which he had made known to them through Moses from Mount Sinai. "Jehovah shall cause thine enemies that rise up against thee to be smitten before thee. They shall come out before thee one way, and shall flee before thee seven ways" (v. 7). "But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and statutes which I command thee . . . Jehovah will cause thee to be smitten before thine enemies; thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth" (vs. 15-26). And all the details of this prophecy have been fulfilled in the history of this unhappy people because of their departure from God, their defiance of his laws, and their persistence in sin, which thing separated them from the saving power of the great Jehovah who is mighty to save.

And in the day in which we live—shall our nation and our people be chastised because the sins of the people are a stumbling block preventing us from receiving the blessings of God's goodness, benevolence and mercy which he is abundantly able and willing, graciously, to bestow? Ah, my friends, the church today has a most wonderfully important service to perform. "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance" (Psalm 33:12).

As citizens, and particularly as members of the church of the living God, we should exercise all possible influence within our reach to see to it that our nation has before it the fear of God with reference to all his religious appointments and his commandments. Every individual Christian should look into his own life and teaching, and bear in mind that God's children are the salt of the earth—and they are the salt of our nation—and the saving power in the great national problems to be solved at this time by our president, our rulers and our leaders upon whose shoulders fall the tremendous responsibility of the administration of government. They need and should receive our prayers and, not only this, but that cooperation in virtue of all the excellencies of life and character that distinguish the children of God and adorn their lives, and qualify them for saving men from demoralizing sin.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." So says the psalmist in Psalm 1:1, 2. Pre-eminent blessing and happiness is the lot of those who turn away from evil and walk in the law of the Lord. In this way only may we expect the removal of sin which separates people and nations from the benevolence of propitious heaven.

The name of the Christ is Jesus which means "saviour" and was given by the heavenly messenger because it was he who would save people from their sins. Sin pollutes, destroys, and brings unutterable disaster to men and nations. Covenant relationship with the Christ brings, first of all the forgiveness of sins committed, their utter obliteration, their removal, their blotting out completely, as an obstacle between man and God.

This possibility of freedom from sin, comes through

the terms and conditions of the great commission in which our Saviour requires that the people must hear, believe and obey the gospel in its terms requiring faith, repentance, confession of the name of Christ and being baptized in his name for the remission of sins. Thus purified, every servant remains pure and free from the penalty of sin in a life of faithfulness to the Master. "What shall the end be of them that obey not the gospel of God?" is the interrogatory of the apostle Peter, and Paul says: "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ. In this day of trouble, sorrow, distress, anguish and death, let us set ourselves assiduously, devotedly, persistently and ceaselessly to the task of looking to God, trusting in him, turning to him, becoming obedient to his holy commands and requirements. He is mighty to save and will deliver us if we will put our trust in him. Amen.

Guild To Do Evangelistic Work In Northwest

Claude A. Guild resigned as minister for the Riverside church in Ft. Worth, Texas, to become effective not later than June 1. Announcement was made to the congregation at Riverside

on August 30. Claude Guild will move to Portland, Oregon, where he will be associated with the new East Side Church of Christ and will serve as Vice President of Columbia Bible School.

Brother Guild will be available for a number of gospel meetings each year. The church in Portland, as well as Columbia Bible School, feels very fortunate in securing the services of Brother Guild because of his ability as a builder and worker in the church and we feel that few young men among us are better known for their soundness and zeal than Claude Guild. His coming to Portland will be a great contribution to the church as



Claude A. Guild

well as to Columbia Bible School. We appreciate the generosity and unselfishness of the members and elders of the church at Riverside for permitting Brother Guild to come to Portland and help us in the work to be done in this great field. There were many tears in the congregation at Riverside when the announcement was made because Brother Guild is known and loved for his works' sake in the Ft. Worth area. Not only are the brethren in Ft. Worth permitting him to come to the Northwest but they are sending him to do evangelistic work in this area, and supporting him for five years in the church work that he does in this field.

Below is a letter of recommendation and endorsement by the elders of the church of Christ in Riverside, Ft. Worth, Texas, where Brother Guild has been laboring for the past five years:

TO WHOM THIS MAY COME:

This will recommend to your Christian fellowship and confidence our brother, Claude A. Guild, who has been local full-time minister with this congregation for the past five years.

We are sending him into evangelistic labors in the Northwest, with our blessing and support. He has proven to be an able and zealous worker, having accomplished for this congregation more than any other who has served it. We would gladly have him remain with us, but he feels bound in the Spirit to go into more needy fields, and we are not selfish enough to restrain him.

We are therefore underwriting his personal support and recommending him to you as a man of faith, zeal and deep conviction; well qualified to undertake carrying the pure gospel to those that have not heard, to build up congregations, teaching them the Lord's methods of operation, and qualified to raise funds for the support of Columbia Bible School on a scriptural basis. This will be part of his assignment. We just as freely commend his wife Sammie. She is all to him that a preacher's wife should be and shares credit for his success. They have four well-trained children.—Signed, Elders, R. H. Banowsky, H. B. Bruce, Glen Holden, W. C. Sparkman, W. E. Stewart, D. P. Shore, J. H. Tew.

SPECIAL RENEWAL RATES FOR OCTOBER, 1953

Renewal for Firm Foundation, 1 year ----- \$3.00

Renewal for Firm Foundation, 2 years ----- 4.00

Name -----

Address -----

Amount \$----- For-----

To Firm Foundation, Box 77, Austin 61, Texas

FROM THE HARVEST FIELD

A. R. Holton, 4801 16th N. W., Washington, D. C., October 5: Seven additions to the 16th Street church of Christ, Washington, D. C., during the month past.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, October 5: Two were baptized and three restored here yesterday. This makes one hundred and twenty who have responded in nine months.

Trine Starnes, Box 602, Waco, Texas, October 6: I am looking forward to meetings with Central in Muskogee, Oklahoma, October 11-21, and Harris and Irving, San Angelo, Texas, November 1-8. We have just begun our sixth year of mutual labors here with Columbus Avenue. We are grateful for the spiritual blessings that have accompanied our labors.

O. C. Lambert, 1309—9th Avenue S. E., Decatur, Alabama, October 7: The Somerville Road church has now been in their new air-conditioned brick building three weeks. We are having additions every Lord's day. I will be with Sandusky church, near Birmingham, Alabama, for a meeting beginning October 19. I expect to have my book—Roman Catholicism Against Itself—ready for the press by Spring.

Tlee Elkins, Alamogordo, New Mexico, October 6: I find that it is out of my power to put on another radio broadcast in Alamogordo. The church is carrying on a two-talk a week by the local minister, and the station's time-for-sale is all taken except for such hours as are too difficult to use. I am returning all the money sent to me for a new broadcast, and thanking every one heartily for the kindness shown in sending money for this purpose. May the Lord bless you all.

Truman Carney, 6152 S. Grand Blvd., St. Louis, Missouri, October 5: On September 27th I closed my work with the Spring & Blaine congregation. We have had more than seventeen years of profitable and pleasant work together. The church is in good condition and will doubtless continue to do great work for the Lord. Brother Wilson Wallace will succeed me in this work. My work will continue in the St. Louis area. Yesterday marked the beginning of my work with the church in Ferguson, Missouri, located at 702 S. Florissant Blvd. If you have friends whom you would like for us to contact, please send their names and addresses.

Paul T. Dumm, Charleston, South Carolina, October 6: Our meeting came to a close last Wednesday evening with five baptisms as the visible fruits of the very fine manner in which Brother P. L. Manning of Salisbury, North Carolina, presented the gospel. None could be offended at his manner of preaching, but, rather they were taught in such a manner that they came again and again to hear him. Neither did he shun to declare the whole counsel of God at any time. The work moves on in Charleston having grown from 134 members to 175 since I came here last October 19th. Plans are now being made to establish a congregation in another section of this city. We will try to contact all whose names we receive from time to time who are located here.

T. J. Ruble, 303 E. 3rd, Belton, Texas, October 5: Recently two have been baptized, two restored, and two have placed membership here with the Belton congregation.

Levoy Bivens, Box 734, Gadsden, Alabama, October 5: Two additions yesterday; an all-time high attendance for Bible School and for all the other services. Much interest and enthusiasm is manifest in the congregation.

Raymond Whittington, Carthage, Texas, October 5: After two years and four months of very pleasant work with the church in Carthage, we are moving to Premont, Texas, November 10. Interest has been good here lately with record crowds last week. I will be in a meeting at Broadus, Texas, beginning October 19 and running through that week.

The church in Elsie, Nebraska, is interested in locating a preacher. The town is very small and located in southwestern Nebraska. There are about a dozen other congregations in this area. The church owns a small building and has a membership of about 45. The right man could do a good work. Address all applications to Guy W. Sims, Jr., Box 58, Elsie, Nebraska.

Murrey W. Wilson, Bentonville, Arkansas, October 7: Our work here has gotten off to a good start. We have recently had two to be baptized and three to place membership. We are now in a good meeting with Brother F. I. Stanley from Midland, Texas, doing the preaching. I begin a meeting October 19th with the church of Christ in Jane, Missouri. I would like to arrange some meetings for 1954 in this area.

Glenn L. Wallace, 673 E. N. 15th, Abilene, Texas, October 8: Closed a meeting with the Burbank Gardens church in Grand Prairie, Texas. This is a new congregation with a good meeting house, well equipped. They have more than 200 members and are only two years old. Holland Boring, Sr., is the faithful preacher for this group. Work with the College church in Abilene moves forward. My next meeting will be with Ponca City, Oklahoma.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, October 8: In July Willow Street in Cookeville began an early morning worship service on Sunday at 8:45, in addition to the 11 A.M. service. The attendance at this early service is amazingly fine. The Sunday Bible School last Sunday equalled the all time record of 226 set last July, and the Daily Bible Readers set a new all time record of 109, or 48% of the total attendance. One was baptized last Saturday.

Forrest Chapman, 421 Highland, Albany, Georgia, October 8: I have accepted the invitation to work with the River Street church of Christ in Valdosta beginning the second Sunday in November. The Highland Avenue congregation here in Albany will be in need of a full-time preacher at that time. It is a congregation that any preacher would do well to locate with. Peace and harmony prevail and there is a bright future for the church in this growing southern city. If interested contact, L. D. Beasley, 1006 Lincoln Avenue, or phone 3426-W.

George Tipps, 211 West Grand, Jackson, Tennessee, October 3: Five baptisms, four restorations, and two to be identified in a wonderfully attended meeting at Humboldt, Tennessee. Buford Holt preaches for this good church, and was a capable and congenial co-worker during the meeting. Tommy Nicks did his usual good job with the teaching and worship in song.

W. Halliday Trice, 67 Waller Street, San Francisco, California, October 6: Brother R. F. Lyman, of Vallejo, preached for us at our mid-week meeting last week, and a young married woman was restored and placed membership. At the close of our Sunday morning service I baptized a young man. The work of the Lord moves along very nicely at the Golden Gate congregation at 8th Avenue and Cabrillo Street. Please send me the names of those who should be contacted.

O. C. Hartsell, 612 Elm Street, Minden, Louisiana, October 7: Minden is the Parish seat of Webster Parish. I am told in this area there are 15,000 people. We have two small congregations, one in Minden and one in Dixie Inn. Brother Elmer Gobble is the evangelist out at Dixie Inn. I'm now with the Minden church. Began with this church September 1st. Brethren Wilhite, Starnes, Cheatam, Cochran, and others have helped this church regularly. In Christ's name we press forward to victory. In Christ's name we shall win.

O. M. Reynolds, Box 242, Leakey, Texas, October 5: September 20-27 I was with the good church at Carrizo Springs, of which Ralph Russell is the capable minister, with very fine audiences, fine interest and one baptism. Edgar Furr, minister at Crystal City, led the song services well during the week-days. Brother Russell is greatly loved and appreciated at Carrizo Springs, and is doing a good work. He preached to appreciative audiences here both Sundays of the meeting. The Lord willing, we conduct a meeting here with home forces October 18-25. The meeting had to be postponed due to the illness of Mrs. Reynolds and others.

Jack W. King, Box 15, Littlefield, Texas, October 6: I began with the Littlefield Drive congregation on September 1. During the three weeks prior to my coming, with Ned Fairburn and Horace Busby preaching, the church had some forty responses. During my month with them we have had seventeen more. Brother Norman Gipson engaged Brother Ralph Gage in a four-night discussion on the Bible Class question here recently which we believe will be productive of much future good. The church here faces many problems but we look forward to a good work as it also seems to have as great an opportunity as any congregation that we know about.

Silas Howell, Port Arthur, Texas, October 7: Recently I helped the church meeting at Ninth and Main Streets in San Angelo in a very good meeting. Brother Wallace Riffel, the local minister, had started the meeting and a number had been baptized before I arrived. Visible results throughout the entire meeting were nine baptisms, one restoration and one to place membership. Brother Riffel is doing a very good work with this newly established congregation. I am now in a meeting with the Groves congregation in the Port Arthur area where Brother Earl Miller continues to do a very good work. The meeting here is starting off well with one baptism last night and another tonight. I was here at this same time last year.

C. Howard Casada, Box 663, Tom Bean, Texas, October 5: Yesterday marked the beginning of our work with the congregation at this place. I was born in this community and lived here several years as a boy. We are looking forward to a fine work with these good people.

M. R. Phillips, Victoria, Texas, October 6: Just closed a very fine meeting in Mt. Judea, Arkansas, with seven baptisms. Began last night in Siloam Springs, Arkansas, with Brother George B. Curtis and the good church here. One response the first service here. People are responsive to the gospel. "The field is indeed white unto the harvest." Let us as laborers go now into the field.

C. B. Glasgow, Box 906, San Felipe, Texas, October 7: After preaching two Lord's days at Grub Hill, Hill County, to good crowds, wife and I came back to South Texas, and went to Brookshire last Sunday and heard Brother Charlie Metcalfe preach an extra good sermon to the church. We visited Brother and Sister Joe Weaver at Sealy yesterday. They heard me preach at View, near Abilene, for six years.

Claude A. Gullid, 2701 E. Belknap Street, Ft. Worth 11, Texas, October 9: There were 10 responses to the invitation last Lord's day at Riverside—one baptized, three restored and six placed membership. The church here is in the best shape it has been in during the last five years. Brother Gary Scott, who is ministering with me, is a great asset. Brother Weldon Bennett begins a meeting with us October 18 (through 25), services daily, 10:00 A.M. and 7:30 P.M.

Rudy Wyatt, Gatesville, Texas, October 9: We have just concluded a meeting at 10th and Saunders here in Gatesville, the 23rd of September, in which I did the preaching. One was baptized, two restored and three placed membership. I am to be in a lectureship the 17th of this month at Valley Mills, Texas. Ten were present for the service for the deaf service here the third Sunday. This was somewhat less than last time due to the fact that many who had been attending had gone back to school in Austin.

R. V. Wood, Box 482, Mission, Texas, October 5: Two have been added to our working force by baptism recently. The work of the Lord moves along in a very satisfactory way. Attendance and interest are increasing with each service. Despite some false publicity circulated against the elders and the church here, we take courage and press on, giving to the Lord all the praise. Water has again come to the Valley, and it would be a wonderful place for you to spend your winter vacation. Pray for the work here.

Ross O. Spears, Bolivar, Missouri, October 3: I have just returned from a very fine meeting at Kansas City, Kansas, with the Argentine church of Christ where J. C. Davidson is the preacher and is doing a fine work. Three were baptized and one restored uniting three families in the faith. The Argentine congregation is located in a growing section and plans are underway to erect a building on the basement auditorium where they are now meeting. My work at Bolivar is to be resumed without break until next summer. If you know of anyone living in this area that I may contact or anyone moving into this general section I would appreciate your sending me the information. Just address me at Bolivar, Missouri.

E. C. McKenzie, Box 1164, Montgomery, Alabama, October 5: Yesterday I began my fourth year with the Catoma Street congregation. Our work together has been very pleasant. The brethren have been very loyal to the Lord and to me. The future seems quite promising. Last night, two placed membership with us.

P. D. Wilmeth, 808 Hamvasy Lane, Tyler, Texas, October 7: Four placed membership with us the past two weeks. We are working feverishly for a great meeting with Elbridge Linn of Austin October 18-25. Those in this area are being alerted and invited to attend the meeting. Services will be at 12:10 Noon and 7:30 each evening. The writer will be with Basil Shilling and the Southside church in Austin November 1-8.

William B. Kughn, 506 Cotton Avenue, Caruthersville, Missouri: The meeting with Edward J. Craddock doing the preaching came to a close September 8th. Nine were baptized and nine were restored. Brother J. B. Cox of Miami, Florida, was in charge of the song service. We regret that it was not possible for him to be with us the ten days, but due to an emergency call he had to return to Miami. Both Brother Craddock and Brother Cox did a wonderful work while here.

J. Loyd Rice, 400 E. 3rd Street, Casa Grande, Arizona: We had a wonderful day here yesterday. One made confession of faults at the morning services, and one was baptized last night. Our young people's class at 6:30 Sunday evening is making progress. I shall start a meeting Sunday, October 11, and Brother Norman Kenner, of Chandler, Arizona, will be here on Monday night to continue the meeting over Sunday, October 18. We are looking forward to a good meeting.

Hugh G. Murray, Box 314, Fowler, Colorado, October 7: We have completed four years of work with the church here. During this time, we have completed three class rooms and a baptistry that is badly needed. We have worked "with our hands" for over three years at secular work in order to help the church to have this addition. We will be open for full time work in a new field shortly. Anyone that is interested in my services in any way, may contact me as above. I have been on the "firing line" almost 20 years.

Max T. Neel, Houston 23, Texas, October 5: The meeting here at Lawndale in which I did the preaching was very encouraging. There were ten responses. Four of these were baptisms, four restorations. Three of the restorations were for membership. The morning after the meeting closed, I baptized a man whose wife placed membership Wednesday. Yesterday we had nine to respond, two for baptism, seven restorations. Then this afternoon I baptized a young man who had been a Baptist. Our work is very encouraging, for which we are grateful.

Perry B. Cotham, 3709 Rosemont, Nashville, Tennessee, October 7: I was recently with the Weber and Boulder Streets church in Colorado Springs, Colorado, in a meeting with Ray Wright, of Denver, as the song leader. Thos. E. Cudd has done a fine work with this congregation. One was baptized, one identified and five restored. Following this meeting I was with Harry E. Johnson and the church in Spur, Texas, for ten days. One was baptized and five restored in this meeting. Fred Gibson, preacher for the church in Dickens, led the singing. I am now with the East Hill church in Pulaski,

Tennessee, where Virgil Bradford serves as local evangelist. Paul Brown, of Lewisburg, is directing the singing. From here I go to Ft. Worth to be with my brother, Preston, and the Meadowbrook church, and from there to Wewoka, Oklahoma, November 1-11 and East Main, Shawnee, Oklahoma, November 15-22.

James D. Groves, 8234 Normile, Detroit 4, Michigan: Two were immersed Wednesday, September 30, as we closed our ninth year here at Vinewood. Six hundred eighty-eight responses have been recorded in that period. One was baptized last Lord's day, two restored, and one identified. The churches here grown in number and strength.

Herbert L. Coffman, 1008 E. Franklin St., Hillsboro, Texas, September 30: On August 30, I started the work with the congregation here in Hillsboro. In the month of September, we've had six memberships. At present, we are completely renovating the class rooms, and equipping them with new chair-desks, blackboards, and maps. Looking forward to a prosperous work for the Lord.

Frank Pack, Abilene, Texas, October 6: C. R. Nichol of Clifton, Texas, was with the Northside church, Abilene, Texas, in a meeting September 20-27. Brother Nichol preached a wonderful series of sermons and was as active in the meeting as a youth of 21. Our crowds were very large; interest was high throughout the meeting. Four were baptized, three restored and eleven placed membership. We enjoyed Brother Nichol and believe that his preaching would be good for any congregation of New Testament Christians.

O. C. Hartsell, 612 Elm Street, Minden, Louisiana, October 8: Since beginning work here with the church five have placed membership and two have been restored. Last Lord's day Brother Frazier and wife of Liberty Hill, Texas, took membership with us. They recently purchased a large ranch near Sibley, Louisiana, five miles south of Minden. These additions and restorations are appreciated. Sister Hartsell recently underwent a minor operation in Thornton Minor Hospital, Kansas City 9, Missouri. She is soon to be back home, we hope, and if it's the Lord's will. We can do all things through the Lord Jesus Christ who gives us strength. Your prayers are requested.

Luther W. Martin, 1009 Morrell Avenue, Rolla, Missouri, October 7: The church meeting in Rolla, Missouri, has asked that I submit this announcement to the Firm Foundation. The Rolla church desires to secure the services of a full-time gospel preacher. At present, they meet in a remodeled residence building, but have purchased and paid for a corner lot upon which to build a new building as finances permit. The Rolla congregation has never had a preacher to work with them on a full-time basis. However, they participate with several other Missouri churches in the sponsorship of a daily gospel broadcast over KTTR, Rolla, at 12:30 P.M. weekdays, and the Herald of Truth at 8:45 A.M. on Sundays. Also, Rolla is within 30 miles of Fort Leonard Wood, which is a Military Reservation with a fluctuating population of 30,000 to 60,000 men. Members of the church conduct services at 1500 hours each Lord's day afternoon on the Post at Fort Wood, at Chapel No. 5. This is for the benefit of any members of the Military who cannot leave the Post for worship elsewhere. If any gospel preacher would be interested in really working, he is requested to write to Brother Rex E. Edmonson, 102 Hiway 72, Rolla, Missouri.

Lawrence Hazelip, 1509 William Street, Valdosta, Georgia, October 6: Since last report we have held the following meetings: Highland Avenue, Albany, Ga., five baptized; Doles, Ga., six baptized; Mt. Zion, Kentucky, four baptized and one restored; Moultrie, Ga., six baptized and three restored; Hahira, Ga., 13 baptized and one restored; Meigs, Ga., two baptized and one restored and Southside in Macon, Ga., six baptized and 17 restored. Our fall meeting here at Central Avenue begins November 1st with M. Norvel Young doing the preaching and Warren Morris directing the song service.

Leon Savage, San Angelo, Texas, October 5: I began work with the Santa Rita congregation in San Angelo, October 4. This congregation is comparatively a young congregation and possesses a wonderful opportunity and challenge. We will enter the new Bible School annex next Lord's day. This congregation possesses one of the most outstanding group of men who serve as the elders, that it has ever been my pleasure to see. There is complete unity among them, each one possesses a will to work, and a deep love for the Lord's church. We anticipate a very pleasant work with them.

Preston Cotham, 2000 Oakland Blvd., Ft. Worth, Texas, October 5: The Trinity Heights congregation in Dallas closed a very fine meeting September 27, in which it was my privilege to do the preaching. The interest and attendance were fine from the beginning. Two were baptized and two placed membership. Brother Hulén Jackson, the hard working preacher there, did so much to make the meeting a success. Our work here at Meadowbrook continues to grow. Two were restored and placed membership yesterday morning and one man was restored last evening. Perry B. Cotham of Nashville, Tennessee, begins our fall meeting October 18 to continue through the 28th. The work here is at its best. When in Fort Worth worship with us.

J. David Taylor, Gould, Texas, October 6: The elders of this fine church, with almost every one of the members, have come to us and asked us to stay another year, and have raised our support financially to a helpful degree above what we were receiving. Wonderful people here with a bright future. God has richly blessed this church this past year with fine people coming into its membership by baptism and some restored. We agreed with them to start toward another year. We do not know we will stay that long. We love this fine church and love to work with them—but if another work would give us opportunity to do more for salvation of souls, then of course we would feel it our duty to change to it. There are some of the finest congregations of the saints in this area I have met in years. Great opportunities seem to be all around the churches of this part and the elders of the many fine churches seem to be taking advantage of the same to a better extent.

W. T. Garnett, Box 142, Portales, New Mexico: Three to place membership with the East 2nd Street church of Christ Sunday. Brother Elwood Page, Lovington, New Mexico, preached for us at the Wednesday evening service. Brother Page is set for the preaching of the truth. His lesson was well received and appreciated. We appreciate the assurance from our preaching brethren, concerning the reports and charges made against me. We are trying hard to do the will of the Lord and our elders are God fearing men, fine to work with, men

who want the truth declared as it is in the Bible. I had fine elders to work under at Lovington, New Mexico; Henrietta, Texas; and here, and most all the places where I have worked. Visit us when you pass this way.

Bill McCown, P. O. Box 201, Liberty, Texas, October 5: Our meeting with Robert Le Croix of Victoria, Texas, as the visiting evangelist came to a close last night. One baptism comprised the visible results. Inasmuch as the theme of this meeting was "Christian Living," we believe that much good was done that will be apparent in the days yet ahead. It was a pleasure to be associated with Brother Le Croix in this effort. His preaching was forceful and to the point. Our work here in Liberty is still in its initial stage. We moved here September 13 from New Braunfels, Texas. However, we are contemplating a pleasant labor with this fine congregation.

Luther G. Roberts, 1506 Clayton, Borger, Texas, October 7: We are now residing at the above address and I am preaching for the church in Borger at Second and Deahl Streets. We moved here from Corsicana, Texas, where I preached for the West Side church. This congregation is made up of as some as fine Christians can be found anywhere. Brother Ernest McCoy did a good work here in Borger. During the four months since he left Borger the work has been conducted by local forces with two of the elders, M. W. Graves and Arthur Cox, doing the preaching. The type work they did is evidenced by the results during this period: seven baptized, 33 restored, and 17 to place membership with the church. These were in addition to the number added during the meeting in June in which Grover Stevens did the preaching. In the meeting 11 were baptized, 24 restored, and two placed membership. The total number of additions for the four months was: 18 baptized, 57 restored, and 19 to place membership with the church. We trust that this good work may continue through the months to come.

HARDING COLLEGE ENROLLMENT INCREASES

By George S. Benson, President

Enrollment for the fall semester at Harding College has increased to 863. This includes 33 in the graduate department of Bible and religion; 585 in the regular college program; 127 in the academy and 118 in the elementary school.

These enrollment figures show an increase of 47 students over the first report after the day of registration.

George Gurganus and Joe Cannon, missionaries home on leave from Japan, are among the 33 enrolled in the graduate Bible program.

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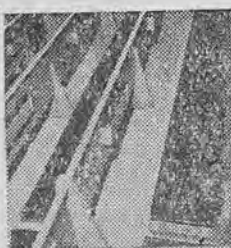
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TECH BIBLE CHAIR BEGINS SEVENTH YEAR

With the opening of school for the Fall term, 1953, the church of Christ Bible Chair at Texas Technological College, Lubbock, Texas, began its seventh year of uninterrupted operation. From all indications we should have a very profitable year. Over four hundred of Tech's students are either members of the church or list it as their preference.

During the Spring semester of 1953 some 1,696 students hours were spent in Bible classes, where systematic study of the Bible was conducted; and some 2,000 student hours were spent in devotional periods, where singing, praying, and a study of God's word were engaged in. During the seven years of operation there have been approximately 1,000 students who have benefited from the Bible Chair's program of work.

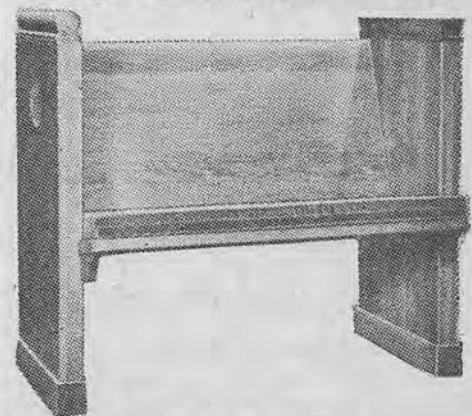
Our building is located one block east of the Tech campus on the main thoroughfare leading from town to the college campus. Our property is valued at some \$40,000. At the present our Bible Chair committee is working on expansion plans, which if completed will cost approximately \$75,000.00. Recently the Bible Chair received over four thousand dollars from the Gilliland estate to be used for the establishment and maintenance of an adequate library. Books are being ordered and a room is being remodeled in order to house the library.

This fall semester, among other activities, six Bible courses are being taught, and daily devotionals are being conducted.

J. T. Marlin, Sweetwater, Texas: In the past week two have been restored and one baptized.

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100 RESPONSES IN LUBBOCK MEETING

Alan M. Bryan

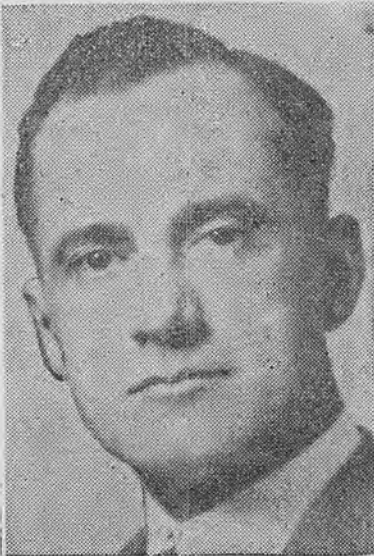
The Broadway congregation of Lubbock held one of the most successful meetings in its history September 20 through 27 with M. Norvel Young, regular minister for the congregation, doing the preaching. There were 100 responses to the invitation with 17 baptized, 14 restored, and 69 identified as Christians. Attendance throughout the meeting was better than any gospel meeting held at the Broadway congregation.

On September 13 a new record was set in Bible School attendance with 1431 present. Attendance in Bible School averaged 1324 for the entire month.

B. F. England, P. O. Box 241, Grandfield, Oklahoma, October 3: I closed a very good meeting with the church at Charlie, Texas, on Sunday evening August 9. This meeting was attended by many members of the surrounding congregations. Brother Pennick, of Wichita Falls, is their regular preacher, and is doing a good work. Brother Longley, of the Floral Heights congregation, in Wichita Falls, directed the singing in a commendable manner. There were no additions, but we hope some good was done. The work in Grandfield continues to make progress. We have had one restoration since last report. Interest is good, and we have a number of prospects for obedience. The white church has just completed a new building for the colored folks and will conduct them a meeting beginning October 12th with Brother Jesse Davis (colored) of Vernon, Texas, preaching. Their building is 40 x 20 and is made of concrete blocks with concrete floor. (Also painted our building inside and outside).

ADVOCATE EDITOR SPEAKS

M. Norvel Young



B. C. GOODPASTURE

The elders of the Commerce, Texas, church of Christ have announced that Brother B. C. Goodpasture, editor of the Gospel Advocate, Nashville, Tennessee, is preaching in the annual fall meeting, October 11-18. A very extensive campaign is being put on by the Commerce congregation, with a great harvest of souls as the end in view. The week of October 4 has been set aside as visitation week, also special prayer services are being held the week preceding the meeting.

If you are within driving distance of Commerce you are urged to attend this meeting. Willis G. Jernigan is the local evangelist.

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Book Review

P. D. Wimeth

A PATTERN FOR LIFE. By Archibald M. Hunter. Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa. 124 pages. \$2.00. 1953.

Here is an exposition of the Sermon on the Mount presented under three divisions. First, The Making, Manner and Matter of the Sermon. Second, The Exegesis of the Sermon. Third, The Meaning of the Sermon. The author presents six ways of interpreting the Sermon on the Mount. It is a scholarly production by one who has for many years served in the field of New Testament exegesis. The author presents the sermon as a four-fold ethic. It is a religious ethic, a disciple's ethic, a prophetic ethic, (not a new law, and here one may differ from the writer), and last, but not least, an unattainable ethic, which as Christians we must nevertheless try to attain. Friends of ours may order this valuable little volume from the Firm Foundation Publishing House, Box 77, Austin, Texas.

THE NEW TESTAMENT CHURCH. By L. R. Wilson. The Firm Foundation Publishing House, Box 77, Austin, Texas. 1953. 130 pages. Paper, \$1.00; cloth, \$1.50.

Here is a volume of radio addresses from the facile pen of L. R. Wilson, President of Central Christian College, Bartlesville, Oklahoma. These addresses were first delivered over radio station WOAI in San Antonio in 1943. At that time the series contained but 12 addresses. These were later carried on the front page of the Firm Foundation, then incorporated into a small volume which had a substantial circulation. The material has been reworked and revised and now appears in its present form. For those who want to be informed about the New Testament Church, and who want to teach and preach on the New Testament church, here is material at its best. It should be in every Bible student's library. The volume is priced within range of availability and appears in a beautiful blue-paper back. Why not order your copy today from the publisher or the author?

THE GLORY OF GOD IN THE CHRISTIAN CALLING. By W. O. Carver. Broadman Press, Nashville, Tenn. 1949. 239 pages. \$3.75.

This is a commentary on the Ephesian letter. It is all but exhaustive. This is a commentary on the thought of the letter rather than on the letter word by word. This commentary is novel in many respects. There is a paraphrase of the letter which reproduces the context in Paul's own mind of the words in which he was writing, then there follows the arrangement on the opposite pages of the writer's translation, and this is compared with the King James Translation. For thoroughness, and clarity of thought, this is a masterpiece. Those who are studying the Ephesian letter will find much help in this volume from a Baptist Theologian. It is understood that one will not agree with all the author's comments, but this would be true with any scholar's commentary.

Friends of ours may order their copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

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GOSPEL SERMONS. By George DeHoff. De Hoff Publications, Murfreesboro, Tenn. 285 pages. \$3.00. 1953.

Here is a book of "great sermons" by a "great preacher." This is the fruit of twenty-five years of evangelistic work over as many states. More than four thousand people have been baptized as a result of these labors. The sermons are plain, simple and scriptural, and represent the fundamentals of the gospel in their subject matter, as well as content. It is a beautiful book containing twenty-four sermons, a sketch of the author's life, and four pages of photographs. It ought to be on every preacher's book shelf. Order your copy today from the Firm Foundation Publishing House, Box 77, Austin, Texas.

TOWARD THE MARK. (Studies in Philip-pians). By Stephen W. Paine. Fleming W. Revell Co., Westwood, N. J. 191 pages. \$2.50.

This is a series of studies in Paul's letter to the Philippians. Out of this short epistle the author selects sixteen priceless gems, analyzes, enlarges, and describes them with pungent force. This is one of the most significant volumes on this letter that has come to this reviewer's attention. It is a volume that both young and old alike will enjoy. It was written with a younger group in mind, but it has universal appeal. Any one of the sixteen topics is well worth the price of this book. Order your copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

CLEAR OF THE BROODING CLOUD. By Jack Finegan. Abingdon Cokesbury Press. Nashville, Tenn. 1953. 176 pages. \$2.50.

This is a volume of eighteen inspiring chapters on problems facing modern man with light from the Scriptures. Each chapter is a gem within itself. Jack Finegan is a ready writer. This is his last volume, but he has many others. Dr. Finegan is director of the Palestine Institute of Archeology and dean of the summer session of the Pacific School of Religion, Berkeley, Calif. He is also preacher of the University Christian Church in that same city. This volume will add help and suggestion to any Bible student. Order your volume from the Firm Foundation Publishing House, Box 77, Austin, Texas.

RIGHT AND WRONG WAYS TO USE THE BIBLE. By J. Carter Swaim. Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa. 178 pages. \$2.50. 1953.

There is a real place in every Bible student's library for a volume like this. It is literally packed with valuable suggestions and help as the author presents each of the ten chapters with a verse from the Bible as his "chapter headings," as: "How do you read?" "Understandest thou what thou readest?" "Do you know Greek?" The author describes certain common ways of misusing the Bible by misquoting, twisting meanings, quoting phrases out of context, misapplying texts, etc. The last chapter is a gem, taking as its heading, "In him all things hold together," and points up to Jesus as the key to an understanding of the Bible. Our friends may order their copy today from the Firm Foundation Publishing House, Box 77, Austin, Texas.

THE LIFE OF JESUS. By Charles H. Roberson. Mrs. Charles H. Roberson, 1618 College Drive, Abilene, Texas. 30 pages. \$1.25. 1953.

BOOKS OF THE NEW COVENANT. By Charles H. Roberson. 31 pages. \$1.00. 1953.

To say that Charles H. Roberson is the author of these two volumes is sufficient—no word of mine could add to their merit, nor embellish them in any way. These are brief outlines of courses offered at Abilene Christian College during the years he served so nobly as head of the Bible Department, having served in this capacity from 1932 to his retirement in 1951. Brother Roberson was recognized by the Greek Department of the University Texas as the "Greek Scholar of the Southwest." We are happy to commend these volumes for the library of every Bible student, and for class work among adults. Our friends may order their copy or copies from Sister Roberson or the Firm Foundation Publishing House, Box 77, Austin, Texas.

NEW TESTAMENT COMMENTARY. John. Vol. 1. By William Hendriksen. Baker Book House. Grand Rapids, Mich. 250 pages. 130 pages. Paper, \$1.00; Cloth, \$1.50.

This is one of the 14 volumes of a New Commentary to appear from the conservative pen of a Calvinistic Scholar. This particular volume introduces the set by giving an introduction to the Gospel of John, which is well worth its price. The introduction before the comments on John's Gospel is outstanding. Recent discoveries and recent scholarship all combine to make this a worthy contribution. It will come from the press at the rate of about two volumes per year. The next is due in Sept. which will complete the comments on the Gospel of John. Romans is scheduled to appear in Jan., 1954. Dr. Hendriksen is the author of "More Than Conquerors," a commentary on Revelation. This is also excellent.

Our friends may order their copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

THE HOLY CITY. By John E. Huss. Privately published. Spartanburg, S. C. 1952. 125 pages. \$2.00.

This book contains eight sermons prepared and delivered by John Huss, a Baptist preacher. The lead sermon, The Holy City, which gives title to the volume is a sermon on Heaven. It is excellent. The sermons are unique, simple, and have an unusual approach. The sermons are Baptist in flavor, but as a whole are suggestive for any preacher. "The Mile of Power" and "A Little Honey" are well worth the price

of the book to any preacher. Order your copy today from the Firm Foundation Publishing House, Box 77, Austin, Texas.

LORD'S DAY EVENING SERMONS, Vol. Two. By Foy L. Smith. Gospel Advocate Pub., Nashville, Tenn. 148 pages. \$2.00. 1953.

My good friend, Foy L. Smith, 107 N. Pendell St., of Cleburne, Texas, has brought forth his second volume of Sunday Evening Sermons. These are ten complete sermons written as they were delivered from the pulpit. They are down to earth, sort of language people understand. They are sound in their gospel content, and rich and fitting in their illustrative material. The fine choice of words which the author uses serves as a vehicle of conveying the thought to the reader. Those who have volume one will certainly want this, and those who have neither will want both volumes in their library. Order your copy today from the author, or from the Firm Foundation Publishing House, Box 77, Austin, Texas.

Our Departed

FALLWELL—Just a note of the passing away of our beloved brother in the Lord, Claude L. Fallwell, a gospel preacher and a wonderful Bible teacher, who did a wonderful work for the Lord also for his fellowman. I was associated with him for several years. He started the Lord's work at Lewiston, Idaho. Some years later he moved

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to Wallowa, Oregon, where he preached and taught. My wife and I moved here in La Grande, Oregon, in 1939 from Texas. There were no members of the church here. We ran an ad in the local paper to see if we could find any members at all. Brother Fallwell, who was living at Wallowa, Oregon, read the ad and came down. He said he would buy a building and start the work here. He did in 1941, then he bought a building in Baker, Oregon, and began the work there with very little financial support. Both places now have nice church buildings, all paid for. About nine or ten years ago, he moved here to La Grande, Oregon. He worked in the Lord's vineyard just as long as he was able to get to the church building. He lost the use of his legs and could not stand up; he was also almost blind, but continued on teaching. He never received any salary for his preaching; he did not want pay. He never asked for much of this world's goods for himself. He said all he wanted was to reach heaven. He was about 75 years old at his passing. He passed away at Ontario, Oregon, Friday morning at 8:00 a.m., September 11, 1953. He was laid to rest at Lewiston, Idaho, Monday at 2:00 p.m., September 14, 1953.

L. L. SWINNEY

La Grande, Oregon.

ADCOCK—Rufus L. Adcock, age 71, of 1508 Seventh Street, Brownwood, Texas, died in the Medical Arts Hospital, Brownwood, on August 28th and was buried at Merkel, Texas, with the writer officiating. Brother Adcock was a mail carrier at Merkel for thirty-five years and after his retirement he moved to Brownwood which was his home until his death. Brother Adcock was a member of the church of Christ nearly all his life, and he was a pillar of strength to the Austin Avenue congregation. He acted

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as church secretary and took part in every activity of the church. His courage, faithfulness and humility was an inspiration to all who knew him, and his passing leaves many to mourn a great and devoted member of the church. He is survived by his wife, Mrs. Myrtle Adcock; two daughters, Mrs. W. H. Barnett, of Saalfelden, Austria; and Mrs. Dalton Jeffcoat, of Oklahoma City; a step-daughter, Mrs. Calvin Barkley, Brownwood; a sister, Mrs. Lula Holcomb, San Angelo; a brother, O. J. Adcock; a half sister, Mrs. Wilburn Price, of Rankin; five half brothers, Herbert, Rance and Robert Adcock of Gustin; and John and Ellis Adcock of Hico; and four grandchildren.

DAVID ALLAN

Brownwood, Texas.

RANNEY—Earl Ranney, 76, a Spanish-American War veteran who had lived here about six years, died July 25, 1953, leaving one son and four daughters. Graveside services were held on the 27th, the writer officiating.

WALTER L. LEAMONS

Junction, Texas.

CURTIS—W. A. Curtis was born February 2, 1874, at Bentonville, Arkansas, and died September 2, 1953, at Segovia, Texas, where he had lived about 50 years. Six nephews and five nieces survive him. Funeral and burial were held in Junction, September 4. B. W. Mantooth and the writer officiated.

WALTER W. LEAMONS

Junction, Texas.

RATLIFF—Minnie Neal Ratliff, a Christian mother and one who loved the Lord was called home to rest August 13, 1953. She was born March 28, 1871, in Mississippi. Early in life she was married to George Sam Ratliff and to this union was born two daughters and two sons. Survivors are: Mrs. Pearl McCuiston and Mrs. Emma Sue Gordon, both of Sweetman. There are nine grandchildren and 14 great-grandchildren. She lived to see much sorrow and many heartbreaks. One son died in early manhood. The other son, Richard Neal Ratliff, was killed in London in World War II, and a few months later her husband died. However, she never let the sorrows of this world separate her from the love of Christ. She was baptized in 1912 by T. H. Ethridge. She remained faithful to her duties as a Christian and leaves behind her the influence of a good life. The snow was never too

deep, the weather too cold, nor the rain too hard to keep her away from Sunday worship, and many times attended church so ill that her doctor would have wanted her to remain at home. Her devotion to the Christian life was a real inspiration to those who knew her. Funeral services were conducted by L. C. Lawson.

YANTIS—I was called to Rotan, Texas, to deliver the funeral message at services for Mrs. R. J. Yantis September 2. She was born Norah Blanche Lochridge, June 23, 1866, in McKinney, Texas, and was married in May of 1888 to R. J. Yantis. In June of that year they moved to Fisher county where they homesteaded land. Eight children were born to this union, six of them surviving. Also surviving are twenty-five grandchildren and thirty great-grandchildren. When Sister Yantis departed this life on September 1, 1953, she had been a faithful member of the church for sixty-six years.

OLLIE DUFFIELD, JR.

Irving, Texas.

BURCHAM—Sister Mamie Kelly Burcham, a faithful and beloved member of the Oak Lawn church in Ft. Worth: The wife of Brother Roy Burcham (deceased) who was an elder of this congregation for many years; departed from her temporal tabernacle October 2, 1953. Her funeral service was held in the Oak Lawn church house by the writer and Brother Hood Wilkins, the minister of the congregation, with a large crowd present, Saturday at 3 P.M., October 3, 1953. Sister Burcham was born March 12, 1898 and died October 2, 1953. She leaves two fine sons: Dwight, of San Antonio; and Roy Donald, of Ft. Worth. Also two sisters: Mrs. Blanche Ford, of Ft. Worth; Mrs. S. B. Marchant, of Electra, Texas; three brothers: C. C. Kelly and W. E. Kelly, of Stanton, Texas; and J. D. Kelly, of Hereford; and her mother, Mrs. J. H. Kelly, of Stanton; a fine little granddaughter, Janna Marie Burcham, of San Antonio, Texas; besides a host of friends. "She rests from her labors, but her works live on."

HORACE W. BUSBY

Ft. Worth, Texas.

DOERR—George Rudolph Doerr was born January 25, 1908 and departed this life May 3, 1953, at Goliad, Texas. He was a fine Christian gentleman, faithful in his Christian duties, and good to his family and friends. He obeyed the gospel April 19, 1931. Brother Flavil L. Colley baptized him while serving as minister in the city of Houston. On May 3, 1931, he was united in marriage to Miss Grace Lawrence at Charco, Texas. The ceremony was performed at the church of Christ by Brother D. C. Williams. To this union was born two children, Georgia Ann and Temple. He is survived by his mother, Mrs. Lea Doerr, of San Antonio; six sisters, and three brothers as follows: Mrs. E. M. Suddith and Mrs. Bill Taylor, both of San Antonio; Mrs. O. E. Lankart, of Goliad; Mrs. O. L. Morgan, of Okinawa; Mrs. F. T. Wright, of Hondo; Mrs. L. T. Moffatt, of Oxford, Kansas; Edgar Doerr, of Junction; Walter T. Doerr, of Corpus Christi; and Gilbert G. Doerr, of Laredo. The funeral services were solemn and beautiful. Brother Paul Stevens of San Antonio delivered the sermon, and the writer assisted. We are certain that Sister Doerr and family are comforted in that Brother George was a Christian and lived true to God and his Lord to the hour of his death. "Blessed are the dead which die in the Lord." C. L. MAXWELL Gonzales, Texas.

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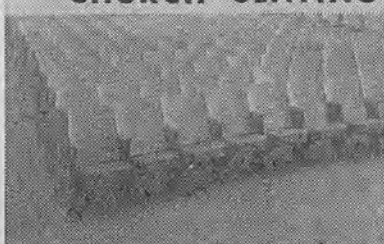
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Abilene, Texas

Dear Brethren:

Last Lord's Day a gentleman came in response to the invitation that we had never seen before. He found us because of our highway sign and was looking for us because of the Herald of Truth broadcast.

This man was brought up in the Catholic church but began to rebel against her teachings and practices years ago. He came into possession of a Bible about two years ago and began to study it. He had been in a Catholic hospital most of the last eighteen months before coming here. He, along with four others, were able to learn enough truth while in the hospital to decide to look up the Church and obey the Gospel as soon as they were released. Studying and listening to the radio was quite a problem for these men, while they were in a Catholic hospital. They had to do both without the knowledge of hospital attendants. Our new brother is happy, having become a Christian.

Yours in Christ,

(Signed) GERALD BRISTOL
Church of Christ
Yale and High Street
Nampa, Idaho

HERALD OF TRUTH

P. O. Box 1264
Abilene, Texas

Dear Brethren:

This will advise you that a man by the name of _____ who identified himself as a former gangster, having only recently been released from prison, where he was sentenced for robbery, presented himself to the Church at Central Seattle to be baptized.

He said that while in prison in Kentucky certain religious programs were broadcast to the inmates there every Lord's Day. That over a number of months of listening to the Herald of Truth broadcast, he became convinced that the church of Christ was the true church and had decided to obey the gospel, thus becoming a member of it, upon his release. When he came through Seattle he happened to notice our sign, "Church of Christ," and came in to inquire.

Brother _____ is a journeyman printer, and is trying to work out a new life based upon the gospel as he learned it to be through the Herald of Truth broadcast.

Yours in the Master,

(Signed) IRA Y. RICE, JR.
Central Seattle Church of Christ
Pine and Boren
Seattle 1, Washington

The above letters are typical of ones
received daily that tell results of the
network broadcast . . . **ELDERS**

**Highland
Church**

address all correspondence

HERALD of TRUTH Box 1264

**Abilene
Texas**



1884

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THINGS TO CONSIDER . . .

W. M. DAVIS

Risen With Christ

Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

Alexander McClaren, a world famous denominational preacher, says that "risen with Christ" in this passage of scripture can mean but one thing, and that is baptism by immersion. I do not call attention to this to prove the point, but because it is unusual for denominational preachers to make such a concession on this passage of scripture.

Anyone who considers the context will know that Paul means baptism. In the chapter preceding this Paul says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). Paul had not changed his subject when he wrote the third chapter. The apostle was not writing specifically to teach that baptism is immersion, but to point out the obligations of those who are risen with Christ.

Those who are risen with Christ should seek those things which are above. Then he says, "Set your affections on things above, not on things on the earth." Those who are risen with Christ have started in a new life. They are new creatures. They have been born again. They are dead to sin, and their life is hid with Christ in God. This new relationship requires a change of conduct. If new converts go on loving the world and seeking earthly things, their apparent conversion has been in vain. No one can achieve a goal without setting his mind on it to the exclusion of other things, and seeking it with all of his heart.

An observing newspaper reporter went to a race track one Sunday afternoon to see an old race horse run by itself. He said there were sixty-five thousand paid admissions at one dollar each. He questioned the intelligence of sixty-five thousand people who would pay one dollar each to see an old horse run by itself. This just illustrates the weakness of human beings—shows how their minds are set on earthly things—the most of them of no value. And some church members are caught in such situations just to satisfy their curiosity.

What Our Hands Find To Do

"Whatsoever thy hand findeth to do, do it with thy might" (Ecc. 9:10). This is very important in every undertaking, and especially important in the Christian life. No one can aimlessly go to heaven. It is said that men use only a small part of their talent in their earthly callings. Their achievements would be much greater if they used all their power.

The Bible teaches that men must use all their talents in the Christian life. People cannot serve God with a divided heart. In order to be saved they must love and serve the Lord with

all their heart. Too many who profess to be Christians think that the main thing in life is to make a living. Everything else, including Christianity, is secondary to this. A man does not have to stop making a living in order to be a Christian. One can serve God with his whole heart and still make a living. Paul made tents for a living when the churches failed to support him. But we are sure that Paul's earthly calling did not cause him to neglect his duty. He did not get so tied up in making tents that he would neglect preaching or living the Christian life.

5842 Monticello, Dallas, Texas.

TEACH (Make Disciples of) ALL NATIONS

J. W. Roberts

In the September issue of *Bible Talk* the editor offers a short article entitled, "Teaching and Preaching" by M. S. Whitehead. The purpose of the article is to set forth the thesis that the King James Version is wrong in translating the verb *matheteuo* in this verse "teach." Brother Whitehead thinks that the translation of this verb by a word meaning "convert" in the Syriac version shows a better understanding of the original than that displayed by those English translators who render it by "teach." Brother Garrett, the editor, gives his approval to that conclusion by saying, "Whitehead is right when he says that *matheteusate* means 'convert' or 'disciple' the nations and not 'teach' the nations."

The point in the whole matter is that the editor has expounded a theory that teaching must always be to members of the church and preaching to those not Christians. On this distinction he has built a foundation and is waging a war against preachers who live in one place and preach to the church under the oversight of a group of elders as Timothy did at Ephesus. He thinks that it is nonsense to try to "preach to the church" or teach outsiders. This is the reason that he must get the idea of teaching out of this verb. It would destroy his system. Since I have formerly offered some comments on this matter, I would like to offer a few more here.

The verb *matheteuo* is a verb of late formation in Greek. It finds its root in the older verb *manthano* which means "I learn." The later form of the verb is used both intransitively (without an object) and transitively. When it is used as an intransitive verb it means "I study, I learn, I am a pupil." When it is used as a transitive verb (this is what Broadus meant by "causative" form), it means "I make one a learner, I instruct, I teach." The verb is from the noun *mathesis* which means "the act of learning or getting knowledge." The noun *mathetes* is from the same root. It means a learner or disciple. It has the characteristic "agent" termination: *tes* which signifies "one who

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does . . ." Thus this word means one who learns, one who is taught. Our English word "disciple" means exactly the same thing. It is derived from the Latin *discere* "to learn." Thus to "make a disciple" and to "teach" or "instruct" mean exactly the same thing, and the latter part of Brother Garrett's distinction that the verb means "make disciples" but not "teach" is a distinction without a difference.

Now "convert" is a different matter. As the reader can see from above, there is nothing in either the etymology or the use of the original word to suggest such a meaning. Why then should the Aramaic suggest such a meaning? Evidently simply as a paraphrase. Anyone who knows any Greek knows that the idea of converting inheres in an altogether different root—the derivatives of the word *strepheo*, "I turn." Lexicographers have long been wary of fixing the meaning of words and texts of documents by translations, for the simple reason that translations are often mere paraphrases of the original. This is especially true, for instance, of the Septuagint with relation to the Hebrew text of the Old Testament. One cannot necessarily judge the meaning of the Greek word by the original word in Hebrew it translates. Many have been led astray in trying to amend the text or define Greek words by a comparison of the Hebrew text with the Greek translation. "Convert" from Aramaic could at best be a paraphrase for *matheteusate*.

The point is made that the Syrians must have known the meaning of Greek better than the translators of the King James Version. But the Latins translated the word by *docete* "teach," and we might say with equal wisdom that surely the Latins knew Greek as well as the Syrians or Aramaic people.

Perhaps the Aramaic translators were thinking of the fact that often we use the term "learner or pupil" in the sense of one who not only is studying but has accepted the position of his teacher. But such a derived meaning should not be considered the actual meaning of a word.

There is another way, however, of showing that the contention with which we are dealing is wrong. This same passage shows that teaching is a part of "making disciples." In order to present this point let us look at the construction of the sentence:

"Going (*poreuthentes*, an aorist passive participle, Nominative, Masculine, plural) therefore make disciples of (*matheteusate*, Aorist, Active, Imperative, Second Person, plural) all the nations, baptizing (*baptizantes*, Present, Active Participle, Nominative, Masculine, plural) them into the name of the Father and of the Son and of the Holy Spirit, teaching (*didaskontes*, Present Participle, Nominative, Masculine, plural) them to observe all which I taught you" (Matt. 28:19, 20).

The first participle is aorist. Aorist Participles used with finite verbs get their action from the verb and must be either prior or at the same time as the action of that verb. Thus we must render "having gone, made disciples" or "go and make disciples." Now in the same way the two later participles get their action from the force of the main verb. *Baptizantes* "baptizing" and *didaskontes* "teaching" both are present participles and must get the time of their action from that of the main verb, which is *matheteusate*. A present participle may express either prior action (by implication of the context), simultaneous action (usually), or future action from that of the main verb (rarely). Obviously Jesus doesn't mean that the bap-

tizing and teaching are prior to the command "make disciples." Surely even Brother Garrett would not join the Baptists and say that they are after the command to "make disciples," for he thinks that verb means "convert" and that would have men converted before baptism. They cannot be separated in time for their relation to the main verb is identical.

The truth is that the action of "teaching all things Jesus taught" and that of baptizing is at the same time as that of "make disciples." They are to be interpreted as "Modal" participles, showing the manner or way in which the thing commanded is to be done. We make learners or disciples by or at least while teaching them all things Jesus taught his disciples and baptizing them. (See Green, *Handbook to the Grammar of the Greek Testament*, p. 332. He gives Matt. 28:19, 20 as an instance of this use of the participle. I am indebted to Brother Thomas Warren for this suggestion.)

The whole contention that teaching is only for Christians, as preaching is for aliens is shown to be false. Teaching is shown to be a part of the process of instructing and making of disciples.

There are other passages which teach the same thing. In John 6:44, 45, Jesus said that teaching is a part of the process of coming to Jesus: "They shall all be taught (*didaktoi*) of God. Everyone who has heard and learned (from *manthano*) comes to me."

Matt. 28:19 offers no basis for any such fine distinctions as is being made in some quarters between "teach" and "preach." The truth is that the words in the New Testament often overlap. Notice that in Mark 16:16 we have "preach the gospel," while in Matt. 28:19, in another giving of the same commission, we have "teach (make disciples), baptizing and teaching."

Homecoming—Westfield, Texas, Church of Christ

In the year of 1873 a gospel preacher (name unknown now) was passing through Westfield, Texas (15 miles north of Houston) and stopped long enough to preach to a few people there. This resulted in several denouncing denominationalism and accepting God's word as it is written. This congregation is still in existence and carrying on the Lord's work according to his plan.

The records reveal the names of the members in 1873 as follows: Brother Eliga Tedder, Sister Polly Tedder, Lee Roy Runnels and Sister L. Runnels. Many others have been baptized into Christ since that time and the congregation now has a membership of about 50 active members. The membership may seem small, but the town is very small. They have a very good location with a building consisting of a seating capacity of about 110 with three classrooms. They have an average Bible school attendance of around 50.

Among the various gospel preachers who have assisted this work with their labors are: Brethren W. D. Black, W. W. Lemmons, Oscar Smith, Sr., Luther Blackmon, D. M. Fruzia, Andrew Bentley, R. Jay Taylor and many others. During this time many other preachers have held meetings or preached occasionally, including Brother G. H. P. Showalter, in 1924.

On Sunday, October 25th, they plan to have a homecoming, marking their 80th anniversary, and request the presence of all who have met with them in the past years. There will be a basket dinner following the morning service, with singing from 2:00 to 4:00 p.m. Morning services: Bible study, 10:00 a.m.; preaching and worship, 11:00 a.m.; evening service, 7:30 p.m.

Brother O. C. (Cecil) Alexander has been preaching for this congregation during the past nineteen months. During this time Brother Lynn Turner has been in charge of the young people and directing the song services. He followed Brother R. Jay Taylor who spent several years in the work there.

God Has Spoken

J. Emmett Wainwright

"God, who at sundry times in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high" (Heb. 1:1-3).

Comparisons and Contrasts

The author of Hebrews was guided by the Spirit of God, and presents an educational course in comparisons and contrasts. The first covenant, which had been given through Moses, was limited and typical of a better covenant based upon better promises (Heb. 8, 9, 10).

The initial gospel sermon of the Christian dispensation was proclaimed on the first Pentecost following the resurrection and ascension of our Lord and Saviour. The apostle Peter was the designated key-man; yet all of the apostles were equally empowered with apostolic authority (John 20:23). The sacred secret of human redemption, for all nations and races, was brought to light through the Lord's apostles and prophets (Eph. 3:1-11). They were the trusted "earthen vessels" serving the Lord as a depository for the gospel treasure of spiritual riches! (2 Cor. 4:7).

Devout Jews from every nation composed the first audience to hear the good news; and positive proof of the fulfillment of prophecies uttered by Joel and David convinced thousands that they had brought about the crucifixion of the Prince of Peace. The sword of the Spirit penetrated their spiritual hearts with this declaration: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2:36).

Honest hearts received the certified truths, and verified facts; and, in conviction of their sins, they cried out for relief: "Men and brethren, what shall we do?" The inspired speaker proved worthy of his sacred assignment when he replied: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this crooked generation" (Acts 2:37-40).

Those who gladly received the wonderful words of life were baptized immediately; and the Saviour added them to his church! The apostles served as Christ-appointed judges; and rendered the decision of the Godhead regarding retention and remission of sins—binding and loosing. The new converts placed a precious value upon the second division of the world-wide and age-lasting commission of Christ; and, "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). Christian harmony prevailed among the disciples; and their devotion, sacrifices, liberality and unity demonstrated the force of spiritual fellowship; and the impact of Christian unity won the respect and favor of the people (Acts 2:47).

Whosoever Will and Whosoever Won't

Qualified leaders are vital necessities; and spiritual security is within the reach of every worthy follower. The Great Physician prescribed faith, hope and love to counteract doubt, despair and fear; and those abiding triplets provide spiritual sinews of strength and dignity for the inner man. Faith in the Godhead is a combination of "conviction of the unseen past" and "confidence in the promised future." The sure foundation of faith supports a living hope; and hope is composed of desire and expectation (Heb. 11:1). Love divine, which has been shed abroad

by the Holy Spirit in the hearts of the faithful, serves as a spiritual ligament—binding the saints to the Creator and his creatures in the hope of saving and being saved (1 Cor. 13:1-13).

In the parable of the sower, the Master Teacher warned his disciples against false expectancies. Not everyone hearing the good news would respond to the gospel call, because many human beings are hard-hearted like the wayside soil. Others respond quickly and move forward under favorable circumstances; but, being emotional and unstable, wither before the heat of opposition. Some converts permit the deceit of sin and riches to reduce their spiritual thermometer to zero; they become unprofitable (Matt. 13:22).

Human frailty is often victimized by satanic subtlety. The man of God issued this solemn warning: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:1-3).

In less than forty years after the establishment of the kingdom of Christ, some citizens drifted from the sound doctrine of efficient instructors; and "became such" that needed to be "taught again" the first principles of the gospel of Christ (Heb. 5:12-14). Others had been enlightened, but willfully turned from Christ by doing despite to the Spirit of Grace and counting the blood of the covenant an unholy thing (Heb. 6:1-8; 10:25-39). Not all of the members yielded to temptation, or succumbed to indifference; they were admonished to draw nigh in the full assurance of faith—believing unto the salvation of their souls!

The author of the Hebrew letter encourages the saints of all ages with a list of ancient worthies who overcame all kinds of discouragements by faith and obedience (Heb. 11). They believed in God's personality; and, by obedience, confided in his dependable character (v. 6). The stability of God's word, the certainty of his promises, coupled with the security of the spiritual kingdom which they had received, served to strengthen the faithful (Heb. 6:12-20; 12).

Divine Authority and Attitudes

In these days of confusion and conflict, as regards matters material and spiritual, the souls of the saints are sorely tried. Wagging tongues contact sagging ears—eartennas, and bring forth whispering campaigns, which engender strife and separates the best of friends (Prov. 16:28). The heavenly Father abominates discord among brethren (Prov. 6:16-19). When tale-bearers have been eliminated, or silenced, contention and strife will disappear (Prov. 26:20).

Respect for divine authority begins with the spiritual heart; and is manifested in the conversation and conduct of the child of God. This sacred course is the blessed assurance of spiritual health and happiness. Disrespect for divine authority has ever been a constitutional ailment—a cancerous condition of the soul. Digression and non-progression are symptoms which are manifested by innovations and indifference.

None of the ancients, who transgressed and disobeyed, escaped just penalty. How much more severe with us if we neglect greater opportunities, greater experiences, and greater promises? In Jude 11, all the saints are solemnly warned lest they develop the wrong attitude of mind, manifest the wrong spirit, engage in religious acts unauthorized, and fall by the way: "Woe unto them for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah."

What was wrong with the way of Cain? He, and others, manifested disrespect for divine authority, in the worship, by offering something the Lord did not authorize. What was the error of Balaam? He, and others, had the word of God; but

they wanted "more." They did not respect the all-sufficiency and self-consistency of God's word. What was fatal about the gainsaying of Korah? He, and his renowned associates, spoke injuriously against God's form of government; they became hyper-critical of the leadership of Moses.

Our Father is no respecter of persons or generations as regards individual responsibilities; neither does he smile upon modern substitutionalism. In some communities, committees have displaced elders and deacons with the partisan charge: "Not qualified." How are the "committees" selected? By self-exaltation or majority vote? In the absence of scriptural example, such subversive movements of minority groups reminds us of Munich and Moscow. The preacher-pastor system is a popular form of digression, tainted with sectarianism, and headed for denominationalism. The Lord's prescribed course of discipline has been abused and disregarded by ambitious persons—domineering circuit-riders.

Diotrephes desired the pre-eminence; he disregarded the apostle, and caused strife among the disciples (3 John 9-11). Demas, a profitable servant for some time, gradually drifted into a state of apostasy (2 Tim. 4:10). The Lord was displeased; and he is not happy over modern repetitions. Some preachers should be "pasteurized" in order to burn up the bug of ambitious arrogance; and thus pave the way for presbyters (elders) to be "pastorized" according to the Scriptures. The time is ripe for a serious consideration of this passage: "Obey them that have the rule (guide) over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you" (Heb. 13:17).

Christ and Religious Error

The Lord manifested his attitude toward, and evaluation of, the churches in Asia. Some were good and others were bad; the remainder were part good and part bad. All of them had heard the one and only gospel which Christ commanded his apostles to preach to every creature; and those congregations were expected to be of the same faith and order. Christ commended the faithful, and condemned the opinionated. The disobedient were called upon to repent—return to their first love and do their first work, or suffer the consequences.

The Savior's appeal and admonition clearly indicates the limitation of divine tolerance and spiritual communion (Rev. 2 and 3). The restoration of Christian fellowship begins with the individual by a change in attitude of mind, an alteration in disposition of heart; and is consummated in reformation of word and deed.

Let us strive to become detached from the environs of carnal localities, former ties, and partisan bigotry by heeding the final appeal of this excellent epistle:

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek for one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:12-14).

547 East Walnut Ave., El Segundo, Calif.

Third Annual Lectures in Europe

Otis Gatewood

The Third Annual European Lectureship has just come to a close with one of the best attendances we have had as yet at this lectureship. Brethren from England, France, Belgium, Holland and from different parts in Germany were present and took part in the lectures. The brethren in Italy could not attend due to the fact that their visas were almost expired and they were afraid to leave Italy for fear they would not be granted permission to return.

Three were baptized and one was restored. Each evening after the lectures, translation was made into German for those who could not understand English. By special arrangement with the Chief of Chaplains Office in Heidelberg, soldiers were granted detached service to attend these lectures. This gave them permission to stay here for the entire lectureship without it being counted against their leave time. This is the first time that we have been able to make such an arrangement, but there is a special provision in the army regulations that permit soldiers to attend such a series of religious services. We were able to secure cots and mattresses from the army. These were placed in our classrooms. Our building was full during the entire lecture week.

The program was prepared by Brethren Hugh Mingle and Don Finto. Some of the outstanding issues discussed during the day were, "How to Develop Self-supporting Congregations"; "How to Avoid Sectarian Trends" and "How to Retain Zeal Among Missionaries and Brethren at Home." A very excellent spirit prevailed among those present and everyone seemed determined to contribute something positive to the upbuilding of the work generally. The experiences that one had gained in a hard field was a source of encouragement to others. One particular thing struck me in an outstanding way and that was that those who came seemed to be tired and greatly in need of refreshing hours spent with their brethren.

Each Evangelist in Europe works pretty much alone under hearts together is greater than that which is usually found very discouraging circumstances and the ties that bind our among evangelists in the States. These periods of fellowship are somewhat battery charges for us all. A spirit of love and unity prevails. One outstanding part of our lectureship was the devotionals that we had together every morning at 9:30. It seemed as though everyone was pouring his heart out with all the love and thanksgiving that was possible for human beings to give.

The church building in Frankfurt is the only one in Europe that provides facilities to house all who would like to attend the lectureship, so it was decided that the lectureship would be held here next year. The tentative days are August 1-8, 1954. If any brethren from America are planning trips to Europe next summer, we urge you to make your plans to be here next time. We urge all soldiers in Europe who read this announcement to make their plans to get detached service and be with us next year.

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Ground Breaking for New Children's Home Draws Large Audience

J. B. McCorkle



An estimated 800 members and friends of the church were present for the ground-breaking ceremonies for the new children's home of Lubbock, Sunday, October 11, at 3:00 P. M. Mrs. Ida S. Collins, donor of the 200-acre farm on which the home will be built, turned the first earth. Many visiting preachers participated in the ceremonies by each turning a shovel of dirt after being introduced by Brother M. Norvel Young, minister of the Broadway congregation of Lubbock. Among those participating were Bascomb Litton, of Petersburg; Walt McDonald of New Deal; T. J. Finley of Dimmitt; Bill Andrews of Brownfield; Evertt Huffard of Idalou, David Allen of Brownwood; Cecil Allen of Plains; Richard Dacus of Wolfforth; O. E. Hunt of Shallowater; Lewis Hale of Lorenzo; Herschell Dyer of Lincoln, Nebraska; Cleon Lyles of Little Rock, Arkansas; and Dean Brookshire, Jack Hardcastle, O. H. Tabor, A. A. Thomas, John T. Smith, Mont Whitson and H. R. Zamorano, all of Lubbock.

Brother W. V. Maddox, one of the elders of the Broadway congregation was master of ceremonies. Brother Don H. Morris, president of Abilene Christian College gave the invocation. Brother J. P. Crenshaw, evangelist from Plainview, gave the principal address. He called attention to the need for additional homes for children and emphasized the fact that churches of Christ should be foremost in this work.

Brother John B. White, superintendent of the home, spoke briefly on "The Conservation of our Children" and explained details of the proposed construction, which will eventually care for 300 or more children. A number of hymns were rendered by a chorus from the Broadway congregation under the direction of Horace Coffman, associate minister. Brother Cleon Lyles, evangelist from Little Rock, Arkansas, led the closing prayer.

Construction of the first unit will get under way immediately. Other units will be built as rapidly as funds are available. It is hoped that three or four can be completed within the next few months. Each unit will be a large family-size cottage with facilities for 15 to 18 children. The children in each will live

as a separate family unit under the supervision of cottage parents.

A great need is known to exist for additional children's homes. Existing homes of the land now offering sanctuary to the homeless are being forced to turn children away almost weekly. Officials of the State Department of Public Welfare state that more suitable homes for children are badly needed.

Brother White would like to visit churches of the land and explain in detail the plans and needs of the Children's Home of Lubbock. Elders are urged to consider the inclusion of this important work in their 1954 budgets. Those interested in helping in any way are requested to write to John B. White, Superintendent, Children's Home of Lubbock.

The new home will operate under the direct supervision of the 15 elders of the Broadway Church of Christ in Lubbock, Texas.

What Should I Preach in a Gospel Meeting?

J. C. Choate

Since there are many gospel meetings being conducted, this question is of much importance. Of course many various answers could be given and especially by the religious world. If a gospel preacher should ask a question of this nature in certain audiences, the answers might be as follows:

1. "One night of the meeting you should give the life story of some great man or woman." Now I am quite sure that a talk along this line could be made interesting, and yet, Paul said that he was determined to know nothing but Christ and him crucified (1 Cor. 2:2). People ought to be more concerned about the life story of the Son of God. Only in Christ is there salvation (Matt. 26:28).

2. "Preach a sermon on your life story. Yes, tell how you got saved and how you were called to preach. Tell the good things of your life and the bad things that have happened to you." Preachers have been known to waste and squander their time on such. Almost all so-called religious preachers or teachers devour their time and the time of others by telling how they "got saved" and how the Lord called them in some way to preach. Such preaching is nothing more than pure ignorance speaking. When an individual preaches the truth there is no time for foolishness. Why should a preacher resort to his own experiences? The Bible is complete and furnishes man unto all good works (2 Tim. 3:16, 17). The word of God must be used in connection with salvation. Paul declared that "we preach not ourselves."

3. "Preach on the death of some loved one. Tell how someone's mother died, etc." I am quite sure that a preacher of the gospel could spend much time in telling death-bed stories or graveyard tales. I am also quite sure that in so doing that people could be scared into obeying the Lord, over persuaded, and forced into their action. But God's word does not force such action. The love of Christ must be preached and the invitation that he extends to all (Matt. 11:28-30).

4. "Speak one night on the world and its problems." Denominational preachers become very popular many times because they go about over the country speaking on world problems. Many of them go about speaking on prophecies and a modern-day fulfilment of the same. And yet, we have newspapers and radios to find out about the news and all that is connected with it. We should be more concerned about the spiritual things of life than the carnal (Matt. 10:28; 16:24-26).

5. "Preach on a good moral life." I know that everyone must live a good moral life. But, there will be many a soul lost in the day of judgment because they have put their trust in morality alone. God requires morality and obedience as well (Acts 10).

6. "Preach on love." Love is great and powerful (1 Cor. 13). However, many do not understand true love. If we really love

the Lord we will keep his commandments (John 14:23).

7. "Just preach Christ." In other words, people just want the physical Christ preached only. People don't want repentance, baptism, and other commands preached. Listen dear friends, when Christ is preached, the commandments of Christ are preached (Acts 8). Furthermore, an individual that fails to preach all of the commandments of Christ, fails to preach Christ.

We have been discussing the disposition of the world toward preaching. Now, let us find out what the Bible has to say about preaching:

1. Preach the word: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1, 2).

2. The scripture furnishes man unto all good works: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

3. The truth make free: "And ye shall know the truth, and the truth shall make ye free" (John 8:32).

4. The Great Commission: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16; Matt. 28:18-20).

5. Power of the word: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

6. Speak on the truth: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen (1 Peter 4:11).

7. Not to add, subtract, or substitute (Rev. 22:18, 19; Gal. 1:7-9).

8. Hear the word: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17; Matt. 17:5; Heb. 1:1, 2; 2:1-3).

Salvation depends on the right message. Hence, only the gospel message has power to save and to offer a reward (Rom. 1:16; 1 Cor. 15:58).

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At the Home of Cornelius

(Acts 10)

A. R. Holton

Cornelius was a member of the occupation army stationed in Palestine. The Roman government had many such stations in their vast empire. Cornelius must have gotten many things from the Jewish people among whom he lived because he was a man of prayer and he was a benevolent man. It is interesting to note the difference in what the Jews stood for and in what Cornelius may have known in Italy. In the first place, the Jews were looking for a Messiah. It is the tragedy of all history that they rejected the only one that ever fit the prophetic ideals of the Messiah. Whatever Cornelius may have known about God in Italy, he did not know of God through the Messiah. There were many of the Jews, however, who did accept the Messiah and did accept Christ as the Messiah. In Acts 10, we find that this is the one thing needed by Cornelius. He was to be told what he should do, and included in what he should do was his obedience to the will of Jesus Christ as the Messiah of God.

And in the second place, Cornelius saw in Palestine the greatest manifestation of home life of any people in all the world. Nowhere else was home life stressed as much as it was in Palestine. The Jews through long centuries had learned the value of a home, and so Cornelius has learned this great lesson, too, because it is in his home that the action takes place. More than once in the New Testament a home is the center of great truth and the home becomes a lighthouse in the darkness surrounding it.

In the next place, Cornelius had found in Palestine the greatest body of literature that the world of that day could have known, the Old Testament Scriptures. These books of the prophets and the historical books of the Old Testament form a body of literature that Cornelius could not match in his native Italy. This literature forms a part of our Bible and Peter in his sermon to Cornelius makes good use of the prophets and no doubt he relies on the knowledge Cornelius must have had of the prophecies concerning Christ.

In the next place, Cornelius observed in Palestine worship in the synagogue and in the temple. This was unique. Paganism had its temples and its shrines but there was nothing in the ancient world to equal the synagogue and the temple, as the Jews used them. No wonder Cornelius was a devout man. He liked this element of life among the people with whom he lived. He was ready then when Peter pointed out to him that which he should do. We are told that he received the Lord and that he obeyed the Lord. This obedience included water baptism. Peter, of course, was going by the revealed will of our Lord in the Great Commission when he said, "Go, teach and baptize." Here are people turning to Christ and turning away from their sin, and turning to Christ was a very definite step. It meant faith and repentance and confession and baptism. People were never in doubt as to what it meant to turn to Christ. This is still the hope of all humanity. This is still what men should do, and if we were able to stand before any audience today and tell the people what they ought to do, we would have to include this wonderful experience of Cornelius.

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

IT'S SMART TO BE GOOD!

Many young people get the idea that it's smart to be bad. Nothing could be further from the truth. Jesus clearly made his appeal to young and old to keep his commandments because it is the smart thing to do! For example, Jesus said: "Therefore whosoever heareth these sayings of mine, and doeth them" is like a wise man who built his house on a rock. In contrast he said that the man who did not do his commands was like a foolish or "dumb" fellow who built his house on the sand. When the rain descended and the floods came, and the winds blew, the "smart" man's house stood firm, but the "dumb" fellow's house was destroyed.

Again Jesus told the story of the "smart" and the "dumb" girls who waited for the bridegroom. The foolish or silly ones were not prepared when the bridegroom came and were shut out of the wedding. This is another way of saying that it is smart to be good, to do God's will. This is God's universe, and he is the umpire. Someone has said: "No one has ever really broken the commandments; they have simply broken themselves upon them."

Again there is the case of the rich fool who laid up his treasure here on earth and thought he would live forever. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" (Luke 12). Notice that God did not chide him for being bad or wicked. He put the finger on his real trouble. He was "dumb," or "silly," "foolish." He should have used his business acumen to see that he could not live long at best. His vision in material affairs had made it possible for him to become very wealthy. But his blindness in spiritual matters cost him all of his fortune and his soul too. Again Jesus asked: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16). Jesus is putting it on a profit and loss basis. To serve Satan and sin is bad business. It is smart to be good.

Most of us can see that crime doesn't pay. It is not clever or smart to try to get rich robbing banks. But if we realize that it is "dumb" to try to get away with breaking man's laws against robbing and killing, how much more foolish it is to think we can get away with rebelling against God.

So, let me especially appeal to our young readers. Be smart. Be good. Serve God and you will be rewarded with an abundant life here and eternal life in the hereafter. It is smart to be good!

Why Not Order Extra Copies?

The World-Wide Mission report is ready for printing. Why not order a number of extra copies for the church where you worship. This report is thrilling. It will increase your interest in the far corners of the kingdom. It will stimulate greater zeal at home as well as abroad. Here are some of the reports:

Australia is Calling, Allan Flaxman; The Church in Tripoli, Libya, Lawrence E. Taylor; The Church in Austria Builds, Bob Hare; The Cause in the Canal Zone, Reuel Lemmons; Monte Vide Eu from Uruguay, David M. Hadwin; Canada Calls, J. C. Bailey; New Testament Christianity in Belgium, S. F. Timmerman, Jr.; Churches of our Lord in the Philippines, Ralph Brashears.

The Crossroads of the Pacific, F. B. Shepherd; The Church in Great Britain, Leonard Channing; The Work in Scotland, Andrew Gardiner; Mexico, the Land of the Future, Ben Cano; Work in Japan 1948-53, Harry Robert Fox; The Restoration

Plea in India, Prenshon Kharlukhi; Korea Rebuilds, S. K. Dong; A Report on Germany after Six Years, Otis Gatewood; A Conversion in Italy, Cline R. Paden; Nigeria—A 20th Century Restoration, Howard Horton.

Since the "Harvest Field" was published in 1948 this will be the most complete report on the world-wide gospel efforts of churches of Christ. Of course some lands are not included for lack of space, but this issue contains material for many illustrations in Bible classes and sermons. Let's spread it widely! (5 cents per copy).

There Is No Substitute For Prayer

Why are Christians so often defeated by temptation? Why are workers in the church so frequently discouraged and listless? Why are so many good people lacking in spiritual energy and power to do great things for God? Why are so many churches of the Lord not on fire with zeal for Christ? One great cause is lack of prayer in Jesus' name! There is no substitute for prayer!

Prayer is described by Webster as "an entreaty, a petition addressed to God." It may be in the form of adoration or confession or supplication or thanksgiving. It is talking with God, and it is more than that. It is a communion with him, an opening of the heart to his will that he may express his power through us. William James said that prayer is "intercourse with an ideal companion." God is our father, and we were created in his image to dwell with him in peace. When we fail to pray we are missing the fellowship with the only Person who is able to make us what we ought to be. We might paraphrase the words of the Hebrew writer and say: "Without prayer it is impossible to be well pleasing to God for he that comes to God must have enough faith in God that he will pray frequently to God."

Some Christians have allowed the abuse of prayer to discount the proper use of it. Any good thing can be abused, and prayer has been abused. There are those who make false claims as to their power to raise the dead, to take the place of good medical treatment, and generally to perform miracles which cannot be substantiated with proof. Others try to substitute prayer for obedience to the plain commands of the gospel. They say that the alien sinner who has never obeyed the gospel needs only to pray for forgiveness of sins and God will save him without the kind of faith which leads to obedience of the command for the sinner to repent and be baptized unto the remission of his sins (Acts 2:38). Certainly prayer is no substitute for obedience to God's other commands. It is no substitute for repentance, for confession of faith in Christ and baptism into Christ. It is no substitute for giving of our money to support the cause of Christ, nor for any other command to the Christian. But, let us underscore this too. The keeping of all these commands is no substitute for prayer. In our age of stress upon outward activity we are often tempted to think that we can keep so busy doing good, visiting the sick, helping the needy, preaching private or publicly, writing, showing hospitality, that we will not need much prayer. In the early church at Jerusalem the apostles refused to get so busy "serving tables" that they would not have time for "continuing steadfastly in prayer." They had been with Jesus, the man of prayer, and he had taught them that prayer was of primary importance in the disciple's life. There is an old proverb which says: "Satan laughs at our toil, mocks at our wisdom, but trembles when we pray." Our Lord taught his disciples a parable "to this end, that men ought always to pray, and not to faint." Surely, many of us faint because we fail "always to pray." Truly, there is no substitute for prayer.

(Continued next issue)

EDITORIAL

G. H. P. SHOWALTER, Editor

WORLD-WIDE EVANGELISM REPORT

A special issue of the Firm Foundation will be printed for November 10, 1953. The subject is "World-wide Evangelism Report". This special issue is under the general direction of one of our editors, Brother Norvel M. Young. Brother Young has spent some time in correspondence with gospel preachers throughout the world, and the articles for the special issue are written direct from the fields by those engaged in the work. The various countries of Europe, Canada, China, Japan, the Philippines, Australia, Africa, and others will report. Who is doing the work, how it is being done and its progress and success is being given by men on the field, whose personal relations with churches all over the United States will make an interesting, and, we might say, a thrilling report. Who does not rejoice at the success that is attained through the evangelistic efforts of editors, preachers, teachers and the churches generally throughout the world at the present time? Why not keep the good work going, but in a still greater way? The Firm Foundation is being sent all over the world to the various mission points, on continents, and the Islands of the Sea. Several of the Pacific Islands and on to the Far East have small congregations of loyal disciples.

The interesting thing about this work is that it is being done by the churches, that it is *truly a work of the churches*. There are no outside organizations, such as the foreign and home Missionary Societies, that were advocated some sixty to one hundred years ago. The workers and churches are not perfect, but it is usually a misrepresentation on the part of anybody who declares that the work that is being done by loyal disciples now is subject to the Scriptural and logical criticism that was directed against outside organizations other than the church years ago. Now that the churches are doing the work, we find some who are hesitant and some who are highly critical of the work. This work being done by loyal churches is the very thing we contended for some fifty to seventy-five years ago. Let the churches do the work instead of an outside organization with officials unknown in the New Testament and the very name of the organization itself unknown in the New Testament. This was opposed one hundred years ago and brought strife and division among the churches. Finally the churches advocating humanly organized societies for doing the work of the church pulled off and formed the popular denominational church known as the "Christian Church." It is rejoicing to know how much is being done, how great an opportunity lies before us, and all of it in the simple New Testament order. I think I have read and examined as much

literature in connection with the work that is being done by churches of Christ, as anybody, and I am gratified at the reports that are given me from the churches everywhere that they are using at home and abroad the very same methods and embracing the very same opportunities in the establishment of churches and the usual New Testament procedure in their organization. When a number of people are baptized in any community, it is a general practice of those doing such work, to make these churches an independent congregation without interference from outside churches and this same plan and procedure, I am told by those doing the work abroad, is exactly the same way as it is being done at home. It is under the direction of its elders who are appointed as early as practical and Scriptural.

How Many Shall We Print?

It is of immense importance that as soon as you read this, you communicate with the Firm Foundation Publishing House by letter or preferably by telephone or telegram, stating how many copies you can use at the special price of \$4.00 per hundred copies. Every church in the land should have a nice bundle of 100 or several hundred copies of this issue of the Firm Foundation. It will help your local work. It will encourage, inform and enlighten your congregation, and it will set in motion many latent activities in the great, ripe harvest field for the glorious gospel of Christ.

We Want to Know How Many Copies to Print

The time is very short. Please wire us today how many copies your congregation can use. Don't wait to write. The first order we received calls for 500 copies by one congregation. With the wealth of many congregations this, of course, is a very small item—only \$20.00 for 500 copies of this great issue of the Firm Foundation. Brethren, will you help us? Will you rise in the strength of Israel's God to go forward in conquering the world for Christ? As the paper must be printed some days ahead of publishing date, please give us your order now. The date of the paper will be November 10, 1953. It must go to press, however, nearly a week ahead of that date and we want to know how many to print.

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Little Men Obscure the Greatness of the Church

Cleon Lyles

People who recall their reading of "Gulliver's Travels" will remember the splendid illustration of Lemuel Gulliver prostrate on the ground tethered to the earth by a thousand tiny threads. Little men did that and they were swarming all over his body when he awoke.

Those who have lived long enough to look back over a few years' history of our country will recall that many men have sold their country to the enemy because of a desire for gain, or because they were too ignorant to be in a position of trust. We always think of such men as little men.

Little men have always obscured the greatness of the Lord's church. Perhaps Paul realized this would take place when he wrote: "Give no offense to the church." The church of our Lord is God's finished work. It is the sum and substance of God's creative power. It represents God and his Son in their fullness, and was designed to magnify the name of our God. This church was built to stand out in the world above all else that the world might produce. If allowed to appear in its true light, the church will reveal the greatness of God to people of the world. But the church does not always appear in its true light. Let us notice some ways in which men often reveal their littleness.

One who allows his own desires to cause friction in the church, or in holding out for what he wants, keeps the church from moving on, is destroying the greatness of the Lord's body and revealing his own littleness. Of course we are not talking of things that are right and wrong, but of things that may be neither right or wrong as far as morality may be concerned. One reason why men sometimes do this is because of their inability to see the consequences of what they are doing, but it still reveals littleness.

Then there are those with small political minds who work their way into some leading position in the church and try to satisfy their desires for power. Usually such men have never been what you would call a success at anything else. But they have wanted to occupy positions of authority. When such a person receives any recognition in the Lord's body the church will lose her greatness through his littleness.

Each generation has produced its share of those who envy others in their good fortune. Men of this caliber had rather see the cause of Christ go backward instead of forward if they are not receiving the credit for its growth. I have known men who really rejoiced when a congregation failed, or wept when one succeeded. Such people are famous for such statements as, "Oh, all they want is to satisfy their pride"; "They are just interested in being big," etc. I suppose people with such dispositions will always be here, but so long as they are the Lord's church will suffer to the extent of their limited influence.

When brethren air their difficulties before the world they are obscuring the greatness of the church because of their littleness. I believe in taking care of matters that harm the church, but there is a place where it should be done. That place is not before those who are not members of the Lord's body. Many congregations have been held up in their progress, and some destroyed, because men of little minds got to fighting each other over some so-called doctrinal difference, which later proved to be ninety-nine percent of, "Who is to be the greatest in the kingdom of God?" Men have waged such fights for years and then turned right around and embraced the thing they condemned. When such happens we cannot help but believe that the fight waged was merely a struggle for air in a stagnate environment created by their own desire for recognition which their ability was unable to command.

We may not ever make such an impression on others as we

would like, but the one thing within the reach of all is bigness. May the Lord help us to never obscure the greatness of his church because of our littleness.

Little Rock, Arkansas.

From Abilene Christian College

Walter E. Burch

Approximately 1,800 students, visitors and special guests were present at the formal opening of Mabee Dormitory for Men at Abilene Christian College, October 6.

Among the guests were Mr. and Mrs. John E. Mabee of Midland and Tulsa, Oklahoma, who set up the foundation which financed the dormitory.

The Mabees flew down from Tulsa with directors of the Foundation. The couple was honored during the hour and a half opening ceremonies which began in the chapel services and later moved over to the dormitory for unveiling of the bronze plaque and portraits of each of them.

Frank E. Stickle acted as spokesman for the Foundation's trustees, who included F. C. Swindell of Tulsa and Guy Mabee of Midland.

Another Tulsa visitor was Paul Taliaferro, executive vice president of Sunray Oil Company and long-time friend of the Mabees. They flew down in the company's nine-passenger plane.

Also accompanying them in the plane was Mrs. Logan Stephenson, whose late husband was a Foundation trustee, and a nephew of the Mabees, Louis Mabee.

Other guests included Ed Wilson and George Sowden of Wilson and Patterson, architectural firm from Fort Worth which designed the new building; Contractor Al Ward and his wife of Tulsa; and the artist who did the Mabees' portraits, Frederic Mizen of Chicago and Baylor University, who was present with his wife.

From Abilene Christian College

Walter E. Burch

Two irrigated farms, totaling 390 acres and valued at more than \$200,000, have been given to Abilene Christian College on an annuity basis by Mr. and Mrs. G. W. Williams of Lubbock.

The gift was revealed October 7 by B. Sherrod, president of the college's Board of Trustees from Lubbock, following ACC's regular morning chapel devotional.

Mr. and Mrs. Williams were presented to the students and received a rousing ovation.

"Instead of giving us the praise, give God the glory," Williams addressed the students. "For God has been with us, and may this small gift be used for the glory and upbuilding of the cause of Christ."

Mrs. Williams, visibly affected by the student reception, said tearfully, "Let us all give the glory to God."

Sherrod described the two farms as "two of the best in the Panhandle."

He said Mr. and Mrs. Williams had spent their lives on a farm and worked hard. "They accumulated what they have, not by asking the government for security, but by good, honest hard work," added Sherrod.

The gift came on the heels of the appeal made by ACC trustees to "speed up the college's development program."

President Don H. Morris said the decision on the use of the Williams' gift would be made by the Board. He indicated to students, however, that the money derived from the farms may be the start on urgently needed facilities for the Bible and Home Economics Departments and classrooms.

FROM THE HARVEST FIELD

Thilitt S. Teddlie, Box 314, Sulphur Springs, Texas, October 19: Two placed membership and one was baptized October 18. Excellent attendance in all services of the church.

Winstead O. Cooper, Nocona, Texas, September 28: We had more additions to the church at Saint Jo by baptism and transfer of membership in the month of August than any month since I have worked with them. There was one restoration, one baptism, and three transferred membership the 27th.

Geo. S. Wilkins, Box 334, Eldorado, Oklahoma, October 19: After nine months with the church here, I have accepted work with the Carlsbad, Sanatorium, Texas, church. My address after the 26th will be Box 128, Sanatorium, Texas. No one has been selected for the work here. Anyone interested, write S. A. Cook, Eldorado, Oklahoma.

Boyd D. Fanning, Pearl & Bryan, Dallas, Texas, October 16: I have just closed a ten-day meeting with the Sheridan Blvd. church of Denver, Colorado. LeRoy Murphy, the local preacher was a true yoke-fellow. Paul Moffitt, minister for the Englewood church directed the singing in a fine way. It was most pleasant to have fellowship with several good preachers of Denver. Two were restored.

Joe Lomax, Vega, Texas, October 9: Andy W. Burks of Carlsbad, New Mexico, did the preaching in our fall meeting. Four were baptized. Our meeting got off to an excellent beginning by a preacher's meeting which was held on the second day of the meeting. Present were 15 visiting preachers and two visiting elders. Brother Andy is a good preacher and the congregation here received much good from him and the lessons he brought. When passing through Vega, stop and worship with us.

Charles M. Adams, Box 285, Cleveland, Oklahoma, October 17: W. Curtis Porter just closed a debate with A. J. Wall (Missionary Baptist). It lasted four nights. Brother Porter is a past master of the art of making a Baptist preacher say things he never intended to say. Our work continues to grow in every good way. It is the conviction of this writer that the four night discussion that was conducted here did more good than a ten-night meeting. We enjoy the Firm Foundation's splendid articles each week. May they continue. Pray for us.

C. Y. Pettigrew, Box 562, Aspermont, Texas, October 9: It has been some time since I have made a report though I have not been idle. The last Lord's day in August I finished three years' work with the church in Crowell, Texas. There were 51 added to that group while there, also with the help of our Lord we helped build a very attractive building. The new church is an asset to the city. Our work here in Aspermont, Texas, is very encouraging. We have a very fine group of Christians here with a mind to work. We have been here five Lord's days, and have had twelve responses. Let us give all the praises to our Lord. His gospel is the power of God unto salvation. Anyone reading this article who knows of someone near Aspermont that I may be able to help please contact me at my address above. Pray for us.

Chas. E. Parker, 711 Blackworth, Miami, Oklahoma, October 1: Three baptisms, one restoration and four added by membership during September.

Jack Southern, Shidler, Oklahoma, October 13: The church here just closed a meeting in which I did the preaching. More than 100 visitors registered. Four were baptized and two were restored. This makes a total of eleven added to the congregation since we came here August 16.

Howard Carter, 4310 Gables Street, Amarillo, Texas: If you are in need of a gospel preacher for local work, I would be glad to hear from you. Have had thirteen years experience. The last local work was with the Central congregation here in Amarillo. I shall be glad to hear from you, and come for an appointment. Phone 44507.

G. A. Dunn, 629 N. Van Buren Ave., Dallas, Texas, October 15: September 30 we closed a meeting in Waverly, Tennessee, with five baptisms and two restorations. A man eighty-five years old was baptized. Brother Jim Porch directed the singing. Folk from many places attended the meeting. They have a nice new brick house on the most prominent street. The meeting was profitable and pleasant.

R. Leonard Owen, Box 446, Atoka, Oklahoma, October 14: Alston L. Tabor, McAlester, Oklahoma, concluded an interesting and profitable series of gospel meetings here September 16. Three were baptized and three were restored. We enjoyed a fine meeting with the church in Caney, Oklahoma, September 28 through October 7 in which five were baptized and five were restored. On October 19, the Lord willing, I shall begin a gospel meeting with the church in Coalgate, Oklahoma.

Ross Meredith, Elgin, Texas, October 16: Since the first of the year we have had 15 baptisms, 5 restored, 22 placed membership totalling 42 additions in all. Our Sunday morning Class attendance reached a record of 96 recently and we had been having approximately 120 in attendance on Sunday for the Lord's Supper. Peace and harmony prevail and we have this year begun a congregation for the colored people with a small building and much hope for progress. The Lord has been very good to us. To him and his word belongs all the credit.

Jess H. Hall, 3205 Denton Highway, Fort Worth, Texas, October 19: September 7-20 I was in a good meeting with Brother W. C. Anderson and brethren at Rosiclair, Illinois. There were no visible results at Rosiclair but we trust that good was done otherwise. September 21-30 I did the preaching in a meeting at Milburn, Kentucky. Four were baptized during the Milburn meeting. Brother Rupert Martin is working with the brethren at Milburn. I will return to Milburn next year for another meeting. Our work here at Birdville in Fort Worth is moving on in a very splendid way. Due to my change to Fort Worth from Paducah, Kentucky, I have time for one meeting during the spring of 1954. If I could be of help to you in a meeting you could address me as above.

Elbridge B. Linn, 1903 University Avenue, Austin, Texas, October 15: Last Lord's day three placed membership and two were baptized here at the University Avenue congregation.

E. C. McKenzie, Box 1164, Montgomery, Alabama, October 14: At noon yesterday, a sixty-year-old railroad man requested that I baptize him at the earliest possible minute. I did.

Dale R. Larsen, 5148 Dodge Street, Omaha 3, Nebraska, October 15: Eight baptized, two restored, and four identified here in past three weeks. Nine of these responses came during 11-day meeting with Robert E. Gulley of Casper, Wyoming, preaching.

J. E. Norman, Box 551, Ventura, California, September 28: This leaves me in Paso Robles, teaching a special class in Bible for the church here; interest is good. I am closing my work over here and plan to be back in Texas for good and will be glad to hear from any church needing an experienced man. Write me at the above address.

Cecil Allen, Box 50, Plains, Texas, October 12: Had meeting at Bethel Schoolhouse near Whitney September 7-13. No conversions, but enjoyed working with the brethren at Whitney again. Our work out here continues in a fine way. At the conclusion of services last night a fine young man and his wife were baptized. Have others attending that we hope will obey soon. No building as yet and no help toward it.

A. C. Huff: Brother Cleon Lyles closed a good meeting here at the 9th and Columbia church Wednesday night. There were five baptisms and six restored or three restored and two placed membership. It was a great meeting otherwise. Brothers J. P. Crenshaw and Bobbie Hoover are laboring with the congregation and they are both able and worthy preachers. Both are highly esteemed by the church. They are talking of enlarging the auditorium to make room for the work there.

John H. Banister, 3014 Skillman, Dallas, Texas, October 19: I recently assisted the church in Bartlesville, Oklahoma, in a gospel meeting. One was baptized, six restored, and one identified. Excellent crowds. Hugo McCord labors as local evangelist. This congregation has grown in recent years to where it is one of the best in Oklahoma. Seven have been baptized and four have placed membership here at Skillman Avenue the past two weeks. George H. Stephenson preaches in our meeting October 25th to November 1st.

J. Emmett Wainwright, 547 East Walnut Avenue, El Segundo, California, October 14: Some three hundred persons were present for special services at 1762 15th Street, Santa Monica, where the Negro congregation invited R. N. Hogan and this scribe to speak in their commodious building. The month of September in Prescott, Arizona, was a pleasant experience with a fine group where Brother Ted Bollier has been preaching and is now evangelizing; and the new preacher, Brother Harry Pickup, Jr., is under way with a bright future for the cause of Christ there. Brother Forrest Shaffer, an ACC product, and pioneering in Illinois, spoke at 406 East Grand, El Segundo, to an appreciative group last Lord's day, while I spoke twice at 2528 El Cajon Boulevard, San Diego where one was baptized, one reclaimed, and four by membership.

Bill Thompson, Lufkin, Texas, October 12: Two baptized last week. New congregation established on Union Road with approximately one hundred members from the Fourth and Groesbeck church.

J. I. Chitwood, 22-33rd St., North, Great Falls, Montana: The work here is progressing nicely. The men of the congregation take turns preaching on Sunday morning and Sunday nights are usually devoted to Bible study. Anyone knowing of Christians located at the Great Falls Air Base should give us their names and information such as would be needed to locate them.

Durwood Boggs, 7825 Hillard, Dallas, Texas, October 14: The Pleasant Grove church of Christ is continuing to grow. We have had record attendance at Bible classes and prayer meeting services for several times straight recently. Our house is overflowing. About 10 were added by membership, baptism and restoration during August and September.

Walter W. Leamons, Junction, Texas, October 16: My oldest son has been in Korea several months and expects to spend the winter there. His address: Pvt. John D. Leamons US54089150, B Btry 3rd AAA AW BN (SP), APO 468 C/O PM, San Francisco, California. Work continues to prosper here at Tenth Street church. Brother Alex McDonald, an elder at Broadway in Lubbock, recently visited us and made an inspirational talk.

W. S. Boyett, 1416 N. Hudson, Altus, Oklahoma, October 12: I did the preaching in a meeting with the church in Eunice, New Mexico, which closed October 4th. Fine attendance and interest were characteristic of the meeting throughout. Two were baptized and two restored. I have promised to return for another meeting next year. In the local work here in Altus during the month of September, six were baptized, one restored and one identified. I will be with the church in Visalia, California, in a meeting from November 6 through 15th.

Ira Y. Rice, Sr., writes from Norman, Oklahoma, October 17: I closed a gospel meeting with the church in Lindsay, Oklahoma, Wednesday night of this week. Visible results of the meeting were 26 responses to the gospel. Five baptisms and 21 to confess faults. Brother Harold Thurman is the faithful minister for that congregation, and is doing a fine work. Brother J. D. Bryant conducted the singing in the meeting in a fine way. To Jehovah and his Son go all the praise, honor and glory, for all that was accomplished during the meeting. I am to begin a song drill for Northside church in Oklahoma City Monday night, the 19th.

M. E. Waldrum, Box 446, Santa Rosa, New Mexico, October 12: I recently conducted my third meeting at Lindreth, New Mexico, a small rural community in the northern part of this state. They now have nine active members, and more were found who had been out of duty for a long time. This small congregation has bought a lot, walled in, and roofed a building by themselves. None are high salaried. But they need some financial assistance to finish their building before cold weather. They need ceiling, floor, doors, and other finish. They have so far done their own work and bought materials as they went. Truly, this is a worthy call. Any desiring fellowship in this work should contact Bill Hatley, Regina, New Mexico.

E. C. McKenzie, Box 1164, Montgomery, Alabama, October 12: Our work at Catoma Street is very encouraging. Yesterday I baptized two very fine men. One was a Methodist, the other a Baptist.

Clarence C. Gobbel, 1157 E. Mabel, Tucson, Arizona, October 18: Three have been added here since our last report. One was baptized and two placed membership. Our meeting with J. D. Rothwell preaching closed last Wednesday night, with fine attendance throughout and the best of preaching. We shall reap the results of such fine preaching for some time to come.

C. B. Thomas, Corpus Christi, Texas, October 13: Brother G. C. Brewer did the preaching in our meeting which closed the 11th. The preaching itself was wonderful and the general interest good, but there were no baptisms. We continue to press ahead in the Master's work. Our budget for the next fiscal year is \$62,400.00, and it is all allocated.

James V. Curlee, 707 Bonsall Avenue, Balinger, Texas: Four have placed membership with the Eighth Street church here recently, and all phases of the work seem to be quickened and on an upward trend. For this we thank God, and take courage. To all my preaching brethren, elders, and others who wrote me this past summer while I was changing works, I wish to express deepest gratitude. Bet wishes to you and yours and to all brethren everywhere.

B. B. Harding, 437 S. Thompson, Vinita, Oklahoma, October 12: There have been three restorations here recently. One was baptized during the tent meeting at Bluejacket. Rain prevented the last two services, and sectarian prejudice kept many away throughout the meeting. Attendance from Vinita, Miami, and Timber Hill was excellent. The colored meeting has been postponed until next summer when we can use open-air as no place can be found for this fall; the donated tracts will be kept and used next summer.

Gordon L. Downing, City Park Church of Christ, Floydada, Texas, October 12: Since our Sept. 14, 1953 report, two have placed membership, four have confessed faults, and one man was baptized. Our study program is one that any group would be proud of. More and more men and boys are taking an active part in the worship services because of the training program of the church. The ladies are assisting in a wonderful way with their hospital visitation program. Pillow corsages are given to each patient once each week and this is creating much favorable comment and giving opportunities to teach.

F. F. Conley, 225 Davis Blvd., Elk City, Oklahoma, October 19: The Second and Adams Street church in Elk City, Oklahoma, is at peace. Good will and fellowship prevail. The work is in excellent condition. In the last two months we have had about two hundred and fifty restorations, baptisms and people to identify themselves as members of the Lord's church. The possibilities here are unlimited. I moved here from the Gulf Street church in Beaumont where I enjoyed a very pleasant and profitable work. Brother Norman Starling has been secured to assist in the Gulf Street work in Beaumont and good reports have come from his efforts. When passing through western Oklahoma, stop and worship with us at Second and Adams Street in Elk City.

J. T. Marlin, Sweetwater, Texas: During the past two Sundays three have responded. A Roman Catholic was baptized.

Tillit S. Teddie, Box 314, Sulphur Springs, Texas, October 13: One restoration Sunday, October 11. A special song service will be held here Sunday afternoon, November 1st. Many communities will be represented.

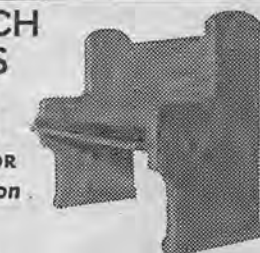
John M. Burnett, Box 973, Ajo, Arizona, October 11: The work here is getting along fine. The brethren say the work is at its all time high for which we give God the praise. One has been baptized and one restored since last report. The brethren have asked me to preach in our fall meeting beginning Sunday, October 25, through Wednesday, November 4.

Charles F. Scott, Box 25, Old Hickory, Tennessee: Brother Willard Collins did the preaching, and Bob Winstead led the singing in a meeting that closed here last night. Attendance was the highest in recent years, with audiences exceeding a thousand some of the nights. Twenty-seven were baptized, and thirteen confessed faults.

Willard Collins, David Lipscomb College, Nashville, Tennessee, October 15: I closed my eighth and last meeting for 1953 last night. In these meetings 134 were baptized, 58 restored, and three placed membership. The meetings were held in Lewisburg, Tennessee; Arlington, Virginia; Fayetteville, Tennessee; Richland, Washington; Milan, Tennessee; Ashland City, Tennessee; Shelby Avenue, Nashville, Tennessee; and Old Hickory, Tennessee. There were 27 baptisms and 14 restorations in the Old Hickory meeting which closed October 14. The attendance averaged 817 per service for the 13 services.

Robert Gordon Clement, Marlow, Oklahoma, October 1: It began with a telephone call a few months ago. We visited the man in the hospital and spoke with him about his soul. Other visits followed, soon he was dismissed; letters, bulletins, encouraged him to attend a Sunday evening service—his interest was aroused. He and his wife came regularly for a month, then Sunday evening they requested that Brother Russell Fowler baptize them. Brother Fowler, one of our pastors, had with his wife aided them to an understanding of the Scriptures. These two, with five others baptized, two who have been restored and two who have placed membership with us have enlarged our number in September. Pray for us that we might enter the doors of opportunity opening before us. All in driving distance are invited to share with us the blessings of gospel preaching by Dale Brooks of San Antonio in our meeting scheduled November 15-25.

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V. J. Cullum, Brydson, Texas, October 15: On October 11 we concluded more than three years' work with N. Military church, and began at Bryson, Texas, October 12th. During our stay in Oklahoma City the church more than doubled and we expect continued growth there. We expect a good work here.

Charles J. Horton, Route 4, Box 24-H, Corpus Christi, Texas, October 10: Today marks the end of our first month of work with the Flour Bluff congregation of the church in Corpus Christi. There has been one addition recently. The Naval Air Station is located only a short way from the church building, and we would be glad to contact anyone at the Base, in the interest of the church, if furnished with name and address.

Bill McCown, P. O. Box 201, Liberty, Texas, October 13: Elmer Moore, minister at Dayton, Texas, met J. M. Wallace, of the United Pentecostal church, in a four-night public discussion October 6-9, in Dayton. Thomas B. Warren of Fort Worth moderated for Brother Moore and a Mr. Evans of Lake Charles, La., for Mr. Wallace. Discussed were the One-God doctrine and the continuation of the Holy Spirit in a baptismal measure and the working of miracles. Brother Moore defended the truth in fine fashion and was the master of the situation at all times. His defense of the truth was positive and clear. Both disputants conducted themselves as gentlemen at all times. The discussion was productive of much good to the cause of Christ in Dayton and in the surrounding area. Our work at Webster and Fannin in Liberty continues to show a fine interest. With the prevalent spirit of cooperation, much good should result.

George Tipps, 211 W. Grand, Jackson, Tennessee, October 16: Six baptized, one restored, and one identified in our fall meeting at Highland with I. A. Douthitt preaching. The lessons were timely and overflow crowds were in attendance at almost every service.

Garvin M. Thoms, 2213 Woodside Avenue, Springfield, Ohio, October 9: Since September 1st we have been working in Springfield, Ohio. There has been one confession of faults and one baptism. The congregation has a "mind to work," a ladies' Bible class and a personal workers' class having been started. Brethren moving this way will find the meeting house located at 2863 East High Street at Willis Avenue.

John T. Shamblin, 803 Largent Street, McKinney, Texas: I wish to report my change of address to you and also to the brotherhood. We moved here on the Ninth of this month. We were received most graciously by this fine group of Christians and are very happy to be with them. We had a very fine day our first Sunday and are looking forward to a fine and pleasant work here. To that end we beg the prayers of all the saints.

T. Reginald Boley, 2825 Avenue E, Fort Worth 5, Texas, October 12: At the present I am visiting Chico, Texas, on the second and fourth Sundays each month. This is a small congregation, but they are much concerned about the work in and around Chico. We are doing much good personal visiting. There are a few families who seem unconcerned. So many are unwilling to accept personal responsibilities. Brother W. S. Willis, Fort Worth, did a good work among them last year.

Floyd A. Decker, 2811 Creswell, Shreveport, Louisiana, October 12: Brother C. R. Nichol, Clifton, Texas, closed a very fine meeting with us last night. Enjoyed being with Brother Nichol again and the brethren here were highly pleased with the kind and yet vigorous manner of his preaching. I begin at Tomball, Texas, November 9th. Brother D. W. Nichol, brother of C. R. Nichol, is the preacher there. Our work continues to improve. After about two weeks my address will be 553 Kirby Place—next door to the church building which is on Creswell at Kirby. The church recently purchased the Kirby Place property and it is nearly ready to occupy.

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Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, October 14: Last Sunday there were 240 at Bible School for an all-time record at William Street. There were 124 Daily Bible Readers or 51% of the Bible School.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, October 12: Much interest was manifested and much good accomplished in the singing school in Concord, Oklahoma. I am to begin a meeting at Gospel Chapel, Licking, Mo., next Lord's day. It will be my second effort with them. I go from there to Clark Lake, Michigan, for a meeting. It will close my work for the year. If I can help you in a singing school, or meeting, this winter, write me.

Clinton W. Whitten, Auburn, Alabama, October 10: 133 College students here last Sunday exceeded by 31 the previous record of student attendance at one service set the week before when 102 were present. The largest number of Christian students here this fall in the history of this college-town congregation: 165 are on our list as members, mates of members or from Christian homes.

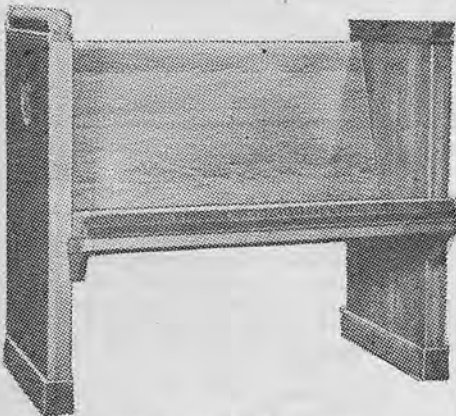
Douglas H. Perkins, Denver, Colorado, October 9: Last Lord's day was another fine day for the church in South Denver, which meets at 2005 So. Lincoln Street. Six people were added to the local church. Four were by transfer, one was restored and one was baptized. Attendance and interest at all services were fine. I am in my seventh year with this good church. Last Tuesday night I began a gospel meeting with the church in Coweta, Oklahoma. This is my fifth meeting in Coweta. A man who is head of a family has been baptized thus far.

Edgar Furr, 417 W. Dimmit, Crystal City, Texas, October 12: Just closed a meeting with the Fair Ground Road congregation in San Angelo Sunday night. Two were restored. Baptized four here at home recently. Our summer meeting with Brother M. R. Phillips preaching resulted in four baptisms. I begin a meeting in Victoria Monday night, October 19th, and will be in Hankamer, Texas, November 22nd for ten days, and in Eagle Pass December 6th for a meeting. Work here in Crystal City is in fine shape with best interest ever. Attendance at Texas Normal Singing School this past summer was the largest ever, and our Bible camp was well attended. This program is conducted in Sabinal each June.

R. L. Roberts, Box 247, Decatur, Texas, October 19: During the second week in August I held a very good meeting for the Mud Camp congregation near Burkesville, Kentucky. Six were baptized and one was restored. It had been sixteen years since my last meeting there. On my way to St. Marys, W. Va., where I spoke at both services Aug. 23rd, I visited Cane Ridge meeting house near Paris, Ky. While in West Virginia I spent a day visiting at Bethany. As I looked over the places of interest there, I could not help wondering if the greatest mistake of Campbell's life was not the establishing of a college. It was from this school that the men came who led in the digressive movement to establish the Missionary Society and the introducing of instrumental music into the worship of the church. I was very courteously shown the places of interest by an official of the school. On the third Sunday in July, 1954, I am to begin a meeting at Christian Chapel, Henderson county, Tennessee. Would like to book one or two more in that section.

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Malcom P. Hinckley, 3034 E. Gage, Huntington Park, California, October 9: Sunday was the 24th anniversary of this congregation. Five answered the invitation: one was baptized, one placed membership, and three were restored. Wednesday evening saw another new record made when 117 were present for mid-week service. The work is growing in every good way.

W. D. Black, Box 182, Evant, Texas, October 12: I worked with the church at Star for about two months during the summer. During that time Brother H. W. McClish from Burnet, Texas, preached in a meeting. Six were baptized and one was restored. One baptized since the meeting. I have also preached several times at Johnson City. One young married man was baptized uniting a family in Christ. The small church at Johnson City is making progress. They have a nice new church building in one block of Highway 281. Will soon have the indebtedness paid off, and will be in a position to do greater things for the Lord. I am ready to answer calls anywhere in reach of Evant. If I can serve you in any way let me know.

R. V. Wood, Box 482, Mission, Texas, October 12: Another was added to our working force yesterday by baptism, making three to be baptized in the last two weeks, and there are several more fine prospects that we hope will do likewise soon. The work of the Lord is going along in a very fine way. We take courage and press on. Since fine rains have come to the Valley, and our new reservoir is chuck full of life giving water, the valley is really in fine condition. Thousands of acres of vegetables have been planted, and shipping will start this week. Citrus fruit is now ripening, and some shipping has begun. Why not plan your vacation to include a visit to this magic valley, for it is really wonderful down here in fall and winter. Worship with us when coming this way.

Robert Gordon Clement, Marlow, Oklahoma, October 16: Sunday we completed a series of eight lessons on "Christians and the Home." The interest and good reception is manifest by nine baptisms, three restorations, and two identified during this period. The lessons were presented with the aid of the chalkboard to outline and diagram them. They were entitled in the order of their delivery: Why I Am A Christian, Establishing the Home, Relationships in the Home, Correct Values in the Home, Parental Responsibility, Christians and Education, Christians and Recreation, and Marriage and Divorce. Wednesday evening the lesson on Establishing the Home was presented again to a large group with the aid of thirty-six kodachrome slides which visualized the points of importance in the lesson. These slides, and complete script, will be made available without charge to my brethren who desire to use them. C. Dale Brooks will labor with us in a gospel meeting November 15-25. You are always welcome to worship with the church at 301 North Broadway in Marlow, Oklahoma.

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George Stephenson, regular minister for the Normal church in Memphis, Tennessee, will be in Dallas from October 25 through November 1, for a gospel meeting at the Skillman Avenue church of Christ. Morning service will be conducted at 7 and evening services at 8.

W. J. Shackelford, Neosho, Missouri, October 12: An audience of about 1500 from some 100 congregations in eight states attended the origination of the "Herald of Truth" in the Neosho City Auditorium on Sunday afternoon, October 11. The Harding College Chorus, of Searcy, Arkansas, under the direction of Kenneth Davis, presented a special group of songs. James D. Willeford spoke on "The Origin of the Bible." John F. Reese, one of the elders of the Highland church in Abilene, spoke on the history, progress, and future of the "Herald of Truth," now heard on 285 radio stations. The Jefferson Street church in Neosho was honored to serve as hosts on this occasion. Rue Porter began a meeting at the morning service on the same date with 311 in Bible study and more than 500 for the worship service. This date marks the beginning of our fourth year of worship in the new building located on South Jefferson at McKinney, and also marks the beginning of my fifth year of work with this outstanding congregation.

Robert Goodman, Box 308, Overton, Texas, October 14: We have had several to place membership recently and one to be baptized. The church has just completed a lovely 6 room preacher's house. Interest continues to be good. We plan to move to Madisonville, Texas, October 29. All correspondents please note.

Gordon J. Pennock, 216 Hill Street, Bismarck, North Dakota: Last January I began preaching on Sunday afternoons at Lake Williams, North Dakota. October 4th we saw our first visible results when two were restored and a fine woman was baptized. Last Lord's day the Lord's table was set there for the first time. A new congregation has now been established with three members. We are hoping and praying that others in the community will be taught and will obey from time to time. Sundays are busy days for me what with preaching and teaching here in the morning services then driving 85 miles to Lake Williams to preach in the afternoon and then returning in time to preach again at the evening service. Who will come over and help us?

Fred W. McClung, Oklahoma City, October 16: October 14 I closed a good meeting with the Overland church in St. Louis, Missouri. Seven placed membership from out of the city; ten were baptized, including a Catholic man and a man whose wife was a Catholic. There were nine restorations. This is a growing church and Brother Edwin Broadus is doing a good work with them. Everyone please notice my new address is in care of the church of Christ, 12th & Drexel, Oklahoma City, Oklahoma. I will begin a meeting with the Hillcrest church in Corpus Christi where Brother Truman E. Spring is the minister, on October 27. The church here in Oklahoma City is interested in securing the services of an assistant preacher and educational director.

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A. L. Harbin, 109 14th Street, Vallejo, California, October 3: During the month of September I preached in two meetings in Oklahoma. The first was at Sentinel where, for about twelve years, Brother Albert C. Trent has been serving as the able and beloved evangelist. Brother G. A. O'Neal of Oklahoma City very ably directed the singing. Interest and enthusiasm were high throughout the meeting, and one fine man was baptized. In 1955, the Lord willing, I am to be with this fine congregation for my fourth meeting since we moved away from them. The second meeting was with the church in Mangum, where also we once lived and labored. Brother Riley Henry is doing an outstanding work there as local evangelist and is held in high esteem. Singing was well directed by Brother Henry and Brother Houck. Four were baptized and one was restored from the error of the Christian Church.

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QUINLAN, TEXAS

Ira D. Brister, 234 S. Hampton Road, Dallas, Texas, October 6: The work at the Sunset congregation in Dallas in our new building and with our added facilities is taking on new life and increased activities. With Homer P. Reeves as minister we are experiencing much growth and interest. Holland Boring, our song director and assistant minister, left us very suddenly to return to Abilene Christian College to further his education. He did a wonderful work with our young people, and we certainly can recommend him to anyone desiring his services. We now are looking for someone to direct our song service and work with our young people, and while we would prefer someone who could take care of the preaching service when Brother Reeves is away, this is not absolutely necessary. Contact or write Elders, Sunset Church of Christ, 2442 W. Jefferson Avenue, Dallas 8, Texas.

Guss Farmer, P. O. Box 101, Terrell, Texas: We had Brother Logan Buchanan in a very successful meeting the last week in August, including the last two Sundays. There were eight baptisms. In every respect, Brother Buchanan benefitted the work of this congregation. It was a genuine pleasure to be associated with him. The work at Terrell continues to promise bigger and better things for the future. The most inspiring thing to happen to us in a long time is the decision on the part of Brother and Sister R. J. Smith, Jr., to go to Germany as missionaries. Brother and Sister Smith are young, energetic and devoted to the Lord. Their decision was reached after careful consideration. It still remains "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37-38). It isn't every day that young people decide to sacrifice so much. The least we as Christians

can do is to help them. In spite of certain obligations, this church desired and thought it proper that we should take the lead in supporting them, but at this time we can't assume all of their regular support. Other churches are needed. We pray that some of you will respond to this appeal. If you can help in Brother Smith's regular support, let me know. The time is short, since Brother and Sister Smith would like to be in the field by the first of the year. Any way that I can be of service in putting Brother Smith's case before you, call upon me. Brother Smith may be contacted through my address. His phone is 4-2130.

O. E. Correll, Box 91, Kinmundy, Illinois, October 9: I visited the church at Parsons, Kansas, on September 30 and spoke to nice audiences. I received a very warm welcome, and the brethren expressed their appreciation of having me with them once more. I have only been with them a few times, but I enjoy being with them very much. Good interest was manifested. On October 4 I was at Italy, Texas, and spoke twice. Brother McCormick, who is their regular preacher, is forced, by ill health, to limit his speech to only a few moments, and he introduced me, and spoke for his limited time, then turned it over to me to finish up. At night I used all the time. I was never received anywhere with a warmer welcome and brotherly kindness than I was here. This was my first visit with them, but they are as warm friends as I ever met. I go next to Salem, Illinois, for a week and on October 18. Then I go to Marion, Indiana, for a one week meeting, the Lord willing. This is my first visit with this congregation, and I trust good will be accomplished there. Brethren, pray for me, that much good may be done.

Arthur C. Blackwell, Church of Christ, 2205 Wantland Avenue, Klamath Falls, Oregon, October 15: The meeting came to a close with good results. Four were baptized the last night of the services. Brother Pierce Adams did a splendid job of presenting the lessons and the church as a whole was strengthened greatly by the good sound preaching. The meeting was well attended, with new ones each service, the interest was good, with a number of questions to be answered each evening. We carried a ten day radio program five days a week during the meeting. There have been five baptisms from the result of the program. It would be hard to say what the result would be if we were only able to continue the program. The radio men told Brother Adams and me the radio would reach approximately two hundred thousand people. The congregation is hoping and praying that the time will come, when they will be able to put the program on the air for an indefinite time. The building fund has been started and the lots contracted for, if the people will give their consent for a church to be built, we hope to get started on our new building soon. We will know about the lots definitely this coming week. The present building is inadequate and something must be done before long. There have been twelve baptisms since my last report and others are interest. If you have folks that live here in Klamath Falls or friends who might be interested, if you will write me giving their addresses I shall be glad to visit with them. There have been two families moved in that are members, one from Dallas, Texas, the other one from Roseburg, Oregon. Any time you are in Klamath Falls, Oregon, come and worship with us.

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Nov. 3—Thomas Warren—"The Church: Her Fight Against Sin."

Nov. 4—L. L. Gieger—"The Church Doing Personal Work."

Nov. 5—Hulen Jackson—"The Church and Corruption of Worship."

Nov. 6—Reuel Lemmons—"The Church Maintaining Unity."

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BIBLE INSTRUCTION AT C. C. C.

James Mathews

Bible instruction at Central Christian College was expanded this fall by the addition of another Bible teacher to the faculty and the inclusion of several new courses.

James O. Baird, dean, is now devoting all of his teaching time to the Bible Department, and W. Taylor Carter, a graduate of Abilene Christian College, began work with the college this fall as instructor in freshman Bible in conjunction with his work as instructor in business administration. Other Bible teachers include Hugo McCord, Stafford North, and Mrs. Zelma Lawyer.

Nearly 25 courses are offered each year in Bible and related work. Those now being taught during the first semester include Greek, Old Testament Survey, Evidences of Christianity, the Four Gospels, Church History, Bible Geography and History, Romans, Galatians, and Hebrews, and the Christian Woman.

CENTRAL CHRISTIAN COLLEGE OPENING

James Mathews

Thirteen states and one foreign country were represented when Central Christian College opened its fourth year on September 10.

Increasing the total enrollment nearly ten per cent over last year, students are in attendance from Arizona, California, Colorado, Illinois, Iowa, Kansas, Missouri, Montana, Nebraska, Oklahoma, Texas, West Virginia, and Switzerland.

Joining the faculty were six new instructors, three of which were added to take care of enlarged curricula. Several new courses are being taught this year, and again the college is offering special night classes.

WATSON-HATHAWAY DEBATE

Sterl A. Watson will meet Lester Hathaway here November 10-13 in a public discussion. Brother Watson will affirm two nights that teaching the Bible in classes, using women to teach some of those classes is divinely authorized. The last two nights Brother Hathaway will affirm that when the church calls an assembly, the teaching must be done in an undivided assembly using men only as teachers, teaching one at a time.

Jimmy Allen will begin full time evangelistic work here November 1.

Carrol Cannon baptized two here last night.

J. D. Bales will preach here October 18; F. W. Mattox, October 25.

Prescott, Arkansas.

WARREN-BALLARD DEBATE

Thomas B. Warren

On the nights of November 9, 10, 11, and 12, I am to meet Wesley D. Ballard, of the anti-class, one drinking-cup faction, in a discussion on classes, women teachers. We also have propositions signed on the drinking vessel question, but have not, as yet, agreed on a date for this discussion. The first night I will affirm that it is unscriptural to teach the Bible in simultaneous classes. The second night Ballard will affirm that it is sinful to teach the Bible in simultaneous classes. The third night I will affirm that women may teach a class of women and, or, children. The fourth night Ballard will affirm that it is sinful for a woman to teach a class of women and, or, children.

This Ballard is not to be confused with the L. S. Ballard, Baptist, whom I met in debate last summer.

Tentatively, the debat is to be held in the meeting house of the Rural and Mail Street church in Dallas. This is not as yet definite, but, at any rate, they are to furnish the building for the discussion, since the debate resulted from their challenge.

I RECEIVED A HEALING CLOTH

By V. E. Howard

Are you sick? Do you feel run down at the heels? . . . Has your doctor gone on a vacation? . . . Have you ever heard of "healing cloths"? . . . Well, I received one through the mail, through the grace of somebody!

Listen to the Gospel Hour, Sunday night, October 25th, 9:30 to 10:00, (CST), over XEG, 1050 kc., the 150,000 watt "voice of North America." More about "healing cloths" then!

LET'S ADVERTISE THE HERALD OF TRUTH LOCALLY

Willis E. Kirk

There is little doubt about the good being accomplished through the nation-wide program, "The Herald of Truth." The effectiveness of this program in spreading the gospel is becoming more apparent all the time. The minimum of good, however, is being realized at the present time due to congregations failing to advertise it locally. We have done a good job of stressing it on members of the church, but have probably failed to make it known to the people of our communities, the unsaved, as we should have. The program needs to be advertised locally. Every congregation should run an advertisement through the local newspaper announcing the program and follow it with the schedule of services of the local church. It will greatly stimulate the local work and increase tremendously the effectiveness of the program. We know. We tried it.

LISTEN

HERALD OF TRUTH

ABC Network 1:00 P.M., Sun.

Sermon: Nov. 1: "The Inspiration of the Bible."

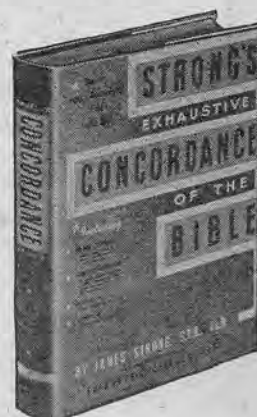
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By James Strong

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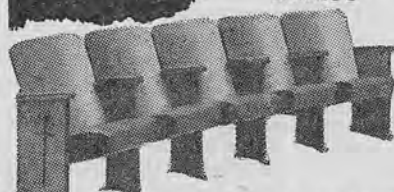


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Book Review

P. D. Wilmeth

A HANDBOOK ON CHRISTIAN TRUTH by Harold Lindsell and Charles J. Woodbridge. Fleming H. Revell Co., Westwood, N. J. 1953. Pages 351. \$3.50.

This is a handbook on fundamentals of the Christian faith. It is written by two faculty members of the Fuller Theological Seminary in Pasadena, Calif. It attempts

to state what the Bible teaches. The book contains fifty-two chapters in essay, outline form. The chapters deal with both doctrine and conduct. The book is divided into ten major divisions, such as The Bible, The Person of Christ, the Doctrine of Salvation, The Believer and the church, and others. As would be expected, the book is an emphasis on these themes from the point of view of those trained in the Baptist faith. Any reader will find valuable suggestions in this book. One will not always agree with the authors, but this does not discount the value of the book. Friends may order their copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

P. D. Wilmeth

A HISTORY OF THE DISCIPLES ON THE WESTERN RESERVE. By A. S. Hayden. Religious Book Service, Box 181, Henderson, Tenn. 476 pages.

Here is another rare publication brought to our attention by Brother Earl West, recently gone to Freed-Hardeman College, at Henderson, Tenn. It is a thrilling story of the Restoration Movement within an area of about 700 square miles in the northeast portion of the State of Ohio. This is a classic in the field of Restoration Literature and every gospel preacher will want a copy in his library. It will keep one up late at nights reading with a desire to go on to the next page and chapter to see what happens next. The author says: "As far as possible the whole work has been brought within the following plan":

1. A sketch of the condition of religious society at the opening of the work.
2. A short account of the agencies by which it was accomplished.
3. A history of the work itself.
4. Biographical notices of the principal actors.

Our friends may order their copy today from the Firm Foundation Publishing House, Box 77, Austin, Texas.

"Sermon Outlines," by D. C. Lawrence and John G. Reese. 100 Outlines, cloth binding. Price, \$2.00. Order from Firm Foundation Publishing House.

The Southwest Church of Christ has been authorized by the State of California Corporation Commission to issue \$32,000 worth of first mortgage bonds in two denominations (\$500 and \$100) for sale to members of the Church of Christ only, to finance the building of the Westchester, Los Angeles church building. These bonds begin maturing in 1954. The last date of maturity is 1965. Several 1960-64 bonds are yet available in both denominations. The property security this bond issue is worth \$75,000.

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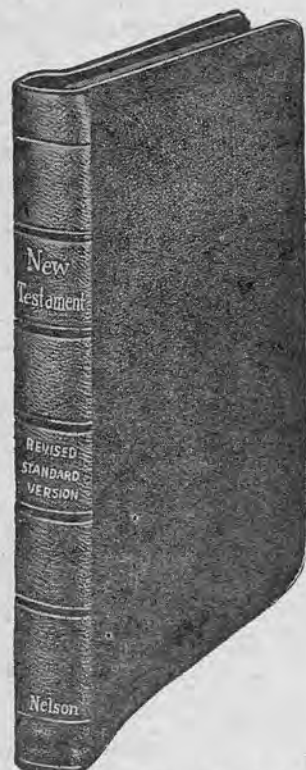
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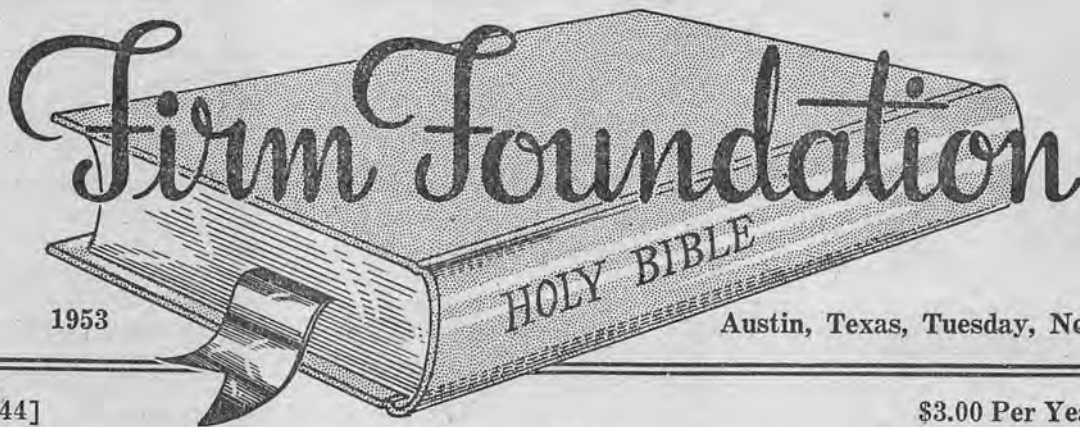
Published in 1946, the Revised Standard Version was instantly in great demand. During the first year a million copies were distributed. Authorized by the International Council of Religious Education, it is the ideal Version for use in either study or meditation.

See complete Bible announcement of this version on page 11.

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Vol. 70, No. 44]

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National Weekly, World-Wide in Mission, Definite in Policy—the Defense of the Ancient Gospel Delivered to the Saints. Under Present Management for last 43 Years. "The Firm Foundation of God Standeth, having this seal: "The Lord Knoweth them that are his" (2 Tim. 2:19)

THINGS TO CONSIDER . . .

W. M. DAVIS

Give Me The Bible

The following words by Priscilla J. Owens find deep response in every thoughtful soul,

"Give me the Bible,
Lamp of life immortal,
Hold up that splendor,
By the open grave,
Show me the light
From heavens shining portal,
Show me the glory,
Gilding Jordan's wave.

At the grave where we commit a cherished friend to rest, Christianity glows with special radiance. The Bible is the only Book that comforts people when they die. Those on their death beds never request preachers to read about science, geography or history; it is always the Bible. Its assurances of a life beyond the grave are very satisfying to the human heart. We cannot conceive the despair that would settle over the world, if the light of the Bible should be blotted out.

The Bible is now, always has been, and probably always will be, the best seller among books. There is a constant increase in its sales from year to year. Other books come and go, but the Bible remains. It never grows old. It is always fresh and full of interest. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Peter said, "But the word of the Lord endureth forever" (1 Peter 1:25).

It does not require a well contrived sales talk to sell the Bible. It sells itself. Any one can sell Bibles. Every one wants the Book that meets the exigencies of life and shows men how to die—that gives light in darkness and courage in adversity.

The Bible reveals the mind of God, and what it reveals is man's greatest inspiration of hope. It tells of God's everlasting love, his willingness to forgive sins, his providence, and his promises of salvation. These are the supreme thoughts of life—the sentiments closest to man's heart.

Nearly everybody has a Bible. What men need to do is to use it more. The Bible is neglected, even by those who claim to be its best friends. Men need to study the Bible reverently and sincerely, then heed its teachings.

Watch Unto Prayer

Peter writes, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4:7). To one who is a Christian, nothing is more appropriate than to read the Bible and pray. When we read the Bible God is talking to us. When we pray we are talking to God. No one has spiritual strength without this intercourse with the Lord. In a parable concerning perseverance in prayer, Jesus said, "Men ought always to pray, and not to faint" (Luke 18:1). Men usually put greater emphasis on work than they do on prayer. Some men

will do their very best to achieve a praiseworthy object, and if they fail, they give up with a conviction it cannot be done. Instead of praying they faint.

If some men do not get everything they ask for in prayer, they think it is a failure. They pray in a dictatorial attitude, virtually telling the Lord, "we want all this or nothing." If men pray for things to satisfy their lusts, it profits them nothing. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). There are people who never think of praying till misfortune overtakes them. But men need God in prosperity as well as in adversity.

5842 Monticello, Dallas, Texas.

Things In Opposition

Hoyt Bailey

Wrong has been in opposition to right since the serpent appeared to Eve in Eden. Throughout those centuries from then until now, man has been faced with the problem of choosing the wrong or the right. The great men in history, the ones who have been a blessing to themselves and to humanity, have been those choosing the right and opposing the wrong.

ERROR OPPOSES TRUTH: The basis of the first conflict between wrong and right was the opposition of error to truth. The subtle serpent approached Eve with a lie, saying to her: "Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die" (Gen. 3:1-4). God spoke truth, but the serpent spoke a lie. God said: "Ye shall not eat of it, neither shall ye touch it, lest ye die," but the serpent said: "Ye shall not surely die." Error opposed truth, misled, deceived, and brought death to Eve. From them until now, error has been in opposition to truth.

God cannot lie, because it is impossible for God to lie (Tit. 1:2). Paul said: "Yea, let God be true, but every man a liar; as it is written" (Rom. 3:4). Grace and truth came by Jesus Christ, and he is the truth. No one can become united with Christ apart from truth. A scrambling of error with truth will not unite an individual with Christ. Jesus said: "And ye shall know the truth, and the truth shall make you free" (Jn. 8:32).

Jesus said that the devil "was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (Jn. 8:44). Error is always opposed to truth. All the religious truth is contained in the Bible, for therein is contained all the truth which God has given to

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mankind. Religious teaching that is outside of the Bible is error, and all religious teaching that is separate from the Bible is opposed to truth. It is wrong to follow error, therefore one should renounce error for truth.

UNBELIEF OPPOSES FAITH: Unbelief is in opposition to faith. It should be observed that error destroys faith. "But the Spirit saith expressly, that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron" (1 Tim. 4:1-2). The apostle said: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching. For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4:2-4). These verses reveal the fact that departing from the faith comes as the result of "giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies." It is emphasized here that one must turn from truth before turning aside to unbelief. Scripture says: "and will turn away their ears from the truth, and turn aside unto fables."

Error promoted unbelief in the heart of Eve. The serpent held up a lie to Eve as though it were truth. The faith which Eve had in the word of God was destroyed by the lie which was presented by the serpent. Error is opposed to truth, but error also destroys faith.

DISOBEDIENCE OPPOSES OBEDIENCE: We have seen that error is in opposition to truth, error destroys faith, but error also opposes obedience while promoting disobedience. While Eve heard truth and believed only truth she was obedient to God. Eve did not disobey God while hearing truth and believing truth, but she disobeyed God after hearing a lie and believing that lie. After her disobedience: "Jehovah God said unto the woman, What is this thou has done? And the woman said, The serpent beguiled me, and I did eat" (Gen. 3:13). The woman admits that she did not disobey God while hearing, believing, and following truth, but her disobedience came after she heard and believed a lie. 1 Kings 13 gives an account of a young prophet who was obedient to God while listening to and following the commands of God. That young prophet was not disobedient while hearing and following truth. The king could not entice the young prophet to disobey God. It took one who would come under the guise of religion to mislead the young prophet. An old prophet "went after the man of God, and found him sitting under an oak; and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go with thee, neither will I eat bread nor drink water with thee in this place: for it was said to me, by the word of Jehovah, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. And he said unto him, I also am a prophet as thou art; and an angel spake unto me by the word of Jehovah, saying, Bring him back with thee into thy house, that he may eat bread and drink water. BUT HE LIED UNTO HIM. So he went back with him, and did eat bread in his house, and drank

water." The young prophet met death, because of this disobedience. It is important here that we see the act of disobedience as the result of the young prophet hearing, believing, and following a lie. Error opposes truth, destroys faith, and promotes disobedience.

UNRIGHTEOUSNESS OPPOSES RIGHTEOUSNESS: Scripture says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity?" (2 Cor. 6:14). Unbelievers have not heard, believed, and obeyed the truth. The righteous are those who hear, believe, and obey the truth. Luke says that Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Lk. 1:6). John said: "I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth" (3 Jn. 3-4). One can live a righteous life, and can walk in a manner pleasing to God by walking "uprightly according to the truth of the gospel." (Gal. 2:14). We have seen that error opposes truth, destroys faith, promotes disobedience, but error also guides persons into unrighteous living. Paul said: "But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2:16-19). Hearing truth, believing truth, and walking in truth is the only way to live a righteous life, the way to overcome unrighteousness.

UNGODLINESS OPPOSES GODLINESS: Paul said: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11-12). Error cannot promote godly living, for godly living is promoted only by truth. An uncorrupted life cannot be built upon corrupt teaching. A godly life must be built upon truth, built upon the word of God. Scripture commands: "But speak thou the things which become sound doctrine showing uncorruptness, gravity, sincerity, sound speech, faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit. 2:1-8). There is no hint in the Scripture that error is to be followed for any purpose by the one following Christ. Only truth promotes godly living.

DARKNESS OPPOSES LIGHT: "For what fellowship have righteousness and iniquity? or what communion hath light with darkness?" (2 Cor. 6:14). Jesus said: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that does truth cometh to the light, that his works may be made manifest, that they have been wrought in God" (Jn. 3:19-21). One opposes the light by opposing the word of God. One rejects God and Christ by rejecting their word. Jesus said: "I am come a light into the world, that whosoever believeth on me may not abide in the darkness . . . He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I spake, the same shall judge him in the last

day" (Jn. 12:46-48). Darkness opposes light, but error promotes darkness, and light is shed abroad by truth.

DIVISION OPPOSES UNITY: Error promotes division, but truth promotes Christian unity. The apostle said: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:17-18). Error, false teaching, causes religious division. Paul said: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:19). "If any teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . . from such withdraw thyself" (1 Tim. 6:3-5). Paul said: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). Jesus prayed that all religious people be one, he died that all religious people become one, and he gave one gospel to unite all obedient ones in the one body, the church. Error divides but truth unites.

Wrong opposes right by error opposing truth. Wrong opposes right by error destroying faith, by error promoting disobedience, by error promoting unrighteousness, ungodliness, darkness, and division. Truth promotes faith, obedience, righteousness, godliness, light, and unity.

Quanah, Texas.

Have you ordered your bundle of the "World Report" issue?

The Spirit And The Apostles Of Christ

Elbridge B. Linn

You will remember of course that it was the Old Testament prophet Joel who wrote: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). Christ promised this Spirit in baptismal measure to the apostles. Just before his ascension to the right hand of God, he said to them, "And behold, I send forth the promise of my Father upon you: but tarry in the city, until ye be clothed with power from on high" (Luke 24:49).

In order to have a full understanding of this, turn to the gospel according to John, where in chapters 14, 15, and 16 we find the record of the words of Christ to those who were to be his apostles. Jesus told them what he would do for them after his departure, saying, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John 16:7). One will make a grievous error, if he bear not in mind the fact that Christ was speaking to the apostles. The coming of the Holy Spirit in the role of Comforter was a special blessing to them. This promise that Christ made to the apostles does not apply to you nor to me. Now, if you think otherwise, bear with me just a moment, and you will see why it couldn't!

The baptism of the Holy Spirit, which came on the Day of Pentecost (Acts, 2nd chapter) was "the promise of the Father" (Acts 1:4) which Christ had made to them. Now, it was very evident that this promise was made to the apostles ALONE, because they were to wait "in the city," that is, in Jerusalem. You couldn't very well do that, could you? Also, by the baptism of the Holy Spirit the apostles were empowered to preach the gospel and to perform "the signs which followed." Shall we

notice carefully some scriptures at this very point. In John 14:26 we read what Jesus said to the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Friend, were you and I present when Jesus said that? NO. Then, the apostles were the ones to whose minds the coming of the Comforter would bring remembrance of all that Jesus had formerly taught them. John also wrote the words of Jesus: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me, because ye have been with me from the beginning" (15:26-27). Need we ask: "Were you and I with Christ from the beginning?" NO. Then, he was not talking to us, nor of us!

When the Great Commission had been given to the apostles by Christ, and had been preached by them, the Hebrew writer warned those who were neglecting this great salvation in Christ, saying, "which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also being witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:3-4). The apostles were the ones who heard Christ. Of course, the gifts of the Holy Spirit which we shall consider, were to the early church, bestowed through the laying on of the hands of the apostles.

They were simply spokesman of the Spirit of God and it was the message which they preached (the message of the Spirit) which touched the hearts of the hearers. To enforce this statement let us read Acts 2:37: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" The command: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" immediately followed, and the response of the believers was: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (verse 41). Now, that we have the gospel recorded, and the events of the beginning of the church, men are not baptized by the Holy Spirit as were the Apostles. We have sufficient teaching to instruct us in the way of righteousness (2 Tim. 3:16-17). We have the perfect law of liberty (Jas. 1:25). We live by and contend earnestly for the faith which was once for all delivered unto the saints (Jude 3). Such truth was, of course, delivered by the apostles under the guidance of the Holy Spirit.

The need for the baptism of the Holy Spirit no longer exists. The Gentiles have been admitted for water baptism into the church of Christ. And, we have the word of God which the apostles preached. It is the sword of the Spirit, the word of God (Ephesians 6:17).

In Ephesians 4:4, Paul affirmed (after the day of Pentecost and the events at the house of Cornelius) that there is "one baptism." Is such Holy Spirit baptism, as predicted by John the Baptist? Or, is such water baptism, into the name of the Father and of the Son, and of the Holy Spirit? Let us see.

Holy Spirit baptism was not that of the Great Commission, for, (1) the baptism of the Spirit was a promise; the baptism of a penitent believer for remission of sins and which puts one into Christ (Gal. 3:27) was a COMMAND. Promises can be received; commands must be obeyed. The apostles received the promise of the Comforter; you and I, if we have been scripturally baptized, have obeyed the command.

(2) Christ was the administrator of Spirit baptism; men are the administrators of water baptism.

(3) Modern claimants to Holy Ghost baptism talk about their feelings; however, the New Testament teaches in Acts 2:33 that Spirit was SEEN and HEARD — and NOT "better felt than told!" You can hear this frequently enough today: "I can't describe the feeling; but I know I have it!"

(4) In New Testament days, the apostles of Christ were

able to perform miracles! Paul wrote of "the signs of an apostle" (2 Cor. 12:12). IF the God-given power to raise the dead, heal the sick, speak in languages never before known by the speaker, drink poison and not be hurt, shake off deadly vipers without harm, etc., was PROOF SUFFICIENT that one was an apostle, and baptized by the Holy Spirit, then, the ABSENCE of such miracles today is PROOF SUFFICIENT that God does NOT baptize men today with the Holy Spirit!

However, the apostles of Christ did receive such power when the Holy Spirit was poured out upon them. Christ was the administrator of the baptism, in fulfillment of the promise to them, which promise they saw and heard, and by his power they performed miracles, spoke in new tongues, and preached the gospel.

Have you ordered your bundle of the "World Report" issue?

ERNEST RAINES WANTS TO GO TO DENMARK

W. A. Bradford

Ernest Raines of Humboldt, Tennessee, a graduate of both Freed-Hardeman and David Lipscomb Colleges, is anxious to go to Denmark to work for the Lord.

Ernest is a capable, fine young married man and deserves the support of brethren who are interested in mission work.

Here is the story as he reports it:

"There are now three ladies who are members of the church in that country, having spent some time in the United States and being converted here. They are desirous of having one or two couples come and live with them and preach the gospel. Brother Nyal D. Royse of Los Angeles, California, is somewhat interested in going, but because of having a large family, college age, it is difficult for him to get sufficient support it seems, but if possible he wants to go. We would be able to go any time, allowing me ample time to give the congregation where I preach a notice of my leaving."

Brother Raines is now preaching for the Little Mountain Church of Christ, Winchester, Tennessee. For information about him, write the elders there, or Ferris White, Humboldt, Tennessee, or either the dean at Freed-Hardeman or David Lipscomb College.

Address Ernest Raines at 711 North High Street, Winchester, Tennessee.

Have you ordered your bundle of the "World Report" issue?

WATCH FOR 1954

Coming up are new special issues. "Improving Congregational Singing." This is for December 17, 1953. It is co-edited by Paul H. Epps and M. Norvel Young. Articles by such men as L. O. Sanderson, Harold Fletcher, Horace Coffman, Bill W. David, Wilkin B. Bacon, J. T. Marlin, Frank J. Dunn, Texas H. Stevens, Palmer Wheeler, Buddy Arnold. Every song leader and preacher will be interested in its contents. Many congregations will want to order bundles to help the members sing better.

Then in March 1954 a special is planned on "The Need For Christian Education." Later another special is planned on "The Church and Benevolent Work." Another special is planned in the latter part of the year on "Restoring the Spirits of New Testament Christianity." Be sure to renew and get a club so that you will not miss any of these specials.

A new feature is beginning soon. "A Walk With the Master" by Clifton Rogers of Port Arthur, Texas. This weekly walk will emphasize Christian living, and how we can walk nearer to God. Also we are planning to run thumb nail pictures of many of the writers to make their articles even more personal and interesting to those who do not know them well.

"What Have I Done?"

C. S. Doggett

In the days of the prophet Jeremiah, Jehovah said: "I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in battle."

The divine complaint is, that no one seems so sensible of sin and guilt in his sight as to say, What have I done? All are so full of self-confidence that they feel no need of repentance. Is there not an urgent need of pressing this question now?

For instance, What have I done with God? Is he not the author and preserver of my life? Have I been mindful of his goodness and thankful for his mercies? What place have I given him in my thoughts?

What have I done with Christ? He has been offered me as the gift of God. What have I done with him? Have I accepted him or rejected him? Have I crowned him with thorns or with honour and glory? Is his blood sprinkled on my heart or is it under my feet?

What have I done with the Holy Spirit? Have I grieved him by my unbelief? Have I turned a deaf ear to his entreaty, and hardened my heart against the melting influences of his presence? Have I received him in all his fulness, or am I still doing despite to the Spirit of grace?

What have I done with the warnings of Providence? In the day of my adversity have I been led to "consider?" Have all my afflictions been sanctified? Has the loss of loved ones on earth drawn my affections more intently after the things that are above?

What have I done with my Bible? Have I been reading it as God's written message to my soul? Have I been using it as a lamp from heaven to guide my footsteps thither? Have I made it the "Man of my counsel," and is its message hid in my heart? Have I openly confessed its truth, or am I ashamed of it?

What have I done with my talents? My brain, my money, my time, and my tongue—have they been used for the glory of self, or for the glory of God? Have they been buried in the napkin of self-preservation, instead of used for the advancement of the kingdom of the Lord Jesus Christ?

What have I done with my opportunities? Have I taken advantage of my many God-given privileges, to hear his word, to speak in his name; to reprove, to rebuke, to exhort? Have I been more anxious to kill the time than to redeem it?

What have I done with my neighbors? Have I sought to take advantage of them, rather than be a blessing to them? Have I loved them as myself, or have I treated them as inferior creatures? Have I received of the saving grace of God, and have I treated those beside me as if I owed them nothing?

What have I done with the inner cry of my own need? Have I been conscious of the need of God's forgiveness and deliverance from the power of sin, and yet have sought to stifle the voice? What have I done with my sense of weakness, powerlessness, and fruitlessness in living the Christian life? Have I sought comfort instead of confession, the pity of my fellow-believers instead of the power of the Holy Spirit? Am I among those of whom the Lord complains, that they do not repent saying, "What have I done?"

1201 Vine Ave., Martinez, Calif.

Have you ordered your bundle of the "World Report" issue?

H. W. Arnold once said, "The worst bankrupt in the world is the man who has lost his enthusiasm. Let the man lose everything else in the world but his enthusiasm and he will come through again to success."

Another man once said, "Can't never could do anything."

Paul said, "... the Lord will give the increase . . ."

The Church

J. C. Choate

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Matt. 16:13-19).

From the above scripture there are many things involved. But, the main thing under consideration is that of a sure foundation for the church to rest upon. The Lord tested the Apostles with a question, as to their faith. Then Peter confessed the Christ, yea the divinity of Christ, before men.

It is said when Jesus entered into the coasts of Caesarea Philippi that he began to ask questions. We note that he asked two important questions. First, "Whom do men say that I the Son of man am?" Second, "But whom say ye that I am?" These questions were of importance at that time because the Lord wanted to know more about their faith. Even now as we read of the things that occurred at that time, we can readily see the faith most acceptable to the Lord.

Now, let's go back to the very first question. The question was, "Whom do men say that I the Son of man am?" Jesus asked the question in connection with the world. In other words, "Just what does the world think of me?" "Do they believe in my divinity?" "Just what does the common people think of me?" Now to the answer. Some say that "thou art (1) John the Baptist." Some say that "thou art (2) Elias;" others say "thou art (3) Jeremias," or (4) "one of the prophets." Hence, the world was divided. A world of different beliefs concerning Christ. Thus, the Lord was not pleased with such opinions. So, the Lord asked another question. "Whom say ye that I am?" This time the question was directed especially to the apostles. The Lord wanted to know just what his disciples thought of him. He wanted to know as to whether the apostles had faith in him or not. Notice the answer given: "And Simon Peter answered and said, Thou art the Christ, the Son of God." Thus, the glorious Christ was confessed with all of his divinity. Then the Lord gave his approval by saying, "Blessed art thou." The Lord did not pronounce such a blessing upon the world. Well, why? Simply because the Lord does not accept opinions but rather a strong faith. In pronouncing a blessing upon Peter, the Lord pointed out that the knowledge that was expressed was of God. The Lord also pointed out to Peter that he would build his church upon the same confession (1 Cor. 3:11). The church was to be in the future but was to belong to the Lord only (Acts 20:28). The Lord said that his church would be established and that nothing would prevail against that fact.

Further, Peter was to receive the keys of the kingdom or the church. This blessing gave Peter the right to show the way into the kingdom on the day of Pentecost (Acts 2).

Hence, from the study, we can see the importance of the questions that were involved. Then, finally the confession that was made, to the effect that Christ was the Son of God. This confession was so important that Christ promised to build his church upon the same. And thus, in connection with the church, the keys of the kingdom were given. "Then charged he his disciples that they should tell no man that he was Jesus the Christ."

Just Across The Street (No. 2)

F. L. Paisley

Again we glance at two different and differing churches on opposite sides of the street. One of them is the same "First" church in former essay. The other is also a "First" church—a "sister denomination." The two groups differ on some things, but perhaps agree on more points than they differ. We shall consider first a few

Points of Difference

The church meeting on the south side of the street teaches immersion for baptism, accepting nothing else. The church across the street gladly accepts a person from the other "communion" on his immersion, but would insist against practicing it herself. She teaches that sprinkling water on the head is baptism.

That immersing church holds strongly to the doctrine of "once in grace always in grace"—that is, regardless of the conduct, life, sins, crimes a saved man might do, he is none the less certain for heaven—even if dying in the very act of crime. The church across the street says that one can so sin as to be lost after having been once saved.

The immersing church is named for the act and practice of "baptism," but opposes any emphasis upon the doctrine of "baptism" except the act. The church across the street is named for her "methods" of doing things—each church opposing the wearing of the other's name. In this great difference between themselves, there is a general likeness!

The two churches differ seriously on the subject of baptism. One insists upon "believer's baptism"—none but believers being baptized—the other insists that non-believers may be baptized, if under age of accountability. They believe in and practice forcing an innocent baby to submit to "baptism," but will not say its parents should be forced to submit to it! The immersing church teaches that the only thing absolutely essential to believe about baptism is the act of the very unessential thing! Yes, he must believe that the act is non-essential, not related to remission of sins.

With these few points of difference let us notice.

Some Points of Agreement

Both churches agree generally that "one church is just as good as another." Until the New Testament church is mentioned this doctrine prevails. Then it is out the window. While agreeing that one church is as good as another, and that one is acting soberly in joining either one, they oppose your belonging to both of them. They have never tried to explain that if A can belong to the immersing church, and B to the sprinkling church, both consistent with all essential truth, why can't C belong to both of them. In this conglomeration of self-contradictions they agree.

Both churches agree that there is no need of obeying any command of the Lord to go to heaven—that salvation is a matter of "faith only." They each studiously omit preaching that those "who obey not the gospel—will be punished with everlasting destruction" (2 Thess. 1:7-9). They neither have any use for the Lord's promise, "he that believeth and is baptized shall be saved" (Mark 16:16). They unite in proclaiming this as "water salvation."

Both churches agree that the New Testament, as written, is not sufficient to express what men should do and be religiously. To help the Lord out where he forgot, or was just too indifferent to supply full information, they each have adopted an additional creed. That of one is called a "Manual"; the other a "Discipline." These two little books differ widely from the New Testament, and glaringly contradict it in their distinctive utterance.

The two churches agree that the kind of music ordained in the New Testament—singing—is insufficient for their praises, so they volunteer to offer the Lord a different kind—all sorts

of instrumental sounds, as "aids." They agree that when the Lord declared that "every transgression and disobedience received a just recompense of reward" (Heb. 2:1-3), it means no threat to us now for making any such changes as suits us. This, and all other errors they hold, are based upon the fatal blunder and sin of discounting the New Testament as an all-sufficient guide in religious matters.

They agree that their own chosen and self-manufactured names are better expressions of relationship to God than is the one name Heaven assigned to God's people under Christ. "And it came to pass that the disciples were called Christians first at Antioch" (Acts 11:26). "Almost thou persuadest me to be a Christian," Agrippa said to Paul. (Acts 26:28). And Peter chimes in to say, "If any man suffer as a Christian—glorify God in this name" (1 Peter 4:16). Agrippa's statement to Paul proves that Paul was persuading him to be a Christian. Such an ardent defender of the name of Christ as Paul was, he would quickly have corrected the ruler had that not been true. Both churches agree that all should be Christians, but oppose the name in preference to their humanly given titles.

Each church agrees that the other is not once mentioned in all the Bible, but neither will tell the other that truth!

Upon which side of the street do you worship God? Why in either place?

Have you ordered your bundle of the "World Report" issue?

DID YOU KNOW?

Did you know that in most congregations the members spend more money each week for tobacco, chewing gum, cokes, and ice cream than they spend in sending the gospel to those outside their community? Is the Lord pleased with this condition? Why not use the special issue on Mission work to stir the brethren up to do their duty. Be sure that each elder gets a copy. Also the deacons. Also the Bible School teachers. Have members of Bible Classes use it for ten minute reports on different fields. It can be used even with the children's classes. For less than a package of chewing gum you can awaken some self-satisfied, half-asleep Christian to what Christ expects of him in sending the gospel to every creature!

Have you ordered your bundle of the "World Report" issue?

"WORLD REPORT ISSUE"

Norvel Young

The second issue in November (November 10) is exclusively devoted to articles from mission fields outside the United States. The major fields of evangelism by churches of Christ will be heard from. These interesting articles written by men on the spot will bring Christians in this country up-to-date on the widespread efforts to preach the gospel to the whole world. Such a report has not been widely circulated since the "Harvest Field" was published in 1948. These past five years have seen more evangelism abroad by churches of Christ in this country than any other five years in history. Do not miss this thrilling story of converting thousands to Christ in other lands. Each article is crammed full of facts. Each report breathes the spirit of the sacrificial Christians who have left the comforts of home to carry the good news to those on other shores.

Order a bundle of these to distribute to each Christian family where you worship. Cost, five cents each. In this way you can help stir up brethren to their duty in carrying out Christ's marching orders to his disciples. Let Brother Showalter know how many copies you wish so that they can be printed when the regular issue is printed. The Special Issue on "Congregations At Work" was exhausted long before the demand was met.

Organized Personal Work

J. D. Thomas

Many congregations today are organizing and centralizing their work in personal evangelism, so that they can be more effective and can be sure of working all possible prospects.

At Abilene Christian College this year we are offering a one-hour credit course, meeting one night weekly, in which we discuss both the theoretical and practical aspects of soul-winning through personal contacts by the "ordinary" church member. Further, we are stressing the organization of the program in the local congregation, so that students will have "know how" as well as inspiration for organizing personal work programs in the various congregations where they will make their homes in the future.

By continuing such offerings here over a period of years, we should eventually do untold good in the Lord's work through the influence of the students who have studied in the class. This year there are 40 students enrolled in the class for credit and several who are taking it for non-credit.

Laboratory Methods

In addition to the class period, we are requiring two hours weekly done in personal work, or in office or organizational work that will help to understand the setting-up of a systematized procedure. Thus the laboratory approach makes quite practical what the student learns in class, and also he brings problems to the class that he meets in actual practice.

The College Church of Christ and the other congregations in Abilene are permitting these students to do the "laboratory" part of their work under their supervision, so that different students do their work in different systems of organization. These systems are compared in class discussion, and representative speakers from the several congregations will be asked to speak to the class, so that all will have the benefit of as many ideas as possible.

Class discussions include the psychological aspects of making the approach and proper conduct of the interview, as well as the knowledge of key-scriptures and the answering of arguments that are commonly met, both in and out of the Bible.

Adequate Records

Among the practical features of organizing a personal work program that the student will learn is a record-keeping system that enables church leaders to keep close supervision over those who need spiritual help—either to obey the gospel or to be restored or even strengthened. Several types of indexes of prospects are used, according to the need of the individual. The keeping of records makes certain that no prospect is overlooked, and that each prospect is visited by the member of the congregation most competent to care for his problems.

Lectureship Discussion

Because of the rising interest in organized personal work, and because many congregations are seeing the opportunities in soul-winning afforded by such a program, some discussion is now being given to having the subject of personal work discussed on the 1954 Abilene Christian College Lectureship program as an outstanding feature, with a view to others receiving information and guidance which will help them in organizing a program in their own congregations.

We understand that one congregation is ready to employ a man full-time when they find the person suitable for organizing and conducting a personal work program in a proper way.

We will be happy to hear from any who have practical suggestions of methods they are using in the doing of any phase of personal work. We want the class work here to be the very best and will appreciate any contributions from any source.

Have you ordered your bundle of the "World Report" issue?

ASSOCIATE EDITORIALS...

M. Norvel Young

What Does The Bible Say?

INVESTIGATE THE PLEA FOR UNDENOMINATIONAL CHRISTIANITY

Every day we read about Senate and House investigations. Although some investigations may be poorly conducted the idea of investigating for the truth is certainly good. When Paul reached Rome the Jews there showed themselves fair by investigating his plea for "the kingdom of God." They said, "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against" (Acts 28:22).

Too many people pass judgment on the basis of prejudice or emotional bias. Too few people are willing to investigate. These Jews thought that Christianity was a "sect" Judaism. They had heard many criticisms of it. Yet, they were open-minded enough to find out for themselves from one of the preachers of the gospel.

Let me take this lesson as an opportunity to plead with each reader to investigate the claims of Christ for yourself. Do not be content to make the most important decision of your life without thoroughly considering the evidence. Read your New Testament. Study especially one of the gospels such as Matthew, or John, and then the book of Acts. Then investigate the plea being made by the churches of Christ in your area to return to simple New Testament Christianity.

Many people have turned away from Christianity because they have observed the divisions brought about by men. They have heard criticisms made against the church, the body of Christ, the kingdom. Too often they have not been willing to stop and investigate themselves.

We are convinced that God has revealed himself in the person of his only begotten Son, Jesus Christ. We believe that the Holy Spirit has given us the inspired guide in the Bible. We believe it is possible today to go back behind all of the doctrines and dogmas of men and go to Jesus Christ and his teaching. The Word of God is the seed of the kingdom, and when we accept that Word in our hearts and obey it we can be born again of the water and of the Spirit just as the 3,000 did on the day of Pentecost, the birthday of the church.

By taking Christ as our only creed, the Bible as our only rule of faith we believe we can work together in free, independent local congregations just as the early Christians did. We can worship in the same manner they did. We believe God will save us and add us to the church when we believe in his Son Jesus Christ and trust in him, repenting of our sins and being buried with him in baptism to rise and walk a new life (Acts 2:47). God will bless all who will obey his Son and do his will!

Investigate this plea for undenominational Christianity. Living for Christ is a seven-day-a-week proposition. Deny yourself and take up your cross and follow him. Like Paul, when your pilgrimage here is over you can say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4).

Have you ordered your bundle of the "World Report" issue?

OPPORTUNITIES AMONG NEGROES

Approximately one person in ten in America is a negro. These sixteen million Americans speak our language. They have enjoyed this land of freedom for more than a century. They are studying in our public schools and working in the shop or the store, or the factory or on the farm. They present a most won-

derful challenge to Christians who burn with a desire to share the gospel with others.

Thousands of towns have tens of thousands of negroes and no church after the New Testament pattern. The gospel of Christ will convert them just as it will their people in Africa or other races over the world. Christ loved them and died for them. They need the gospel. The religion of Jesus Christ will do more to help solve the race problem than anything else.

Many churches that have been established by such evangelists as Brother Marshall Keeble are in need of encouragement and instruction. They lack qualified leaders, preachers, Bible school teachers. The Nashville Christian Institute and Southwestern Christian College at Terrell have been established to help train their young people. They need our support and encouragement. Shall we let these schools wither for lack of our moral and financial help? Write to Athens Clay Pullias at David Lipscomb College in Nashville or to Dr. John G. Young at Southwestern Christian College in Terrell, Texas, to get a full picture of their marvelous opportunity and desperate need.

Brethren, some money and time spent with the Negro citizens of our own community and in such schools will pay marvelous dividends both here and hereafter. We need to preach the gospel across the sea, but we must not neglect to preach it to those across town.

Have you ordered your bundle of the "World Report" issue?

THERE IS NO SUBSTITUTE FOR PRAYER

(Continued from last week)

The greatest argument for the power of prayer is the example of our Lord himself. The four gospels probably cover only a hundred days of Jesus' life, yet they abound in reference to his prayer-life. Luke, more than the others, underscores his praying. Jesus prayed at his baptism by John. He prayed all night before choosing his apostles. He prayed on the Mount of Transfiguration. He prayed after the feeding of the five thousand. He prayed in the garden of Gethsemane. He prayed on the cross three times of the seven times it is recorded that he spoke. How can any man attempt to follow such a praying Lord and neglect to pray always?

Yet, many men who have admired Jesus as a great leader and teacher have overlooked this secret of his power. Many service organizations have adopted Jesus' golden rule, but have entirely neglected his example of prayer. The world has hailed him with its greatest music, its most honored art, and its grandest architecture, but has too often refused to kneel down with him and pray to his Father. How many of his disciples have followed his example of going apart from the crowd and continuing "all night in prayer to God." Yet, he says to us: "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." The prayerless life is the powerless life. If we would gain power to do God's will, let us continue steadfastly in prayer.

"Ere you left your room this morning,
Did you think to pray,
In the name of Christ our Savior,
Did you sue for loving favor,
As a shield today?

"When you met with great temptation,
Did you think to pray?
By his dying love and merit,
Did you claim the Holy Spirit,
As your guide and stay?

"O how praying rests the weary,
Prayer will change the night to day;
So when life seems dark and dreary,
Don't forget to pray!"

EDITORIAL

G. H. P. SHOWALTER, Editor

THE FIGHT OF FAITH

"This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare" (1 Tim. 1:18).

"Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Tim. 2:3).

"Fight the good fight of the faith, lay hold on the life eternal . . ." (1 Tim. 6:12).

The mightiest conflict the world has yet known is that in which the soldiers of the cross are engaged. The greatest leader of soldiers and the greatest military strategist of all time is the invincible Captain of our salvation, made perfect through suffering (Heb. 2:10), who has conquered the grave and brought life and immortality to light through the gospel, which has been known to all the nations unto obedience of faith (Rom. 16:26). The reception of the gospel, its belief, and obedience to it, constitute the oath of allegiance to the King of Glory, and enlistment in the Lord's army. The peerless Leader who conquers with the sword of his mouth, in his own times shall show who is the blessed and only Potentate, the King of them that reign as kings, and Lord of them that rule as lords. He has, to every subject in his realm, given the solemn charge that the commandment (law) be kept without spot and without reproach (See 1 Tim. 6:14). All orders in the Lord's army must be carried out without partiality, hesitation or neglect. And all soldiers in the kingdom of heaven must fight or perish.

But the fight of the Christian—the fight of faith—is of an order far above and superior to any and all other struggles. And it is of more importance than all other struggles. It is a fight against sin, and sin is the source of human unhappiness. To eradicate sin means the introduction of peace, joy and happiness in the life of everyone. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." So declares Paul to the Ephesians. The contention of the Christian is against all that is sinful and wrong—all that is contrary to the sound doctrine of Christ. The orders of our great Leader are to stand for that which is true, honorable, just, pure, lovely, and of good report. The man of God opposes the works of the flesh, and advocates, urges and defends the fruit of the Spirit of God. The people of God strive to bring peace and happiness to men and women by inducing them to turn away from all the unholy lusts of the flesh: fornication, uncleanness, lasciviousness, idolatry, sorceries, enmities, strifes, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like. This

enumeration is given by Paul in his letter to the churches of Galatia. And how much more useful and happy people would be if all of these evils were eliminated from their lives! There would come joy and gladness where grief and sorrow now reign, rule and ruin the lives of men. In the life freed from sin, there is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. And Paul adds that against these there is no law, and that they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

The religion of Christ Jesus our Lord is the best antidote for the sorrows and suffering of a distressed world. If the lofty precepts of our Savior were accepted and fully applied in the lives and hearts of all responsible human beings there would be no fratricidal strife, no wars and rumors of wars—no crimes—no murders, adulteries, thefts. To the extent that men are imbued with the spirit of the Christ—his life and teaching—does evil fail and good, truth and happiness, control. The greatest benefactors to the race are those who teach the doctrine of Christ and cause men to believe and obey the truth, and conform their lives to its holy precepts. The trouble with the nations is that they have left God out of their affairs. The conversion of men to Christ will do them more real good than anything else that can possibly be made effective in their lives. And the conversion of the rulers and leaders, of nations, and the commanders of the armies and navies of earth will mean greater blessings to them and their people than all things else combined. And this is the Christian's warfare—his aim and ideal. To stand for these sublime and benevolent attributes and excellencies of heaven, to defend them, and fight for them, is pre-eminently the greatest work that mortals can engage themselves to perform. Should we not encourage and assist all those so engaged? And should not all who know the joys of salvation in Christ, be willing to cooperate in every right way to lead others into a realization of the experiences of all that is best and most desirable in the life that now is, and into that peace and satisfaction of the exceeding great and precious promises of the unspeakable glories to be revealed in the life to come in the upper world?

MUCH INTEREST IN "WORLD REPORT" ISSUE

A number of congregations and gospel preachers and elders have expressed interest in our "World Report" issue giving articles from the major countries where evangelism is being done by Christians supported from the United States. In view of this the special issue has been delayed one week in order to give others a chance to order extra copies. We can only afford to publish approximately as many as are ordered. So get in your order for a bundle of 100 or 500 or 1000 at the low price of \$4.00 per hundred. This is a low cost medium of stirring up your friends in the church to the tremendous challenge of the great commission.

OUR FALL SUBSCRIPTION CAMPAIGN

The Firm Foundation has a new face. It has new features. It has new special issues coming up for 1954. Now we want some new subscriptions to go with all this.

To encourage our hosts of friends to get up clubs we are offering these incentives in good gospel books.

First Award: To the one who sends in the most subscriptions in clubs between now and January 1, 1954, we will give \$100 worth of books or Bibles or Testaments. He may make his own selection from the books which we have in our catalogue. Think of it. A good small home library for the person who works a little extra in getting subscriptions this fall. Never before have we offered as much! Never before could you earn such a bonus for a little effort in calling on your friends, writing, announcing about the Firm Foundation. These subscriptions may be new or renewals.

Surely someone will be happy in winning this \$100 award.

Second Award: To the worker who obtains the second largest number of subscriptions in the allotted time we will give \$50 worth of good religious books of his own choosing from books we have in stock. So, two happy people are going to be mighty glad they entered this worthwhile contest for putting wholesome gospel literature into more Christian homes.

Third Award: To everyone who sends in as many as ten subscriptions at the regular club rate, we will send a free copy of W. M. Davis' "Things to Consider" or a copy of the Abilene Christian College Lectures for 1953 or 1952, or a copy of "Preachers of Today" edited by Batsell Barrett Baxter. You may choose. So everyone who works will be rewarded. There are no losers in this contest. All will win.

You may wonder why we are so eager to get more readers. It is because we realize that less than one member in twenty in churches of Christ is taking any gospel paper. We recognize that an informed church is a strong church. We believe that the news reports alone are worth the price of the paper for a year. We believe the articles are a bonus to teach and exhort the brethren in the way of Christ.

So, we appeal to you to cooperate with us in blessing more homes by putting a good religious journal in them. Use your phone. Use your car. Write for some free samples of back copies to show your friends the Firm Foundation. Let's really double our subscription list this fall.

Watch each week to see the list of club workers. We hope your name is included soon.

Have you ordered your bundle of the "World Report" issue?

FROM IDAHO FALLS, IDAHO, CHURCH OF CHRIST

F. L. Vanlandingham

Dear Brothers in Christ:

Many are the heartaches and trials of those few who attempt to carry the gospel of Christ to areas where that truth is little known.

We, as a group, are well aware, also of the problems which you have, even in the areas where the truth is accepted and practiced.

However, this letter is our Sincere Appeal for Help—in money, guidance and prayers.

Each of the denominations represented here in Idaho Falls has a building of its own in which to worship, and each of them is growing.

If they can grow, as they have, with what they have, how much more could the church grow which has the real truth, if we but take the golden opportunity which stands for us to grasp.

At the present, we have rented an upstairs room, over a

market, for a meeting place. This room has been used as a club room for some social group, as well as a School of Folk Dance (4 nights a week). However, this was the best that could be found at the time and under the circumstances.

This week, by the abounding grace of God, we have been offered a church building at a real bargain price (here in Idaho Falls). The Assembly of God is building a new and larger building and are offering its present building and location to the Church of Christ at a price of approximately \$8,000. The lot is located at 15th and Elm Streets, is 50x125, the building has an auditorium on the ground floor which seats approximately 90 people, 3 classrooms in the basement and 3 classrooms upstairs. It has recently been completely redecorated inside and will be adequate for several months, or years, or at least until we can outgrow it. (We have 3 months' option to buy).

We have a regular attendance (Sunday morning, Sunday evening and Wednesday evening) of from 20 to 25 people. Six families are represented on our regular attendance record. The annual census has been completed but we have not received the compilation showing that number who prefer the church, or have no preference at all. We have no minister and would welcome someone who can visualize our need and who has the desire to carry God's Word to a lost and dying world.

We cannot, fully, support a preacher nor can we buy a building alone. We can pay for the building after we have the down payment of approximately \$3,000 and we can subsidize the salary of a preacher to some extent.

Please try to visualize our urgent need and take this as an open opportunity to have a real part in spreading the gospel, not only to all nations, but spreading the gospel at home where the need is so obvious and so great.

Your help is greatly and urgently needed and will be deeply appreciated by the church here and, the Bible being true, we are sure you will receive blessings "An Hundred Fold."

Donations toward our building fund will be greatly appreciated and receipts for same will be forwarded to the donor.

Address all inquiries, donation, and letters of encouragement and guidance to Church of Christ, Idaho Falls, Idaho.

158 N. Ridge Ave., Idaho Falls, Idaho.

Have you ordered your bundle of the "World Report" issue?

IMPROVING CONGREGATIONAL SINGING

Paul H. Epps

December 17, the Firm Foundation will send forth a special issue on the all important subject, "Improving Congregational Singing." Several splendid articles have been prepared by various preachers and song directors of the church. These timely articles will be published for the purpose of inspiring each Christian to put forth more effort in the improvement of gospel singing, individually and collectively.

Several thousand extra copies will be published and distributed, and each congregation should encourage every member to receive a copy. It would be well to send one to an interested friend who may be drawn closer to the truth. In order that the congregation may be moved to a greater zeal in improving the song service, the articles may be used in talks in young people's classes, ladies' classes, men's classes, at mid-week services and over radio programs. It is our hope that this special issue shall serve the purpose for which it was intended—to stimulate more interest in improving our song services, both physically and spiritually, and to cause each member of the body of Christ to place the proper valuation upon a subject that has too long been neglected.

Hurlbut's Story of the Bible, the new enlarged edition	4.95
Memoirs of Alexander Campbell	8.75

FIRM FOUNDATION PUBLISHING HOUSE
Box 77—Austin, Texas.

FROM THE HARVEST FIELD

J. T. Marlin, Sweetwater, Texas: We had one of our largest audiences Sunday morning. A Baptist lady was baptized at the evening service.

Malcom P. Hinckley, Huntington Park, California, October 23: One more has been baptized here and another has placed membership with us. Attendance and contributions continue to grow. Last Wednesday saw us set two new attendance records.

E. C. McKenzie, Box 1164, Montgomery, Alabama, October 21: Brother Richard Rivers, formerly of Nashville, Tennessee, and now the head of the music department at Huntingdon College here in Montgomery, is presently working with the Catoma Street congregation as song director. He is great in his field.

A. J. Kerr, 1203 Vilas Avenue, Madison, Wisconsin, October 19: I have been with the Madison congregation for almost three months. During this time, four have placed membership and two have been baptized. James D. Willeford and Robert W. Lawrence have done a good work in this field. Brother Lawrence is still with the congregation and is a good co-worker.

Ben West, Lampasas, Texas, October 20: Two hundred and fifty-seven were at prayer meeting Wednesday night—a new record. Two hundred and seventy at Bible school—also a new record. We never have "rally days," special services or special speakers. Brother W. R. Smith, vice president, Abilene Christian College, spoke on Monday night to the teaching force. Brother Clem W. Hoover spoke effectively at prayer meeting hour.

Allen L. Yowell, 207 W. 1st, Claremore, Oklahoma: The Central church of Christ in Claremore in times past has had some division. We want the brethren to know that the church is now united. We are in sore need of a new building and are making plans to start a new one in the spring. For the past two months the average Bible study attendance has been 83. In the last eight months seven have placed membership with the church and eight have been baptized, one last Lord's day. Our average contribution is about \$115. No church can grow if it is divided against itself. We are growing and working together.

O. C. Hartsell, Minden, Louisiana, 612 Elm St., October 23: Sister Hartsell is out of the hospital, but recovering slowly due to complications. The church is busy here doing religion in Jesus' name. One of our young members, Brother J. Will Sims, who is in the service of our country over in Korea, wrote his parents of the needs of our Korean brethren made destitute by the war. The churches in this area responded liberally after being informed about it. Christianity in practice speaks louder than Christianity in words. Words without deeds are vain. Minden and Evergreen churches of Christ are alternating each month a song service. Brother DeLuky is local evangelist for the Evergreen church and doing a good work. Brother Thompson, one of our elders, has been confined to his bed for some time. Pray for him and the work here. May we march on in Jesus' name.

Leslie W. Grant, Mentone, Indiana, October 21: Our two weeks meeting closed with six responses, four being baptisms and two restorations. Interest was fine throughout.

William Reeves, 2 Keer Ave., Apt. 504, Newark, New Jersey, October 20: The address of the new Central Church of Christ will be, beginning the first Sunday in November, 6 West Park St., Newark, N. J., instead of 982 Broad St., Newark, N. J.

Cleon Lyles, Little Rock, Arkansas, October 19: The 9th and Columbia church in Plainview, Texas, closed a meeting the 14th in which I preached. Six were baptized, six restored, and two placed membership. J. P. Crinshaw and Bobby Hoover are doing good work with this congregation.

C. S. Doggett, 1201 Vine Avenue, Martinez, California: The work moves along nicely since we moved into our new auditorium. Several new congregations in this part of the country add to the zest and interest of more disciples. We need more preachers in this part of the country. When passing this way, worship with us. May we work while it is still day!

Choice L. Bryant, 165 South 15th Street, Salem, Oregon, October 19: Recently four have been added to our local membership: two by baptism and two by transfer. Brother-warder K. Novak, Snyder, Texas, is to serve us in Salem as visiting evangelist beginning October 22 through November 1. I am to serve as visiting evangelist in a campaign with the Eastside congregation in Portland, Oregon, the latter part of November.

D. H. Perkins, 2070 South Grant, Denver, Colorado, October 22: Two adults were baptized and one placed membership during a recent meeting at Coweta, Oklahoma. J. R. Patterson, preacher of the church, and Roger Todd who led the singing, drove down each night from Central Christian College, Bartlesville, and brought other young people. On the Lord's day of the meeting, a new attendance record was established for the Bible study. During my absence from Denver one of the elders and another of the brethren did the preaching. Since my return, we have baptized one, restored one, and had one to place membership.

W. B. Cox, Mason, Texas, October 22: Recently, I was away from the work here for two weeks. During that time, I was invited to preach for the Meadowbrook church in Fort Worth where Brother Preston Cotham preaches. Brother Cotham is doing a good work in Fort Worth. Two hundred and fifty were present on the Wednesday night I preached there. While away, it was a privilege to preach for the church at Haskell, Texas, where Brother Fred Custis is the very capable preacher. The work there is on the move from all that we saw. After my sermon there on Sunday evening, a group of singers from Southwestern Christian College sang. Brother Leon Ramsey came with them to talk concerning the hopes of this school concerning its future. The work in Mason continues on in the same good way. This is a fine congregation to work for in the Lord. When coming this way, be sure to stop by and worship with us.

Wayne Hargrove, Houston 21, Texas, October 9: Last Sunday, here at MacGregor Park, there were eleven invitation responses: one confessed faults, two were restored and placed membership, five placed membership, and three were baptized (one Catholic and two Baptists). The past two Sunday nights and Wednesday nights we have set all-time attendance records. Eleven new deacons are being appointed.

Homer Putnam Reeves, 2442 W. Jefferson, Dallas, Texas, October 19: Two were baptized and two received by transfer at Sunset on October 18. My meeting with Peak and East Side, Dallas, resulted in twelve responses.

Dale Sexson, Andrews, Texas: Hulen Jackson just closed a fine meeting with the church here. Seven were baptized, four were restored and several records in attendance were broken during the meeting. Since the meeting one has been baptized and one identified. The work here has never looked better.

Herb Swinney, Box 7, Coleman, Texas: Two baptized, two restored and one placed membership in last Sunday's services of the Coleman church. Both ladies baptized were Methodists; one for over forty years. These baptized were results of local radio work. Our mid-week attendance for the last month has been above 400. Peace and harmony prevail among the members.

L. F. Mills, 156 East Baker Street, Batesville, Arkansas, October 19: I enjoyed a good meeting with the church in Massillon, Ohio, recently in which two were baptized, two restored and some identifying themselves with the congregation. The meeting was unusually well attended. One made confession of sin at our local services yesterday. I am to begin a mission meeting at Mt. Pleasant, Arkansas, tonight. Prospects are good for a good meeting at this place.

Luther Savage, Rosen Heights Church, Ft. Worth, Texas, October 12: The last eight days have shown great advancement for the cause of Christ here. Two have been baptized and four have confessed error. One of those who confessed sin and requested the prayers of the church was J. Willard Morrow. For his benefit we would like it to be known that he is now accepted in full fellowship by the church here. We believe that the troubles that this church has endured for several years are now over. The four months that I have been here have been eventful and well spent.

Lloyd E. Ellis, 231 Fourth Avenue, Chula Vista, California, October 23: The work in Chula Vista is moving right along. Seventeen additions in the first seventeen weeks since I have been here. We hope that we can keep up this average of at least one each week. We now have 85 names on our membership list. We have just recently remodeled the dwelling on our lot and are living in it. (Correspondence please note change of address from 135 Garrett Ave.) Plans are being made to begin construction of our auditorium on the front of this lot. At present we continue to meet in the Community Building located at Fifth Avenue and H Street. (The building faces Elder Drive just off Fifth). If you have friends living here, or in San Diego, send me names and addresses and I shall try to assist them in locating the church. Visit with us when you come this way. There are 25,000 or more people in Chula Vista and we hope to build a strong congregation. The climate is ideal throughout the year.

Frank J. Dunn, Peak and East Side, Dallas, Texas, October 12: Homer P. Reeves did the preaching in our fall meeting. There were 12 responses. During September 24 responded, of whom seven were baptized.

Church of Christ, Rolling Fork, Mississippi, Box 112: About a dozen families in the Rolling Fork area have recently begun meeting in the court house for worship, as the distance to the nearest congregation is more than twenty miles. We have purchased and are paying for two lots and have begun a Building Fund. We would greatly appreciate any help from churches or individuals wishing to assist us in our undertaking.

L. Arnold Watson, 7450 Chase Road, Dearborn, Michigan, October 22: John D. Cox of Florence, Alabama, closed our fall meeting last night. Two were restored and one baptized. This was Brother Cox's second meeting with Dearborn and he is well loved by all. This meeting was the most consistently attended meeting, by the membership, since I've been at Dearborn. Also, a good number of non-members were in attendance. I begin Monday night, October 26, at Fountain Square, Indianapolis, with David Bobo, to last through November 4. This will be my final meeting for this year. Our building expansion work is about completed and we should be occupying our new educational unit soon.

Elbert R. Garretson, 1110 East Santa Fe, Fullerton, California, October 21: I've just concluded another meeting with the fine congregation in Mesa, Arizona. The previous meeting was in November, 1952. Ten responded to the gospel invitation: six were baptized, three restored, and one was identified. This meeting presented many joys to us all. The local evangelist, Brother Urie T. Poissall is a gallant co-worker and he spent his ability, his energies and time well during this meeting. Brethren Ray Randall and Johnnie King were selected as elders during this meeting and the congregation stands with them to the last man. These two men obeyed the gospel in a meeting conducted in Mesa some years ago by Brother Gatewood, following his debate with Kenneth Farnsworth, the Mormon. Interest in the work in Fullerton is fine and the work is going forward.

Ralph Russell, Box 444, Carrizo Springs, Texas: The "new look" on the front page of the Firm Foundation is most attractive. The paper is continuing to do much good in its chosen field. May your efforts prosper. Since last report, there have been two baptisms. The church conducted a gospel meeting, September 20-27, with Brother O. M. Reynolds doing the preaching. Gospel lessons were presented each evening, the seed of the kingdom was sown in the hearts of many outsiders. Brother Edgar Furr, Crystal City, did a splendid work in leading the singing during this meeting. Praise be to God for the increase as his seed is "planted" and "watered" (1 Cor. 3:6). Visit with these brethren when you pass this way. Remember the cause here when coming before the throne of grace.

NEWPORT NEWS, VIRGINIA

Church of Christ meets at Catalpa Avenue and Kecoughtan Road, Route 60, between Newport News and Hampton, Virginia. Telephone 22037 Newport News. Address 1124 25th Street, Newport News, Virginia, B. H. Atkinson, Minister.

Billy Norris, Box 294, Searey, Arkansas, October 24: During this week at the College church there have been six baptisms and fourteen restorations. More than seventy have responded to the invitation since the first of July.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, October 12: The Highland and West Avenue congregations of San Antonio are conducting a radio program every Sunday morning on KMAC, 630 kc., from 8:15 to 8:30. We believe that much good will be accomplished as a result of this radio work. One was baptized and two placed membership at the West Avenue church Sunday.

Luther Savage, Rosen Heights church, Ft. Worth, Texas, October 21: Last week we closed a lectureship here at Rosen Heights congregation. We listened to the preaching of J. Woodie Holden, J. P. Williams, Leroy Brownlow, Abe Lincoln, Jess Hall, Wesley Mickey, Dillard Thurman, and Claude Guild. There was one confession of error during the lectureship. We feel that the whole church has benefited by fine preaching of these good men.

Melvin J. Wise, 4216 Stanhope Avenue, Dallas, Texas, October 20: On October 14, I closed a meeting with the church in Clarksville, Tennessee. Brother C. W. Brannam is zealously at work in Clarksville, building up a strong church with the support and co-operation of his brethren. Two were baptized during the meeting. I promised to return for another meeting in 1957. The Lord willing, I shall be with the Culbertson Heights church in Oklahoma City in a gospel meeting, November 1-8. Brother Avis C. Wiggins of Lewisburg, Tennessee, a former preacher for the Preston Road church here in Dallas, will do the preaching in our fall meeting, November 15-22.

William F. Lemons, 906 West 10th Street, North Platte, Nebraska, October 13: The work on our new building has begun. It is hoped that we can enclose it by bad weather with the funds we have. It is estimated that the completed building will cost around \$15,000. We now have \$6071 in our building fund, with nothing to substantially increase it in sight. Our need of a building is great in this hub-city of Central Nebraska. We have also recently begun a new program on Sunday morning entitled: "The Voice of the Restoration." We are hoping to get enough help from members over the country to keep this program on the air. Send all contributions to help on the meeting house to the Church of Christ, North Platte, Nebraska. All contributions will be promptly acknowledged.

LISTEN

HERALD OF TRUTH

ABC Network 1:00 P.M., Sun.

Sermon: Nov. 8: "How The Bible Was Preserved."

COMMUNION BREAD FOR SALE

We keep on hand regularly a supply of fresh, pure, unleavened bread for communion purposes. Eleven wafers to the small package and three of the packages to the large carton—all carefully sealed so it will keep indefinitely. Every congregation should have on hand a good supply at all times. Price: Large cartons, each, \$2.35, postpaid.

FIRM FOUNDATION PUBLISHING HOUSE
Box 77, Austin 61, Texas

Howard D. Parker, 7910 Rugby Avenue, Birmingham, Alabama, October 19: One has been baptized and one confessed wrongs and several have been identified with the 77th Street congregation since last report.

R. K. Akers, 1121 Military Road, Niagara Falls, New York, October 20: Three were baptized last Lord's day as we began our second year here. We have hopes for a continued good work. I preached in a well attended and inspiring gospel meeting with the Fennel Avenue church of Christ, Hamilton, Ontario, Canada, September 27 to October 11. I am scheduled to be with the comparatively new congregation in Petersburg, Indiana, November 1-11.

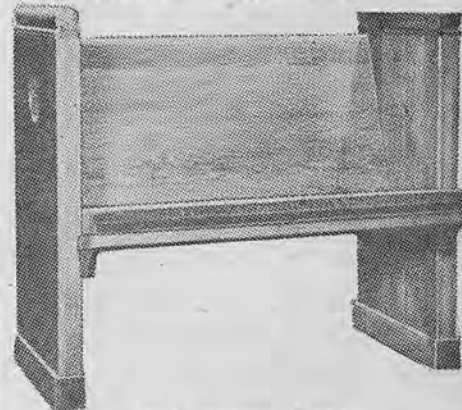
Hugh M. Tiner, Los Angeles, California, October 22: October 4 through 11, I had the privilege of working with the 7th and G congregation in Temple, Texas, in a gospel meeting. This is a fine congregation. Large audiences were present daily at 7:10 a.m. and 7:30 p.m. James LeFan, regular minister here, was a fine co-worker in this special effort. Together we talked personally with many people in Temple. There were eight responses—six baptisms, one restoration, and one by transfer of membership. At the conclusion of the meeting interest was at a high pitch. Others expressed their plan to obey the gospel soon. Oslyn White, graduate of Pepperdine College, directed the song service in an excellent manner.

WANTED

The church at East Prairie, Mo., is interested in buying some good used pews. If you know of some for sale, please contact us at once.

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RIVER AT LASALLE
WACO, TEXAS

Wayne Hargrove, 5317 South Park Boulevard, Houston 21, Texas, October 20: Last Sunday there were nine more responses here at MacGregor Park congregation: one confessed faults, three were restored and placed membership, three others placed membership, and a man and wife were baptized.

Joe S. Hyde, Jacksonville, North Carolina, October 18: Our attendance and contributions seem to be increasing each service. One young man who was a Catholic has been baptized into Christ. If you know of anyone in Camp Lejeune, whether a member of the church or not, please notify me at P. O. Box 576 and I will be glad to contact them and do what I can to teach them the truth. Have a part in this great mission field where the church is almost unknown, and has been neglected for so long.

Reginald Beaver, Box 184, Delta, Colorado: The meeting in Alamosa, Colorado, in which I did the preaching was very successful. Two were baptized and one confession of faults. Several people heard the gospel for their first time, due to the work of the brethren. The work in Delta continues in a fine way. One was baptized at the Wednesday night service last week. We meet at 5 p.m. on Sundays for our evening service. This is proving beneficial to us in that we have more visitors and we also are privileged to visit with other congregations on the Western Slope. Visit with us, when you are in this area.

R. C. Copeland, Jr., 410 South College Avenue, Tahlequah, Oklahoma, October 24: The church of Christ in Tahlequah is on the march. It continues to grow in every way. New attendance records are being set almost weekly. This is a friendly church and welcomes all visitors who travel through this old national capitol of the Cherokee nation. Personal evangelism is the need of the church today. Each Christian should learn how to do personal teaching.

Albert F. Brown, Box 576, Quitman, Texas, October 24: Our meeting with Brother Oram J. Swinney of Greggton, Texas, closed on October 21st. Brother Swinney did his work well and his humble spirit gained the love and admiration of all. The interest and attendance were good and some say this is one of the best meetings in the history of the congregation here. There were two baptisms and many of the city heard the gospel preached. It was a real pleasure to be associated with Brother Swinney in this meeting. We look forward to greater things for the Master in this area.

James D. Record, Box 1465, Crane, Texas, October 20: After eighteen months' labor with the Ellis Homes church, Big Spring, Texas, we moved to Crane on August 1 to work with the good congregation of saints here. Our stay promises to be fruitful and pleasant, as the brethren have a mind to work and are led by zealous bishops. To date there have been twenty-five to answer the invitation, fifteen being added to the church and the rest confessing sins. Eight of these came during the meeting in which Brother Tom Wallace of Hobbs, N. M., did the preaching in a fine way. Correspondents, please note my new address.

WANTED a middle aged full time gospel preacher, by the church of Christ of Tolar, Texas. For information write church of Christ, Tolar, Texas.

Weldon B. Bennett, 1716—22nd St., Lubbock, Texas, October 22: My family and I landed in New York September 1, after more than four years' work in Germany. We plan to return to Germany on January 15, 1954. I have preached in meetings the last few weeks at Big Sandy, Texas, and Jackson Avenue, Memphis, Tennessee. We are now in a good meeting with Riverside in Fort Worth with four baptisms, five restorations to date. November 8-22 we shall be in a meeting at Compton, Calif.

John McCoy, Box 65, Nocona, Texas, October 17: We have just concluded a meeting with Brother Jimmy Bays of Wichita, Kansas, a former minister of this congregation, doing the preaching. Two were baptized and two placed membership. I have preached in four meetings and directed the singing for two others this year. The church in Nocona continues to grow. With a membership of 265, we had 285 in Bible classes Sunday and used chairs to seat the morning audience. Brother Bill Hearn, supported by this congregation has been sent to Huron, S. D., to preach for the small group there.

Sterl A. Watson, 1284 Morton Avenue, St. Louis, Missouri, October 23: I have recently closed meetings with the Garfield Heights church in Indianapolis, Ind. These meetings were a perfect pleasure. This is likely the largest congregation in the state. They are in the process of building a \$75,000 annex to their present plant. W. L. Totty began work in Indianapolis about sixteen years ago, with less than fifty members. Their audiences now range up to near 500 per Sunday. With a good eldership and a co-operative membership, Brother Totty has accomplished much. This church has grown despite the heckling of hobbyists and their soft sympathizers. This church does not use men for leading parts of the services who are habitually absent from the Sunday night and Wednesday night services. This is a good example for other churches. They have a good mission program, and do a great deal of charity work. Two were baptized during the meetings. Four were baptized and two were restored here at home, Sunday. Our collection was \$521.00.

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**JUST A MOMENT
QUINLAN, TEXAS**

Bill Andrews, Brownfield, Texas, October 20: Here is a report on the work here at Southside in Brownfield, Texas. We have had ten persons to respond to the Lord's invitation during the two months I have been with the church here. One of these was a former Catholic woman who now knows and loves the truth.

J. Loyd Rice, 400 E. 3rd St., Casa Grande, Arizona, October 19: We closed a good meeting here at Casa Grande yesterday with Brother Norman Kenner of Chandler, Arizona, doing the preaching. Brother Kenner did his part well and the cooperation of the congregation was fine. One was restored yesterday morning. It was my happy privilege to preach at Chandler both services yesterday while Brother Kenner was here. It was an enjoyable experience for me. By the grace of God the work in the valley continues to prosper.

Thos. McDonald, Waco, Texas: Beginning the first of the year, I am to work with the church at Lockney, Texas. The East Waco congregation is interested in finding a good man to begin here as soon as I am gone. The membership numbers about two hundred. The church has a nice building, with new classrooms added this year. It also owns a home for the preacher. The elders are good clean men, and sound in the faith. In fact I do not know of a more pleasant work than this. There are congregations with a greater field, but I do not know of a better group to work with than these brethren. If you are interested, send correspondence to the elders of East Waco Church of Christ, 301 Hood Street, Waco, Texas, or to W. E. Richardson, Care of Miller Produce, Waco, Texas.

Harvey Childress, 1520 E. Minnehaha Pkwy., Minneapolis 17, Minnesota: Yesterday I had the privilege of once again helping launch a brand new work in a city in the United States where the church has been unknown. Knowing a few service men were stationed at Duluth, Minn., who had no place to worship, my wife and I drove up there for the week-end and to try to get them started in a meeting. We found Brother and Sister Melvin Krumrei had moved there to help with the Lord's work, so we teamed with them, and got the work going. The first service was held in the YMCA with fourteen present, four being non-members. Three Christians made acknowledgements for neglect of duty. Duluth, Minn., and Superior, Wisc., are the "Twin Ports" at the head of Lake Superior. Over 150,000 people live in the two cities. We want to make every effort to contact members and interested people who live in the area. If you know of any, write Brother Melvin Krumrei, Route 3, Box 440-B, Duluth, Minn.

Charles J. Horton, Route 4, Box 24H, Corpus Christi, Texas, October 20: Seven have been added to the church here during the last week. Last week in fulfilling the request of a man of German and Scotch-Irish descent, we drove twenty miles to a location on the Nueces river where he was baptized. His wife, born in Poland, was also "buried with him in baptism" on the same occasion.

W. L. Fritts, Winnsboro, Texas, October 19: We have just closed a very fine meeting here in Winnsboro, Texas. Claude Robertson of Haskell, Oklahoma, did the preaching, and his lessons were well delivered, and just as well received by all who heard him. Brother Lum Presley directed the song service, and the singing was fine indeed. We had four to answer the invitation: two to be baptized and two to be restored to their first love. The church here seems to have taken on new courage. There are great days ahead.

F. B. Shepherd, 1732 Keeaumoku, Honolulu, T. H.: Another young matron was baptized Lord's day. Beloved, when coming to Hawaii, contact us at 1732 Keeaumoku, phone 6-7952. We do not want you to miss worshipping with us in Honolulu. The Punahou-University Bus stops within two blocks of the building. Work on the first unit of our fire and termite proof building to replace the present badly damaged structure should begin by January 1. We still lack several thousand dollars of having enough to justify letting the contract. Many of you Service or Ex-Service persons who have lived on Oahu could render us a great deal of assistance and also make it easier for others, following you if you would contribute regularly or occasionally to the Building Fund and perhaps interest others. Theoretically a building should have nothing to do with evangelism. Practically, every one who had had experience knows it is a tremendous factor in getting people's interest aroused. Regular services here at 10 a.m. and 7 p.m. on Lord's days, and at 7:30 on Wednesdays.

Grover C. Ross, Portales, New Mexico, October 14: Brother H. P. Cooper of Dinuba, California, assisted us in our fall meeting, which resulted in two baptisms, two restorations, and several replacing membership. The church was greatly edified from the fine lessons that Brother Cooper brought. Since the meeting one has been baptized and several identified. We have never had better interest during the eight years I have been associated with this church.

Lawrence Hazelip, 1509 William Street, Valdosta, Georgia, October 20: The Central Avenue church of Valdosta has sent Brother Paul Cantrell of Atlanta to Douglas to help in planting the New Testament cause in this city. Brother Cantrell began his labors there on October 1st. The church in Douglas is presently meeting in the American Legion building on the Alma Road. Services are held here on Lord's day morning and evening. The mid-week services will be held in the homes of the members. If you know of members in or around Douglas, write Brother Paul Cantrell, Box 85, Douglas, Ga., Telephone 960R. There are still 107 counties in Georgia without a single congregation of the Lord's people meeting in them. May God bless our efforts to spread the cause of Christ in this territory. The congregation here of approximately 300 members is supporting four men full time in this territory.

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Ed Grantham, Marshall, Texas, October 21: Since our last report from the South Washington church in Marshall, our hearts have been made to rejoice and we trust that God has been glorified by the response at this place. We have had a total of 22 responses with eight baptisms and 14 restorations and memberships. We have been located in Marshall for the last six

and one-half months, and this brings the total of responses to 44 for this period, with 21 baptisms and 23 restorations and memberships. This congregation is blessed with good elders and deacons with a mind to work. Where scriptural elders are selected, the church cannot help but grow. Both congregations in Marshall are making steady growth.

Urie T. Poissall, 443 Robin Lane, Mesa, Arizona, October 17: Last Sunday night we closed a very successful meeting in which Elbert R. Garretson did the preaching. There were ten additions, six by baptism. Two men, Ray Randall and Johnnie King, who were baptized by Otis Gatewood in the first meeting held by the Mesa church, were installed as overseers. In addition to being the first fruits of the church here, these men have all the qualifications to a noticeable degree.

V. M. Gilbert, General Delivery, Olney, Illinois, October 20: I enjoyed preaching through a very fine meeting of two weeks with Farmersburg, Ind., with visible results of one being baptized and two placing membership. There was a basket dinner in the city park with an afternoon meeting September 27th with an estimated nearly 400 people assembled, 31 congregations represented and several preaching brethren present. I began here with Olney, Ill., the night of October 12th. Attendance and interest are good. This is the home of Brothers Lyle A. Berry, Elmer Craig, William Reed, Luhter Toliver and Loyal Hall, all good gospel preachers. I expect to close this meeting the night of the 25th and then be home for four days with my next meeting to be with Wauneta, Nebr., beginning the first day of November.

Paul S. Gray, Box 573, Bowie, Texas, October 24: The meeting in Ashland, Kentucky, was well attended. Cooperation of surrounding congregations was fine. One was baptized and his wife restored from the Christian church. W. B. Freeman serves this congregation. The last Sunday afternoon of the meeting I preached to a fine audience at Linnville, Ohio. The meeting at Shaw Avenue in Cleveland, Ohio, was also well attended. One was restored and two placed membership. The first Sunday of the meeting I spoke to the newly-established congregation at Ravenna, Ohio. Conditions look favorable for a successful work there. Five have placed membership here since my last report. Tomorrow evening I speak on the lectureship at Alvord and November 2 I begin a meeting in the new meeting house at Levelland, Texas, to continue through the 11th.

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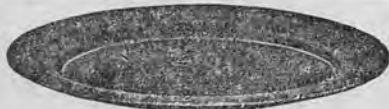
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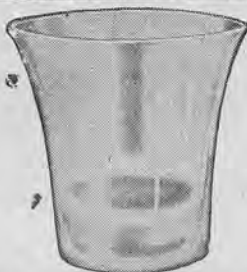


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H. B. Gist, 636 Steves, San Antonio 10, Texas, October 19: Four were baptized at Highland Hills, 303 Burkedale, the past two Lord's days. Faith, love, peace and work is the order of the day with us.

A. C. Wickham, Roscoe, Ohio, October 19: I am now in a good meeting at the Wolf Creek Church of Christ near Malta. The church house is more than one hundred years old. This is a splendid congregation. Brother Herbert Bankes is an efficient song leader. Good church cooperation in these parts. Last night I spoke to the largest crowd they have had for many years. We have had a large attendance from the beginning.

Clarence A. Price, Waco, Texas, October 18: Two placed membership at the morning service today. Our crowds are growing by the week. We hope to have extra seats in the auditorium soon. Any that may have sons or daughters stationed at the James Connally Air Base in Waco may contact me at the above address. We will call on them. This congregation is the nearest to the Base.

Voyd N. Ballard, 408 West Marengo Avenue, Shafter, California: On September 27, I closed my work with the church in Woodville, Calif. This was the second time that I had lived and labored with these good people. My relationship with them was pleasant, and remains so. They have made arrangements with Brother Jack Freeman to work with them. The Lord willing I am to return to Woodville for a four nights debate with M. J. Duncan, Missionary Baptist, on November 30, and running through December 3 of this year. I will affirm baptism for the remission of sins the first two nights, and Mr. Duncan will affirm impossibility of apostasy the last two nights. The debate will be conducted in the church building in Woodville and will begin at eight o'clock each evening. On October 4 I began work with the church in Shafter, California. This seems to be a good sound congregation, under a good eldership. My mailing and home address is 408 West Marengo Avenue, Shafter, Calif., and my telephone number is 9542.

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George B. Curtis, Siloam Springs, Arkansas, October 21: It was the purpose of wife and me when our family was reared for me to enter the field of evangelism. About the time we were able to begin this work, our daughter, Faye, passed away and we reared her only child—a son. He is now a senior in high school and after his graduation it will no longer be necessary for us to stay at one place all the time. We plan to move to our home at Clarksville in July of 1954. At that time we shall have been with the fine congregation here for two years. The church is at peace and growing. We love them and they love us. No finer group of Christians can be found. The Siloam Springs church has a wonderful future. We are not leaving local work for

lack of a job, or a place to go. Opportunities present themselves for good local work every little while, for which we are indeed grateful. Holding gospel meetings has always been my first love—so much so that sometimes it hurts the local work where I labor. I want to bring as many of the lost to Christ as is possible before I must lay aside the sword of the Spirit. The annual encampment sponsored by the Siloam Springs church of Christ begins July 4. I shall work through that and then be at home at my Clarksville address. Congregations that which to use me after that date will please contact me. I shall be ready to serve all—large or small. May God's blessings and your prayers go with us into this much needed field.

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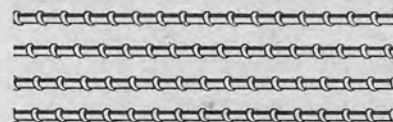
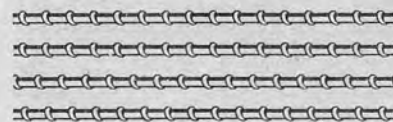
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SPECIAL EDITION

World-Wide Evangelism

Let Us Enter In

M. Norvel Young

This issue is devoted to reports from Christians in lands outside the United States, lands where the gospel is being preached with the assistance of Christians in this country. Jesus Christ has not changed his marching orders to his disciples. Those of us who believe so strongly that "he that believeth and is baptized shall be saved" must not ignore the verse just preceding which commands us to "go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15, 16).

Every Christian is enjoined to devote himself to preaching Christ as he has opportunity. Some can preach him to those across the street and some to those across the ocean, but he must be preached for the gospel is God's power to save.

We are seeking to restore New Testament Christianity in its purity. This means we must restore the love for lost souls, the missionary zeal of primitive Christianity. They went everywhere preaching the word. They were not smugly self-satisfied to know the way of salvation themselves. They were under a debt to share it with Jew and Gentile alike. So, if we would go to heaven ourselves, we must devote our time, our talents, and our money to sharing Christ in all his simplicity and power with everyone we can reach.

Preaching the gospel at home and abroad is not an elective. It is not just for certain Christians and certain churches of Christ to be concerned with. It is an essential! It is imperative if we would be saved eternally ourselves. A church that is not characterized by love for lost souls, that does not seek to the best of its ability to spread the gospel to every creature, lacks that much in being a true church of the Lord's. New Testament Christianity is essentially and dynamically evangelistic.

Whenever we fail to obey any of Christ's commands we suffer the consequences. So when a Christian or a church becomes self-centered, smugly self-satisfied, and loses its zeal for lost souls it must suffer the consequences. First of all such a Christian and such a church will suffer the disapproval of God and Christ and the Holy Spirit. Secondly, it will suffer the consequences of its sin of neglect of the great commission in its spiritual life. God meant for us to be so busy seeking

to advance the kingdom, to save those who are out of Christ, to preach the gospel to those who have never heard it that we wouldn't have time to be jealous of one another, to gossip, to be envious, or proud. Once we confine our Christianity to ourselves, "Me and my wife, my son John and his wife, us four and no more" we can expect to be ripe for envy and jealousy, discord and even division.

Just as an idle brain is proverbially "the devil's workshop" so a Christian or a church of Christ which neglects to work for saving souls is easy prey to all the sins of spiritual pride: backbiting, covetousness, strife, deceit, Phariseism, and sectarianism. Christians must obey the command of Christ to go preach him to every creature (to the extent of their ability) or suffer the consequences of hiding their "talent" in the earth.

God will bless Christians and churches who are willing to sacrifice to carry out his will. He will punish those who refuse in this respect as well as in any other respect to do his will. The only safe thing for us to do is to go all out for preaching Christ to the whole world!

To be more specific, what can one Christian or one church do?

1. First, you can become informed as to the opportunities open today for spreading the kingdom. Some fields are riper than others and the gospel in some communities will reap greater harvest than in others. These fields vary in different times. God expects the bishops of the local churches to use their best judgment in deciding where that church can work most effectively in sending the gospel abroad. Paul said: "For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9). There are many such doors open today. Read the reports in this issue and in the news sections of such papers as the Firm Foundation, Gospel Advocate, and Christian Chronicle regularly. Keep up with these matters at least as well as you do with the political and economic news. Ask God for wisdom in using your talents, your time, and your money to the best advantage.

2. Secondly, use your influence to encourage, exhort others

to catch the vision of the fields which are white unto harvest. You can do much where you are yourself. You can do more by exhorting others to work with you in sending the gospel out. Talk about the advance of the kingdom. Be enthusiastic about the marvelous growth of the church in the past 25 years. Look ahead and consider what God can do through his people in the next 25 years.

3. **Do not underestimate** what God can do through you or the church where you work and worship. God is as powerful today as ever. The Holy Spirit can work through the word, "the sword of the Spirit," to convert people to Christ that you would never guess could be converted. Too often pastors or bishops of the church consider only what they can do or what the church can do unaided by God. The church is a spiritual institution. God dwells in each true Christian. One of the greatest mistakes we can make is to underestimate what God can do through us.

Elders like Brother Otto Foster have borne witness that they have been constantly amazed at what a church can do once it launched out into the deep in a program of evangelism

at home and abroad. Brethren must be challenged by some concrete program of evangelism before they will give to the limit of their ability. "It actually pays to do mission work" reports Dr. John G. Young, an elder of the Skillman Church of Christ in Dallas. He means that the church has more to do with at home if it follows the Lord's command to preach the gospel to others.

4. **Never become discouraged.** The devil wants to discourage you. He wants you to think about all the problems you face as a Christian so that you will not get busy sharing Christ with others. If the church waited until everybody was perfect at home before it started preaching abroad it would never start. One of the best ways to improve spiritually, generosity, love, faith, devotion to Christ, soundness of doctrine at home is to get busy sounding the word out to others.

May this issue be used in God's way to stir up thousands of Christians and thousands of churches of Christ to redouble their efforts to carry out Christ's marching orders. This is our prayer as we send it out.

The Cause In The Canal Zone

Reuel Lemmons

There are a few outstanding crossroads of the world. One of them is the Panama Canal Zone. Here converge the shipping lanes of the world. Here is squeezed into a bottleneck fifty miles wide the north-south transportation lines that link the Americas. The strategic importance of this zone, both from a military and cultural standpoint can hardly be envisioned.

Because of these attributes, people of the Canal Zone speak of the mighty ports of the world as if they were next-door whistle stops. And because of this, people from Panama embark for nearly every port every few days. They carry with them the impressions and the ideas they gained in Panama. Some of them have carried the gospel. They were converted there.

Because of its military value, the United States government maintains a great army of men—Marines, Army, Navy, and Air Force—in and about the Canal Zone. These men, together with their families, comprise a population averaging somewhere in the neighborhood of 100,000 souls. They come from every state in the union. They are exactly what the population of any of our military installations in the states would be. On leave, they have no place to go; highway facilities are limited to one fifty-mile road linking the oceans, and another, some fifty miles north into the interior of Panama.

When these people are rotated, they, too, take with them what they have learned. They may return to the states or they may go to India, Africa, England, or Japan. Some of them have taken the gospel. Many of them have learned the truth there, and have been baptized.

We have a church in the Canal Zone. In fact, we now have three congregations in Panama. For several years groups of brethren have met for worship. As military groups were rotated, these bands of brethren moved away. During the early years of World War II, the Central church in Cleburne, Texas, undertook the task of planting permanently the church in the Canal Zone. A 99-year lease was obtained from the government on a very beautiful piece of property, located on Balboa Road, which is the main avenue linking the Canal Zone Panama City just across the line in Panama. This six-lane street carries a staggering amount of traffic.

Upon this property a building valued at about \$40,000 was erected and paid for. In connection a home for the preacher was provided and furnished. The Central church has since that time provided partial support of a preacher to work with

the church in Waco. The church meets at 0851 Balboa Road. This group. Later they were joined by the Herring Avenue

In the Atlantic side, a group began meeting in the American Legion building in Cristobal, and has grown steadily. Brethren from Balboa have lent encouragement and leadership. This effort, begun by some women, shows promise now of becoming a good strong congregation.

Panama City, outside the Zone in Panama, is a city of about 1,000,000 people. Being the one large city in the Republic it dominates the country. The city police of Panama City are the Public Army of Panama. We have a small congregation of native Panamanians meeting in Rio Abijo, a suburb of Panama City. A young Panamanian is being trained by the brethren in Balboa, and is doing a commendable job of proclaiming the gospel for his people.

The total membership of these three churches will not at this time exceed 100 souls. However, with every passing year the work assumes a more permanent appearance. Because of the military nature of the situation we will always have a transient membership, but gradually we are increasing the number of permanent personnel employees who are Christians. These will be there for years to come.

It is our plan now to try to plant about two more congregations in the Zone, which, together with the two we now have, would make a place of worship accessible to all who are in the Zone. Of course the need for churches outside the Zone in the Republic of Panama is as great as it is anywhere else in the "mission field."

Brother Frank Milton is the present preacher for the Balboa church, and the church address is Box 3003, Balboa, Canal Zone.

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New Testament Christianity In Belgium

S. F. Timmerman, Jr.

The churches of Christ first penetrated the Belgian frontier in the summer of 1947, when brethren in Holland and Germany made contacts with interested parties at Pepinster. From the baptism of a few persons in that small town, the church in this country has grown to include three congregations and plans are under way for the beginning of still another.

The first of these congregations had its beginning in a home in Pepinster and has continued to meet, first in homes, later in rented halls, until the present time. Of the twenty-four who have been baptized in that locality, nine are still faithful. Services are conducted each week on Lord's day morning and on Tuesday evening. One of the Belgian brethren in this assembly is an able helper in any assignment except the preaching. Two meetings, by Melvin Anderson and S. F. Timmerman, have been held in the present meeting hall, located on the main street of town.

The group in Liege, which is the third largest city of Belgium with a population of over half a million, had its start, like Pepinster, in a private home in 1948. The first public hall was rented in the beginning of 1950. A total of thirty-three have been baptized in the Liege area, of whom a large number have fallen away. Six gospel meetings have been conducted in that city by Melvin Anderson, S. F. Timmerman and Owen Aikin. The present meeting place is 14, Blvd. de la Constitution, with a local attendance on Sunday of around 15.

The summer of 1950 saw the debut of the work in Verviers, Belgium's textile center. A meeting held in a rented hall resulted in a few baptisms, and regular services were conducted following this effort. Nine people have obeyed the word since that time, six of whom are still in regular attendance. These include some of the most substantial people yet to be reached in Belgium. It is in Verviers that the churches in Belgium have their best hall of meeting, a modern ground-floor auditorium with space for a hundred people, baptistry, dressing rooms and other improvements. This property, as with all other property used by the churches in Belgium, is rented by the month on a three-year contract.

The first evangelist to establish himself for permanent work in Belgium was S. F. Timmerman, who came to this country in the fall of 1948. Living first at Pepinster, now at Verviers, he has labored with all three of the churches now in existence, both in meetings and from week to week. His time is now given in the main to the work in Verviers and Pepinster.

Donald R. Earwood and his family came to Belgium in the summer of 1951, settling temporarily in Liege. They have since moved to Brussels, the capital and largest city of Belgium, where he plans to start a gospel work in the near future. He is also continuing his labors with the brethren in Liege for the present.

The above workers were joined by the Hilton C. Terry family in September of 1952. The Terrys chose to spend a year in Verviers, learning the language and ways of the people before choosing a specific field of labor. They expect to move soon to Brussels, where Brother Terry will work with Brother Earwood in that city of a million souls.

No report on the work in any country would be complete without citing some of the problems and needs connected with it. The problems in Belgium are varied, but may be listed under a few general headings: First of all, the country is bilingual (French and Flemish) and no complete coverage can be given to the country as a whole until there are those who can speak effectively in each language. Until now all the work has been done among the French-speaking population. Again, the country being predominantly Roman Catholic, the majority are steeped in superstition, are ignorant of the Scriptures and are wholly indifferent to the plea to restore New Testament Christianity. However, this problem can be overcome to some extent by surmounting still another: that of making the church known and respected as a permanent institution in Belgium. All the brethren now on the field are laboring to offset these difficulties.

More workers can head the list of needs in any foreign work, and Belgium is no exception. A country with Belgium's heavy population density and strategic location on the European continent should have far more than the three evangelists now working there. Neither should faithful brethren feel themselves unqualified or excused from meeting this challenge. From this country, through language and colonial ties, lines go out to France, Switzerland, Holland, the Belgian Congo and many other points of the globe. Brethren or churches interested in this field should get in touch either with one of the brethren now laboring there or one of the churches which support them: Polytechnic in Fort Worth, Hilston Terry; Sparta, Tennessee, Donald Earwood; or Preston Road in Dallas, S. F. Timmerman.

Canada

J. C. Bailey

What Is Canada Like?

Many people have asked me just that question when I have been in the Southern states. One might as well ask a person what is the United States like. There is a vast difference between the farmer on our Western Plains that grows tens of thousands of bushels of wheat in one year and the fisherman that lives on the rock-bound coast of Newfoundland. Both are cursed with sin, both need a Savior, but there is a vastly different mental outlook. The plains of Texas, and the people that live on those plains, are much more like the people of Saskatchewan than the people of Saskatchewan are like the people in Newfoundland, or the Texan is like the people of the hills of Arkansas. It is not to say one is better or worse than the other but simply that their environment has given them a different outlook on life.

Canada A Colony Of England?

Canada is a nation. We make our own laws. We elect our

own government, just as surely as you in your country. Every man and woman over 21 years of age has the right to vote at either a provincial election or a federal election unless, indeed, he be confined to a penitentiary or an insane asylum. We are one of the nations in the British Commonwealth of Nations but we are in no sense a colony of England. There would be just as much sense in talking about England being a colony of Canada as to reverse it.

What Are Canadians Like?

Our country is a new country, our status as a nation is new, but we have developed our own way and become among the nations a nation. There are more members of the church in Fort Worth, Texas, than in all of Canada, yet the church is stronger in Saskatchewan than it is in North Dakota, Montana, South Dakota, Wisconsin, or Minnesota. This growth has not come from people moving in. Instead, we have given scores

of members to other provinces as well as the United States. The church is vastly stronger in Ontario than it is in New York or any of the New England States.

Canadians are heroically struggling to maintain two small Christian colleges. Canadians are on the foreign field and they have contributed since the war, thousands of dollars to help with mission work in various enterprises abroad. Brethren, help us evangelize Canada, and while you are at it, we shall help you evangelize the world. There has been enough work done in Canada to show that it is no experiment.

Brother Roper came from Louisiana this spring to Edmonton, Alberta, and the work is going ahead just as fast as you would expect it to go ahead in any northern city in the United States. Brother Alvin Jennings has succeeded as well in Saskatoon, Saskatchewan, as he would have succeeded in a similar work under similar conditions in your country. We have one thing here that should be an incentive to one to come to Canada. Every church in Canada is in fellowship with every other church with one exception. Ketcherside has captured one church. His forces are trying to capture another. Brethren here in the past have said to the hobby riders, "You are not wanted." A great many of our brethren use one cup but we do not say to the others we will not fellowship you because you use more. We have brethren that have opposed Christian colleges but they have not thought of such a thing as saying to the other brethren we will not and cannot fellowship you. Come over and help us, but the cause is too weak to bear the foibles of the hobby rider.

The Immensity Of The Task

Canada is larger than the United States including Alaska. Yet in all this vast country there are probably not more than some thirty preachers giving full time to the work. Most of these are in a relatively small part of Canada. True, this is the most densely settled part of Canada but even here the number of preachers is wholly inadequate to the task before them.

Look At The Field

British Columbia is the most western province. There are several small congregations in this province and a number of scattered members but only one full-time preacher. Even he works part time. In Alberta there are two congregations and two or three preachers. There are two other places where the Lord's table is spread each Lord's day. There are two members in each place. Saskatchewan has some twenty-five small congregations, the largest of which has about eighty members. There are three or four full-time preachers. Manitoba has about seven congregations and one or two full-time workers. Ontario has about the same number of congregations as Saskatchewan but they are larger. A few of them exceed the

one hundred mark. I do not think the number of full-time workers in Ontario will exceed twenty. In Quebec there are a few members but the light has almost gone out and from there east there are some members but no workers and unless something is done the light will be entirely extinguished when these few die.

The Picture Is Not Black

The work in this vast country is small, pitifully small, but growing. Souls are being baptized into Christ, saints are being strengthened, new meeting houses are being erected to give permanency to the work. The churches in Ontario are working to build up weak congregations and enter new places in Ontario. Brother James O'Neal is laboring to start the work in new places in Northern Ontario. My own brother is at Kingston, Ontario, in an effort to start a new work there. Winnipeg is looking for full-time workers in that city. Saskatchewan has plans for new work and workers. Alberta has two men in Edmonton to start and to build up the work in that fast-growing city. Many in British Columbia are alert and anxious.

The word is going out over the air from a number of stations and good results have been obtained in this way.

Two gospel papers are printed in Canada and both have obtained a good reputation in their effort to preach the word. If any of the readers of this article would like a copy of these papers you may write to the Canadian Christian, Box 700, Thorold, Ontario, or to the Gospel Herald, Radville, Sask, Canada, Box 6.

What Can Be Done?

The answer is obvious. The work that is being done in Edmonton should be multiplied one hundredfold. The work that is being done in Saskatoon is proof enough of what can be done. Last year there was a school teacher in British Columbia that was hundreds of miles from the nearest congregation yet he taught the word as opportunity afforded. There have been five baptized. As I type these lines an interesting meeting is in progress in this community. We need scores of men such as Brother Earl Severson to take the gospel into these new places.

Come over and help us. Come with the gospel but leave your hobbies behind. We are not strong enough to carry an extra burden.

Brother preacher, that is interested in what is called mission work, you can double your usefulness in Canada for we shall help you to carry the gospel to regions beyond, even while our birth pangs are upon us.

Interested in Canada? Write me a letter: J. C. Bailey, Box 6, Radville, Sask., Canada.

'Monte Vide Eu!'

David Marshall Hadwin

In 1520, Ferdinand Magellan and his men were off the south-eastern coast of South America when suddenly one of them cried out, "Monte vide eu!" or "I see a mountain!" Soon they discovered that they were seeing nothing more than a small hill that had the deceptive appearance of a mountain; but, years later, a city grew up around that hill and was named Montevideo.

Today as I venture south from the United States, I do not see merely a hill nor a mountain. I see a continent! I see a continent that appears small and insignificant in the affairs of men and the world. I see a continent ignored or avoided in its spiritual needs and exploited of its material goods. I walk the streets of its cities and along the paths of the country. I look into the faces of its people. I see hatred and lust, anger and every sort of wickedness—and sadness. Darkness

hangs over the souls of the people, and there is no light. "Truly," I say to myself, "this is the dark continent."

I look again. I see a continent! I see a continent twice the size of Europe. I see a continent with natural resources so abundant that it is said that it could support a population of one billion. The future smiles on South America and hides herself. Then I ask myself, "Will South America become the center of tomorrow's civilization? Will nations arise out of its earth and direct the affairs of the world of tomorrow?" There is silence! I find myself surrounded by spiritual darkness! I tremble at the thought of this darkness spreading over the rest of the earth!

I return to the present, and the continent is stretched out before me. I see three centers of population. I learn that about two-thirds of the 110 million people of South America live

on the Atlantic side of the continent. I see that most of these are in the eastern and southern part of Brazil, in Uruguay, and in Northern Argentina. I see a second center in Chile, isolated by the ocean, the desert, and the mountains. To my gaze a third center appears in the northwest in the midst of the mountains.

I invite you to come with me as we explore the region of the northwest. We visit the countries of Venezuela, Colombia, Ecuador, Peru, and Bolivia. We see wars and rumors of wars. Dictators rise and fall. Democracy is mockery. We search for the salt of the earth. We find a few grains, but they were converted in our nation. We find no congregations except for a small group, a group of American oil workers in Venezuela. We learn that they are not able to reach the natives. We pass through the countries. We find ourselves surrounded by Indians and Mestizos. We give them Bibles, but they cannot read. We preach the gospel story. Persecution towers above us blotting out the sun. It speaks in Latin. Its robots reach for stones. But we are not there!

We go to Chile. Freedom is in the air. The power of Rome is bound. We meet one hundred thousand Protestants. We are happy at first, and then we are sad. We see the blind leading the blind. We give the people Bibles, and they can read. We preach the story of Jesus, and they listen. But we are not there!

On we go to Argentina and Paraguay. Liberty stays behind in Chile. We look for Rome and find that she is never very far from us. She is very sick, but she scowls and moves. We give the people Bibles, and they can read. We preach the word. Some look over their shoulders at Rome and listen to us. But we are not there!

We enter Brazil. We change from Spanish to Portuguese.

Again, we smell freedom. We meet a million Protestants, but most of them are on the ground. They think that they have the Holy Spirit. We give them Bibles, but most of them cannot read. We preach the gospel, and they listen. But we are not there!

We come to Uruguay and back to Spanish. We find the only evangelists in South America. My father and I are at home. Seven months we have been here. We are bathed in freedom. We look for Rome, but she is hard to find. Only ten per cent of the people bow to her regularly. Thirty per cent bow once in a while. She is just a little fellow. We give the people Bibles and preach. The people read and listen. We are in a virgin territory. We must clear the land of obstacles, and then we can plant and water. The harvest will begin some day. God will give the increase.

Won't you come down and help spread the light so that these people might see? No? Then won't you help to send someone else? No? I see dark clouds in the east and the west! I see the wrath of Jehovah! I see our land invaded and our cities devastated! I see our blessings taken from us! I see ourselves forcibly spread over the face of the earth!

"But that won't happen," I tell myself. I see my brethren awakening from a sleep of the past. From a deep sleep they are awakening. I see a trickle of missionaries becoming a small stream. I look at the stream and dream of a river. "Unto the uttermost part of the earth," I hear a voice say. "Surely," I think to myself, "this is the uttermost part of the earth."

"Monte vide eu!" I cry out. "I see a mountain! I see the mountain of Jehovah's house established on the tops of the mountains! I see it exalted above the hills! I see all nations flowing unto it!"

Casilla de Correo 185, Montevideo, Uruguay.

The Australian Mission Field

Allan Flaxman

Try to imagine an island about twice the size of Western Europe or say equal to the size of the United States and you will have a fairly accurate idea of the size of Australia. Now picture a rather modern city built fronting one of the world's most beautiful harbors, with its suburban area extending in a twenty-mile radius from its main business center—picture its population of almost two million whites enjoying a semi-tropical climate and you get a quick mental view of Sydney, Australia's largest city. It is in the suburbs of this city where your writer and Colin Smith—co-workers in the Lord's vineyard, live.

And what of the missionary activities in this Australia? As a mission field of the churches of Christ in America, Australia can truly be classed among the "have nots"! In this vast country we do not have a solitary American missionary. Mark it now, not one American missionary in the whole of Australia—a country as large as the whole of the U. S. A.!

And what about native preachers? There are just two of us, Colin Smith and myself. No more, just two in the whole of this island-continent! But that is not the whole story. For several years now Colin has had to supplement his income from the U. S. with what profits he can scrape from a small business. What is more, my own arrangements with the Riverside church in Fort Worth as regards personal support will be at an end in just over twelve months! Naturally I must already begin to face the question, "What then?"

The Australian mission field has no radio program; no orphan's homes; no Christian colleges; virtually no expense fund; and no finance with which to engage in benevolent work!

We are ready to admit that progress has been slow in Australia, but we do not think that it has been slower than some smaller countries when a true comparison in labor and money expended are drawn. About thirty-seven baptisms over

the past three years may seem very few to many Christians in the U. S. but I believe when the facts stated above are thoroughly absorbed that the reason will be as plain as anyone could want it.

But lack of helpers and lack of funds with which to operate has not stopped us from doing as much as we could with what we had, though it has seriously cramped our efforts. For instance it is logical that we should work from some central suburb of Sydney, but this we could not afford to do. So we have had to be satisfied with working in a little town away from Sydney, and in Sydney's extreme outer suburbs where operating costs are not so high. As a result of this "hole in the corner" preaching we are still hardly known at all in Sydney. In fact it would be no exaggeration at all to say that only a small fraction of one percent of Sydney's two million people even know we exist and that an ever smaller fraction have any idea what we really stand for!

We have been driven to concentrate much of our efforts on reaching Sunday school children, and Colin has especially worked in this direction. Not that we have some crazy notion that we shouldn't waste time converting children, far from it. But it must be patent to all that when converts are made among children in their early teens that they can be of very little material or financial help in pushing forward the work of the Lord. In fact most will admit that they become, by reason of their immaturity, added burdens to the missionary rather than extra ones upon whom he may soon call for some assistance.

Bible camps have come to play an important part in the work here in Australia. Many of the baptisms have taken place at such camps and other conversions can be traced directly to the lessons taught in them. Recently Brother Shepherd of Kurrajong made a cabin on his property available to us at any time for Bible camps. This is really a great step in the

right direction. Two successful camps have been held there this year.

Long seeing the need for a monthly magazine carrying our plea for restoration of New Testament Christianity in this country, Alice and I decided to do something about it a year ago. We soon decided that printing was well beyond our financial reach, but thought that we might possibly manage a mimeographed paper. After going into figures we decided we could just barely afford a mimeographed monthly if we cut our housekeeping expenses very fine. Thus was born the **Restoration Herald**. To produce fifteen hundred copies, 3,000 sheets of paper had to pass through the old rebuilt machine twice, each sheet had to be folded carefully in half and then 1500 middles glued to 1500 outsides. This went on for the first six months but praise the Lord a church in the southern part of Texas now sends us sufficient money each month to have 1700 of these "Heralds" printed. The little paper has proved its worth, and if money were available, many times 1700 could be used each month.

At least two American missionaries are anxious to come here, but up until this time of writing no church has been

found to support them. Why not contact me about them? Surely we need their help!

That the work can grow here we feel quite certain, but we are equally certain that it will mean facing the facts with men and money! The Seventh-Day Adventists are by their own admission an unpopular movement, but even at that they have 24,000 members in Australia! Why? Because they have many missionaries, plenty of funds, broadcast over many stations, have many schools, make wide use of correspondence Bible courses, and have a number of publishing houses! In other words, they have faced the facts. They admitted that Australia is not just a little green atoll in the South Seas, but is a vast land mass with great cities demanding a program of activities commensurate with its size and population.

The question that keeps burning in our minds is: "Will the churches of Christ in America face these facts too, and then act on them, or will we be left to struggle on unaided, battling to fulfil the task that is crying out to be done, till we fall exhausted, broken in both health and spirit?"

New South Wales, Australia.

The Church of Christ In Tripoli, Libya

Lawrence E. Taylor

Libya is a small country in North Africa joining Egypt. The natives are Arabs, but there are many Italians since Libya was once an Italian colony. Tripoli has a population of over 80,000 and is one of the two capitals of Libya. The Arabs are almost 100 per cent Moslem and the Italians are mostly Catholic. There are a few thousand Europeans here and about 15,000 Americans connected with government work.

When I came to Tripoli in September, 1951, there was no congregation of the church of Christ. The Paul Dillards of San Antonio arrived just before me and were having services in their home. We got together and soon found three or four others. In February, Brother Bynum from Tuscaloosa, Alabama, came. My wife arrived the last of September about the same time some other families arrived. Our attendance at present averages close to forty for Sunday morning and about thirty Sunday night and Wednesday night. Our record attendance is forty-five. Our contribution averages about \$75.00 each Sunday with a record contribution of \$102.00. Fifty dollars a month was sent to Italian missions for some time.

Now we have a building program planned. At present we are meeting in the schoolhouse at Wheelus Field, an Air Force installation. If we can succeed in getting a building in downtown Tripoli, we believe the congregation will double in a few months. We have information that there are some forty local people who desire to attend American services, but since we meet on the field, these people cannot obtain a pass to enter the field. There are several members of the church here who do not come or have much interest in the work since it appears to be of temporary nature, not having a permanent building. We should have at least sixty out every Sunday right now.

We do not have a regular preacher. Since all of us here now are connected with government work, we cannot give full time to preaching, visiting and general work necessary for growth of the congregation. Some of us divide the preaching load between us and feel we are doing good, but not good enough. We need a full-time preacher. We have had some visible results. We have had six baptisms, about eight restorations and several to place membership. The group as a whole is very enthusiastic and willing to work. Most all the men are willing to take part and do the best they can.

This is the only congregation in North Africa, an area reaching from French Morocco to Egypt and the only congregation I know of in a Moslem country. We are in the process of

buying property in Tripoli for a building. Real Estate and building cost is very reasonable. We feel we can build a sufficient building for \$5,000.00. The church has a great opportunity here.

There are some old Roman ruins, cities that have been excavated recently, along the coast a few miles from Tripoli, that indicate some of the buildings were used by the early Christians. We would like very much to see the church of Christ firmly established again in this part of the world.

Many of the natives speak English and the language barrier is not too great. We can get Bibles translated into the Arab language through a British printing company here. Libya is a new nation and through aid from the United States, their standard of education is becoming higher and their standard of living is rising. The people are learning new ways and means of living. Now is the best time to teach them about Christ and his way of life.

Our problems at hand are: (1) We need a preacher. Brother Haynie of Milliton, Tennessee, has agreed to come or send someone if he is unable to come himself. But at present we will not be able to support him fully. We believe we can commit ourselves for \$250.00 per month and within a year possibly support a preacher entirely; (2) We need a building. As mentioned before, it is difficult to get the local people admission to the base. We have brought several to the services and all have expressed interest. The cost of labor and building materials are such that a building will not be costly. Once we get our building and get a preacher in the field, we feel that we can almost be self-supporting within a year. At present we have about \$2,100.00 in our building fund. Most of the people in the congregation here are from different congregations in the states. Each of us is writing his home congregation in an effort to obtain help in our building program and in getting a full-time preacher in Tripoli. Our hope and prayer is that the people in the states will become aware of the great opportunity the church has in Tripoli and will remember us in your prayers and hope for the progress of the congregation.

Our "Special Edition—Churches At Work" of February 10, 1953, has been reprinted to supply the great demand of late orders. We now have an overflow of several thousand copies available. Be sure to write us at once how many copies you want, if any. Price, 35c in 10 copies or more.

Nigeria - A Twentieth Century Restoration

Howard Horton

The first chapter of the Lord's work in Nigeria began to be written, at least in background, when the Lawrence Avenue Church of Christ, Nashville, Tennessee, prepared a correspondence Bible course for servicemen. Through servicemen the course fell into the hands of people of many different nations. Providentially, about the "mid forties" a native Nigerian policeman, C. A. O. Essien, joined the ranks of those taking the course.

Immediately Essien recognized the truth of the things he was learning and he began to teach them to others. Rapidly a modern restoration got under way. The Echols-Reese reports of 1950 underscored the immensity of this movement. In 1951 Eldred Echols returned to Nigeria for three months to inaugurate an effort to teach native preachers. About thirty men went out from his classes to preach the word to their people. Far-reaching were the results of the short course taught by Echols. Still the preachers are showing the good effects of his work.

The second chapter of the Nigerian Restoration also sprang from the Lawrence Avenue congregation. They decided to assume support for two American families to go to Nigeria to initiate a more permanent teaching program. The money was raised and during the last week of November, 1952, the James E. Johnsons and the Howard Hortons reached Nigeria and entered into the work.

The first six weeks they spent visiting the congregations established by the native preachers. There were about seventy congregations in the Calabar Province of southeastern Nigeria and a few congregations farther north among the Ibo people. Fifteen native preachers were working more or less effectively in teaching the gospel to the people. Most of the congregations were weak spiritually, numerically and in knowledge. Many denominational conceptions still influenced their actions and denominational terminology filled their language. Their conception of the organization of the church was still colored by their denominational backgrounds.

One supreme factor was present: they desired to speak where the Bible speaks and to remain silent where it is silent. They did not always know what the Bible says, but they did want to know and to do when they learned.

In January, James Johnson and Howard Horton began a series of Bible classes in an effort to help the preachers to a better knowledge of the gospel. After nearly three months of study the men went into various villages and began preaching what they learned. The results of their work were almost immediately felt. Even young men began to convert large numbers from paganism and denominationalism. New congregations were started almost every week. Now there is at least one congregation in each of the six districts of the Calabar province. A second series of lessons was completed in July, and native preachers are scattered over an area with a radius of sixty miles.

Certain needs have become evident and plans are being laid to meet each need. First: The vastness of this area and the extent of the restoration effort demands more white families. It is impossible for two men to reach the congregations often enough to stabilize them during this infant period. There needs to be two families in each district of the Calabar province and at least two families to make some beginnings in "Iboland" to the north. Many new converts are weakening and returning to the world and to denominationalism because we cannot visit them often enough for teaching. Nowhere can a congregation send a man where more exciting prospects for the Lord's church exist. A man must be supported, and provided with a house, a car, and transportation to this country. The nature of the climate and health conditions make it imperative for an American family to have an inexpensive, yet weatherproof

house.

In answer to this first great need the Sixth Street church of Port Arthur, Texas, is sending R. E. Peden, of Vincennes, Indiana. He arrives October 2, the Lord willing.

Second: There is a need for congregations to support a group of the more capable and experienced of the native preachers. Thirty dollars per month will support a man full time. These men can be given sermons and teaching help and then they can carry the gospel very effectively to their people. They can move among the churches preaching in two- or three-week meetings throughout the area. As they teach the gospel they will strengthen the churches as well as the younger preachers located at the various villages. The older preachers can be taught to teach the congregation to support the younger men, thus learning a responsibility in supporting the gospel. These older men have been preaching at great sacrifice. With support their work would be enhanced. Several congregations are undertaking the support of a native preacher.

Third: There must be a more effective teaching program for preachers. There is not a single congregation in Nigeria capable of developing leaders. In order to have facilities for this work it is extremely urgent that money be provided for classrooms and living quarters for the students. It will also be essential to provide enough money for each student to buy food while he is studying. In this land of extreme poverty they cannot live away from home without help. Six dollars per month will feed one of them. If they can be brought out of their environment, separated completely from their customary culture and background, we can make more progress in leading them from darkness to light. For \$180.00 per month a congregation can feed thirty students as they prepare to preach the gospel of Christ. We can have some of the brightest young minds of Nigeria. Already we have seen the work that even a young man can do among his people here. Some means must be provided to separate young men unto preparation of the gospel. The Vulte Boulevard church in Nashville, Tennessee, is inaugurating plans to make a substantial beginning toward providing buildings. It will require others to help.

Fourth: Nigeria has a unique school system. The schools are largely supported by taxes, government grants and village subscription. They are essentially public schools but they may be managed by some white person. We have been requested to manage many schools. This involves counseling with the village committees and making reports to the Provincial Education Office. One man can easily manage twelve schools and spend every week end preaching. Some preachers are also high school principals, college teachers and officials, county superintendents of education, etc., in America. A preacher with school experience can preach many times a week and also help these people guide their school efficiently. Then we could teach the Bible to every pupil every day. Thus we could reach several thousand of the future leaders of this awakening country. Elvis Huffard of Chattanooga, Tennessee, has announced the desire to come to Nigeria. His travel fund is well begun. It is his desire to be in Nigeria by November or December. Here is a tremendous opportunity for an able gospel preacher and a trained and experienced school man to help carry out the first three needs more effectively and in addition to undertake something in the way of a "Bible chair" in the schools.

Fifth: The work in Nigeria demands many, many tracts. The Nigerians are avid readers and there is a complete vacuum of true Bible reading. We need tracts on all topics.

Nigeria is an awakening country. The people are reaching for the better things. We who are here pray that it will be possible to make the light of God outshine the empty glitter of worldly gain and vain ambition.

The Work Of The Church In Africa

Guy V. Caskey

Africa! thirty-seven countries, two hundred million people, four times the size of the United States. Her people, black, brown, white, are Mohammedan, Catholic, Protestant, heathen—predominantly heathen. Neglected continent! The gospel has been preached in five of these thirty-seven countries—the Union of South Africa, Northern and Southern Rhodesias, Nyasaland and Nigeria. Even here the spread of New Testament Christianity has been extremely limited by a deficiency of both men and money. It is heartrending to sit helplessly by and see such meretricious systems as Roman Catholicism establish their attractive and expensive strongholds throughout this continent. The Seventh-Day Adventists are spending five million dollars this year in Africa. Because we have, hold and preach the truth, with a fraction of this amount and a few more men, the church of our Lord can be firmly established in strategic points across this vast continent.

For forty years our brethren have been working among the native peoples of the Rhodesias, particularly Northern Rhodesia. Permanent bases have been established at four points: Namwianga, Kabanga, Sinde, and Livingstone, from which our brethren have gone out to preach the gospel in the native villages round about. In Southern Rhodesia the church has been planted among the native peoples at Nhowe, and surrounding areas, in the eastern districts of the colony and at Bulawayo in the west. There is now a church among the white people of Bulawayo.

In 1950 work was begun among the white people of Johannesburg, in the Union of South Africa. In this modern city of a million people, one European congregation has been established, two colored churches and a number of native congregations. The white church has a beautiful new building consisting of an auditorium (seating 300) and six classrooms. This property is worth about \$40,000.

At the beginning of 1951, the church was established in Pretoria, the executive capital of the Union, thirty miles north of Johannesburg. There are two good churches one among the whites and one among the natives. Recently they were fortunate to be able to purchase ideal lots for a new church building on the main thoroughfare through the city and just one block from the Union grounds, where stand the magnificent

government buildings. This property cost \$36,000. No better location for a place of worship could be found anywhere, and this property will, doubtless, double in value in a few years.

Seven hundred miles south of Johannesburg, on the shores of the Indian Ocean, the church has been established in the city of East London. Ninety thousand people live here. There are also native Christians in some of the adjoining villages. Last month they completed and entered their new church building. It is well located, attractive and adequate.

Down the coast from East London two hundred miles is the beautiful city of Port Elizabeth. There are two churches here, one among the white people and one among the colored and natives. They do not, as yet, have their own place of worship.

A thousand miles southwest of Johannesburg is Cape Town, a city of a half million people, nestled under towering peaks in a botanic garden on the shores of Table Bay. There are three churches among the colored people here. There are a few white Christians, but no work is being done to establish the church among the Europeans.

The possibilities and opportunities of these countries far exceed our present abilities and resources. In Nyasaland we have one native preacher working alone and without the money he needs to do the job well. Next month another young preacher whom we have converted and trained will join him in that field. All of East and Central Africa are untouched. Country of indescribable beauty, ideal climate, abundant rainfall and incalculable potential agricultural and mineral wealth, we should send men there with the gospel before it falls under the control of Rome.

A hundred men who love the truth, who are deeply concerned about saving the lost and who believe that the responsibility devolves upon us to take the gospel to the whole world could work wonders in Africa. Such men could establish the church in every country on this continent and with persistence guarantee its strength and permanence. America has both men and money to accomplish this task without burden or inconvenience. Does the church there have the interest and love to please God by sending the glorious light of the gospel to shine in "Darkest Africa"?

Johannesburg, South Africa.

The Church In Great Britain

Leonard Channing

A report on the church in Great Britain must differ somewhat from the reports on the work in other parts of Europe in that we are not dealing with a new mission field, but with an area in which the church has been established for well over one hundred years. Yet it is true to say, that although New Testament Christianity made rapid progress in these islands at the beginning, due to the inroad of digression, that growth was not only not maintained, but at one time practically ceased altogether.

Position today. There are thought to be about 180 congregations in the British Isles bearing the name "Church of Christ." Unfortunately however, at least two-thirds of the churches have been affected by digression, and are now members of a sectarian and modernistic body which has grown up among them known as the "Co-operation of Churches of Christ," a body similar to the Christian church group in the United States. The digression might have been complete had it not been for the work of a small group of loyal and energetic brethren who some thirty years ago set about the formidable task of what amounted to restoring the Restoration Movement in Great Britain.

The position today is that there are in the British Isles just under 40 churches who are loyal to New Testament truth, with a total membership of around 1100. Of these, 20 are in England, and one in Northern Ireland, having a total membership of approximately 800. The largest churches are Hindley Lancashire; Summer Lane, Birmingham; and Belfast, Northern Ireland, each with a membership of over 100. All these churches are completely independent of any central organization.

In addition to the 40 "loyal" churches in the British Isles there exists another eight to ten churches with a total membership of just over 200, who although they are still nominal members of the digressive Co-operation group, and in some cases still allow its preachers to serve them, in all other respects oppose digression and closely associate themselves with the independent churches.

Preachers. There are in all, seven full-time preachers working in Britain. This number includes the one who has done more than any man to stem the tide of digression, Brother Walter Crosthwaite—who although over eighty years of age is still active in the work. The area of work is fairly evenly distributed—five are working in England and two in Scotland.

At least three of the full-time preachers, including the writer, are now supported by American churches. One is supported by the church in Hindley Lancashire, and one by the Scottish committee.

The "Old Paths Committee," a committee formed by the loyal brethren in England about thirty years ago in order to fight digression, at one time supported several full-time men, but although still in existence now no longer has any preacher under its control.

Perhaps a word of explanation is necessary lest the mention of "committees" be confusing to the American reader. Among the "loyal" brethren there is some difference in view as to the proper method of supporting and directing the work of evangelists. Many of the older brethren favor at least as an expedient a district committee system, with a number of smaller churches pooling their resources and supporting a full-time worker among them. Many of the younger brethren, especially those in full-time work, believe that this should be the responsibility of individual churches alone. However, in spite of this both groups work amicably together, looking forward to the time when these differences will be resolved.

Publications. Among the "loyal" brethren there are two papers published. The first is the *Scripture Standard* edited by Brother Walter Crosthwaite, and published monthly, is mainly for the brethren as a news medium among them. The other paper is *Revival* published by Brother Leonard Morgan which is mainly for outside distribution and takes the form of a monthly four-page tract. Many are conscious that there is need for more literature, tracts and books, but the relatively high cost of printing is the difficulty.

Progress. It is very heartening to realize that while the digressives are steadily losing ground, among the loyal churches there has been slow but very sure progress. The greatest progress has been made among the churches in Lancashire in the northwest part of England, particularly in the church at Hindley, and also in Northern Ireland in the church at Belfast. Some progress has been made among the churches in Yorkshire in the northeast part of England, and also in southern England, including the London area. Progress has also been made in Scotland. Churches have been revived which were almost defunct, as in the case of Peterhead in the northern part of Scotland.

It is also heartening to note that churches have been established in recent years in areas where formerly only digressive churches existed. Such churches are at Ulverston in North Lan-

cashire, Eastwood in the Midlands, and Tunbridge Wells in the south part of England.

But perhaps the most encouraging sign of all is in the fact that churches have been established in areas which have never heard the primitive gospel. Such a thing has not been seen over here for many years. Three churches have been planted in such areas: at Ince in Lancashire, Hereford in western England, and at Aylesbury Buckinghamshire, northwest of London. In the latter case for instance, as far as the writer can trace, there has not been a church in this area of 100 square miles for nearly 100 years. Although these churches are small at present they have a good opportunity for growth.

Future Prospects. As to the future of the work in Britain there are both problems and prospects, as perhaps is common to all fields of labor. The problems are both within and without the church. Outwardly, the greatest problem is the widespread materialism and spiritual indifference among the British people. This is particularly so in England, where only a very small percentage of the people attend a place of worship with any regularity. The traditional outlook among the British, particularly as it affects their religious views, is also a problem. It is due to this last fact that the state-supported church of England is so well entrenched.

Within the church perhaps the greatest need is for the development of properly qualified elders. Although an improvement in this has been seen, there are still churches which have been established for many years and are yet without elders.

As to the future prospects perhaps the most encouraging sign is that of the new spirit of evangelism which is slowly but surely rising among the churches. In the past the brethren have mainly had to look inward and fight the digression in their midst, but now this phase is passing and the work of saving souls can go forward. As an indication of this it is noteworthy that four out of the seven full-time preachers are working with newly formed churches. This is as it should be, for not only is there the need for strengthening existing churches but to plant new ones. There is no lack of opportunity, for there are still vast areas of Britain which have never heard the true gospel.

Our earnest prayer is that this spirit may grow so that the church of the Lord in Britain may not only remain faithful, but may become as numerically strong and as powerful in witness as it is in other fields of labor.

London, England.

Work In Japan, 1948-1953

Harry Robert Fox, Jr.

The past five years have presented the gospel with its greatest opportunity in Japan. That is why it is all the more regrettable that more gospel preachers did not come over. For the twenty-one workers who did come and serve at one time or another during this time were not able to reach more than a small fraction of the millions who might otherwise have been reached. However, since this report is not to be concerning what might have been, the following paragraphs will sketch some of what actually took place during the past five years.

The chief purpose of each worker has been to preach the gospel and to establish churches. Consequently there have been numerous gospel meetings held (an average of about 30 per summer) and thousands of baptisms resulting (more than 3000). Also, 34 new congregations established. Nor has preaching been confined just to summer meetings. Workers have gone out every Sunday and preached up to as many as five sermons at as many different places, not to mention weekday Bible classes in homes, hospitals, sanatoriums, courts, schools, shops and other places of business. Even as we ride the trains to our various appointments we usually get into conversations

with other passengers sitting next to us who want to know why we are in Japan. This always provides us with a good basis for proclaiming Christ.

But since there are so few of us over here we have just about reached the point where more people have been baptized and more congregations established than can be adequately cared for. So in addition to all of our regular preaching we have been giving time to training selected Japanese to be preachers, teachers, and leaders in the churches. The first major effort along this line was begun in the spring of 1951 in Omika when a special department was set up in Ibaraki Christian College for the training of evangelists. Classes met four days a week and every American evangelist taught at least one course. Courses were designed to take the students through the entire Bible, as well as to acquaint them with church history, public speaking, sermon preparation, debating, comparative religions (especially the Oriental religions), false doctrines and how to meet them and Greek.

Now after two and one-half years of this arrangement it has been unanimously concluded that a more localized set-up

would be better. Thus, beginning in September there will be two training programs in operation in Ibaraki on a congregational basis with several others sure to develop later on. The Yoyogi-Hachiman congregation in Tokyo has been conducting such a training program of its own since last winter with brethren from Yamanashi and Ibaraki assisting in the teaching. A total of more than 30 Japanese evangelists and would-be evangelists are at present enrolled in one or the other of these three training efforts.

Another means being used to give extra Bible instruction to church members and potential leaders is a summer Bible camp being operated in Yamanashi prefecture by Brethren Ed Brown and George Gurganus. It was begun last summer and is being continued this year. It provides 50 young people at a time with three weeks of healthful camp life on the shores of beautiful Lake Motosu at the foot of Mt. Fuji. Bible and doctrinal classes are taught every day until noon with a worship period included. Every other night preaching services are held. Since a few non-Christians are also allowed to attend the camp, evangelistic as well as teaching opportunities occur, and each year several baptisms take place.

Also established for the purpose of giving Japanese young people (Christian and non-Christian) extra opportunities of experiencing the meaning of the gospel is Ibaraki Christian College (1949) and High School (1948). Here, too, we not only have the pleasant responsibility of helping young believers to grow in their faith but also have many invaluable opportunities to lead unbelievers to faith in Christ. Consequently there is hardly a week that goes by but that one or more of such students confess Christ and is baptized.

Just last month, as an example of the unusual opportunities along this line, I had the happy privilege of baptizing a young man who had studied Bible under me for two years in the college. He was the son of a Shinto priest and was himself a devout Shinto believer when he first came to I. C. C. But during the course of his studies he gradually became convinced that the truth was to be found only in Christ. So four months after graduating he wrote me a card saying he was ready to give up his Shinto faith and accept wholeheartedly and unreservedly Christ as Lord. Accordingly, on July 21 he was buried with Christ in baptism and we saw another victory for the gospel.

Finally, we are convinced that in order for the many new babies in the churches throughout Japan to grow as they

should, a great deal of teaching is going to have to be done through the printed page. Therefore we are devoting an increasing amount of our time and money to the task of turning out suitable literature. A very great help to us in this respect was the gift of a printing press made possible by thousands of dollars contributed by American service personnel meeting for worship in Yokohama and Tokyo. The print shop is located on the property of the Yoyogi-Hachiman church in Tokyo. At present four monthly magazines are being published as well as numerous tracts. A few books are beginning to be published.

Two orphans' homes and one old folk's home have been established by individual Japanese brethren on their own. Yet here, too, evangelistic opportunities are very great. Nearly every one of the old folks (40) in the home have been baptized and are among the most faithful members of the church near the home. The same can be said of the orphans as soon as they reach the age of accountability.

Although we are all painfully aware of the little work which has been done when compared with the great need in Japan, we nevertheless thank God for blessing our small efforts so abundantly. Our main hope is that we will be permitted to stay on long enough that the churches which have been established so far may become thoroughly grounded and able to stand on their own. The most pressing problem is how to get the present corps of Japanese evangelists self-supporting. At present they are all being supported by churches and individuals in America because none of the Japanese churches are strong enough financially to support a preacher. This in turn is because the overwhelming majority of all church members are young people who are yet in school or who do not yet have jobs.

In conclusion we wish especially to express publicly our deep appreciation to Brother McMillan and the Union Avenue church in Memphis for the outstanding service they have rendered the spread of the gospel in Japan through their ceaseless efforts to keep you folks in America reminded of the needs over here. Had it been necessary for those of us on the field to have taken time out from our preaching to do that job we could not have done half of what we have been permitted to do otherwise. To the many thousands of you who have responded time and time again to the needs as they have been presented to you we also express our heartfelt thanks.

Ibaraki, Japan.

Let's Write To The Missionaries

M. Norvel Young

Christians who have left their homeland for the gospel's sake need moral and spiritual support as well as financial. Some men on the field have become discouraged even though the church which sponsors them sends their check each month. They would like to receive a personal letter from some of the brethren. A five-cent stamp will send I ounce by ordinary mail. Fifteen cents will send one-half hounce by air mail.

Too often we are like the man who couldn't understand why his wife was unhappy. He said: "She wants me to tell her that I love her. I told her that when I proposed. If I ever change my mind I will tell her." So, the fact that we send brethren off to a foreign land with a happy fellowship meeting and best wishes does not mean that they do not need our letters. Men in service of their country rate mail call above mess call. So men and women in the service of the Lord look forward to a warm, friendly, personal letter from brethren they knew here and left awhile. Have you written lately? Even if you are a stranger to those on the field, you have read of their work and you can get acquainted by means of correspondence.

Here are some addresses chosen at random to make this sug-

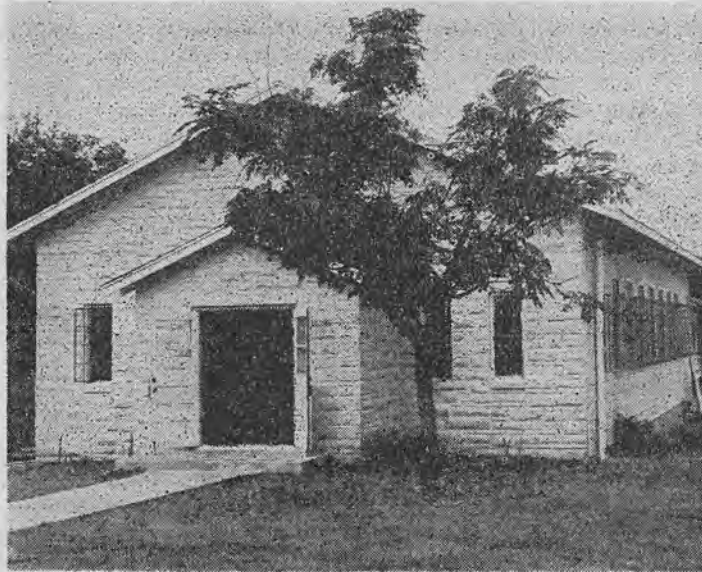
gestion more practical: Ralph Brashears, P. O. Box 114, Baguio City, Philippines; Don Earwood, 228 Rue Dulaven, Liege, Belgium; George Gurganus, Yoyogi, P. O. Box 1, Tokyo, Japan; Maurice Hall, 23 Avenue Carnot, Gagny, S and O, France; Irene Johnson, Schifferstrasse 53, Frankfurt-Maine, Germany; Harry Payne, Spruitenboschstrasse 9, Haarlem, Netherlands; Howard Horton, Ibiaku, Ikot Usen, Ibiono, Itu Nigeria B W A Africa; Martelle Petty, Box 1861, Pretoria, S. Africa; Carl Mitchell, Via Iommelli 8, Via Verga 14, Milano, Italy; Otis Gatewood, Senkenberg Anlage 17, Frankfurt-Main, Germany.

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A NEW FIELD—CHURCH FOR THE DEAF

Ben F. Holland



Church of Christ for Deaf, 1500 Newton St., Austin, Texas

GOSPEL MEETING AT CHURCH OF CHRIST FOR DEAF TIME: NOVEMBER 12th THROUGH NOVEMBER 21st.



Gordon Crocker

Brother Gordon Crocker of Pampa, Texas, and Brother Don Stone of Amarillo, Texas, will be with the Church of Christ for Deaf in Austin, Texas, in a meeting from November 12 through November 21. Brother Crocker, who is deaf, will preach in the sign language, and Brother Stone will interpret the sermons orally for the benefit of hearing members and friends.

This is as far as the writer knows, the first gospel meeting held in Texas by a deaf preacher. We feel most fortunate in having Brother Stone who

preaches for a congregation in Pampa, Texas.

Brother Crocker is a minister to the deaf at the Southside Church of Christ in Amarillo. He has labored there about a year, driving a distance of fifty miles from Pampa to Amarillo every Lord's day to teach and preach to the deaf there. Brother Crocker is a graduate of the Texas School for the Deaf. He obeyed the gospel two years ago and since then has devoted all of his spare time to a study of the Bible. He is a well-informed Christian in the Scriptures, and we believe that he will be a strong influence among the deaf of Austin.

Brother Stone is an ex-student of Harding College and a preacher for the congregation in Pampa, Texas. He is a young



Don Stone

man of considerable ability, and he is especially interested in preaching the gospel to the deaf. He started learning the sign language in a special class at Harding College taught by Brother Sam Roach. Brother Roach has recently moved to Detroit, Mich., for the purpose of establishing a congregation for the numerous deaf people who are working in the automobile factories there.

This meeting is being conducted specifically for the purpose of reaching the deaf in Austin, but the members of this congregation believe that a large number of hearing people

in this community will want to attend this unusual type of meeting. Invitations are extended to all hearing and deaf who wish to attend.

Services will be held at 1500 Newton Street each evening at 7:30 P.M. A basket luncheon will be featured on Sunday, November 15th. Bible classes will begin at 9:30 A.M. and worship at 10:30 A.M.

Brother Crocker will be available for conference each day between 10 and 12:00 noon. He will accept invitations for conferences in homes at other hours during the day. Brother Stone will also be available for conferences and visits. If anyone knows of individuals that either of these brethren might visit, you are sincerely requested to notify the writer.

Churches of Christ In The Philippines

Ralph F. Brashears

Brother Leland E. O'Neal and family, sponsored by the Oak Park Church of Christ, Sacramento, California, came to Zamboanga in Mindanao in October, 1946, and returned to the States in June, 1950. They did a good work for the church of Christ during that early period in that area. Brother Floyd T. Hamilton and family, sponsored by 17th Street Church of Christ, San Francisco, California, arrived in the Philippines in January, 1948, and returned to the States in July, 1951. He is highly honored by the Filipino brethren of Mindanao for the excellent work which he did during his stay here. They sincerely desire him to return to Mindanao and continue the work he began. The teaching of the Bible by these brethren in "Zamboanga Bible School" has had a strong influence for good throughout the whole island of Mindanao.

It is hoped that when Brethren Leland E. O'Neal and his Brother Harold, sponsored by Westside Church of Christ, Duncan, Oklahoma, arrive in the Philippines this year that they will restore the school which has been discontinued since Brother Hamilton's health necessitated his leaving.

My wife and I arrived in the Philippines June 21, 1948, sponsored by the Southwest Church of Christ, Los Angeles 44, California. We were destined to begin our work in the largest and most advanced island of the Philippine Archipelago, Luzon, in Tayug, Pangasinan.

Brother Roman Oltuveros and his family at Bongabon, Nueva Ecija were the only members of the New Testament church we know of in Luzon when we arrived. We began teaching Bible classes in Luna College and preaching on Sunday, while living in the home of the president, who is a Methodist. After one year and six months we moved to our own house, provided by our sponsors, and continued two more years in Tayug. Churches were established in Tayug, Burgos, Sison, Pozorrobio, Olongapo, Bongabon, and in Baguio City. Eleventh Street Church of Christ, Port Arthur, Texas, took over the sponsorship of the work of Brother Oltuveros in Bongabon in April, 1949, and it has prospered until there are four struggling congregations in that area now.

While we were in Tayug we began the Philippine Bible College. This work does not include academic classes but such classes necessary for training preachers, church leaders, and workers. It has helped to train some excellent young preachers and workers in the church who will have an important influence in the Philippines for years to come. We have seventy-five students enrolled now and more are planning to enroll next term. We moved our school to Baguio City in July, 1952, where we are teaching in a rented hall down town. It is now too small for our increased work.

Also, October, 1951, we began the publishing of New Testament Christianity, the *Philippine Christian Monthly*, a magazine especially for Philippine churches of Christ. The publication is enthusiastically received by both members and non-members of the church. It has helped to unify and strengthen the churches throughout the Philippines.

In August, 1952, we began the Bible Book Store in Baguio for the purpose of distributing Bibles and Christian literature in the Philippines. We used a small part of our rented hall and sold in one year \$1,035 worth. The store does not pay for itself but it helps to promote the truth more than the small cost to operate it. Students do much of the work.

The work of Brother Victor N. Broaddus is among the Chinese in Manila. I do not know when he came to the Philippines nor who is sponsoring the work. He is also conducting services in English in his home for Americans and Filipinos. His address is 47 Lope de Vega, Manila, Philippines.

There are two pressing needs of the churches of Christ in the Philippines: one is economical and the other is educational. They are inseparable. The people are so poor they cannot give enough to support a minister, or build a place for worship. Having been accustomed to Catholic and Protestant methods of supporting the church they have not yet learned how to give scripturally very well. But because denominations in the States are sparing no effort to finance and train their followers here we need help also to teach the truth lest error be successful and the truth be neglected.

The educational program of the church is equally problematical. The multiplicity of dialects makes it impractical for Americans to try to preach or teach in the vernacular of the people. The best we can do is to preach and teach those who understand English and let them teach their own people in their native tongues. The second problem is printing helps or literature for the common people. Small children and many adults cannot read English and there is no literature for the masses of the people. To publish song books, Sunday school books or reference books in one dialect does not help one-third of the people. To publish books in many dialects is much too expensive. Most of the people love their native dialects and have no desire to give them up for a common one. But how can a church continue and grow without good literature?

The third need of an educational program of the church is well-rounded teaching. Filipinos need much more than a few doctrinal lessons. The spirit of Christianity needs emphasis as well as the form. Practical courses, such as music, character building, teaching, preaching and personal work should be taught.

Now to say a few words about Bible school or Christian College in Baguio City. Most people know that most churches do not maintain an education program in the local churches sufficiently to prepare one for adequate leadership in the church. This is especially true in the Philippines. Perhaps training can be done easier, better and more economically in a Bible school or Christian college.

Some of the mission fields have been supplied with sufficient funds for building Bible schools or Christian colleges. But as for the Philippines we feel we have been somewhat neglected. We do not have even an adequate building for worship, much less land and buildings for a school. The educated people of the Philippines are able to study in English and a school of this kind if adequately equipped would be self-supporting, because there are no free state colleges for competition. Also, with the respect Filipinos have for Americans and American education, they could have about as many students as they could accommodate.

Baguio City, located in the mountains of Central Luzon is cool enough for Americans to live quite comfortably. The Baptists and Nazarenes both have begun seminaries in Baguio since we came here, but in spite of their own buildings, we have almost twice as many students as both of them put together. With the start we already have we only need a few more good teachers and some buildings and equipment. I want to appeal to our brethren in the States who believe in Christian education to join hands with us to build a Bible school or a Christian college in the Philippines.

Finally, brethren, there are about eighty churches of Christ now in the Philippines with an estimated four thousand members. We need your prayers and backing in order to continue our progress toward maturity.

P. O. Box 114, Baguio City, Philippines.

Restoration In India

Prenshon Kharlukhi

In a nation with a population of over three hundred and fifty million people, there are about six million who claim themselves to be Christians. These believers in Christ are identified with different denominations or sectarian churches.

As far as our information goes there are only a little over two hundred Christians of the New Testament faith in the entire Indian nation. Most of these two hundred Christians meet regularly for worship in four congregations situated in the villages with minimum of worldly temptations generally prevailing in the urban areas. There are a few other Christians who could not get the opportunity to meet regularly for worship—some of them because they live in places far away from regular congregations while others being daily manual laborers have to go to rural areas at certain seasons of the year in search of work. It was partly through the labor of these scattered individual Christians that the pure gospel of Christ was sometimes made known to some lost souls.

Some congregations have digressed from some of the simple Bible teachings because of the misinterpretation of the same by some preachers of the Christian church or disciples from America as well as by some unfaithful native preachers. For example, unscriptural opposition with regard to church fellowship by immersion, regular partaking of the Lord's Supper, vocal music in worship as against the use of mechanical music, congregational autonomy. It is a hopeful sign that a good many sincere Christians in some congregations have begun to learn truth and are considering to be restored to the apostolic Christianity which we strive to teach and practice.

The Christians of the New Testament faith belong to a hill tribe called the Khasis and live in one of the finest hill sections in eastern India with mild climate and adorned with varied natural scenery. Although a good many of the Christians in India are half illiterate and very poor in material blessings, we rejoice at the belief that we have the most precious blessing in that we are "called children of God" through obedience to the gospel of Christ. As soldiers of Christ we consider it our bounden duty and responsibility "to contend earnestly for the faith which was once for all delivered unto the saints" and to win souls for Christ.

Imbued with the zeal to win sinners for Christ, a good many Christians were trained or rather trained themselves for personal ministry by practical experience in the field.

Preaching of the gospel in this section of India is mostly carried on by means of individual contact and house-to-house visits with interested individuals. Of course at special meetings a few outsiders might attend. It takes a lot of patience and labor before one soul could be convinced to obey the gospel, and that also those who responded are the ones that really


"hunger and thirst after righteousness." In spite of all the zeal of the existing congregations and individual Christians to preach the word in season and out of season, we have very limited opportunities to widen the borders of the kingdom of Christ because each one of us have to labor hard, very hard indeed, to make both ends meet. Acute poverty on the part of Christians stands in the way of their supporting even one full-time preacher to take the good tidings to such villagers as there are prospective converts. This has been and will continue to be a retrogressive factor that accounts for our slow progress to sow the seed on the scattered village folks in these beautiful hills.

So far as our memory goes, during the past one decade since when the restoration movement pushed on very vigorously, there were very few invitations from individuals living at places farther from where the congregations are located. Even then, groups of Christians went to proclaim the simple Bible teachings to unwilling and opposing village folks; thereby one or two souls were added to the church of the Lord. Instances are not very rare when groups of faithful Christians, men and women, walked between fifteen to twenty miles in the interior on Sundays—the particular days that Christians can spend in his service—entirely free from the thought of material need, and yet not one other single soul would be willing to attend gospel meetings to hear the good news. Nevertheless we were not disappointed. If and when one lost soul living at twenty miles' foot-path distance desired to know the truth, we had not refused to respond to such invitation although it meant physical fatigue and much patience on the part of zealous Christians.

The fact that the numerous churches of Christ which have tremendously increased in number both in the Old and New Worlds and yet were guided as they were by the New Testament teachings without the necessity of missionary societies, ecclesiastical bodies, man-made doctrines or confessions of faith has silenced the usual argument advanced by denominational leaders that the churches of Christ in India will inevitably feel the necessities of all these denominational practices and teachings once they grow in size and number.

During the past two months there have been invitations from groups of denominational members from places situated forty to fifty miles away to teach them the word more intensively in order that they may know their wrong in being sectarian and the scriptural way of salvation. To respond to these invitations to preach the word is beyond our means which is regrettable. I mean to say that as congregations and individuals we have very limited resources, not enough to send a group or a couple of preachers to spend a few weeks in those villages

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where there are people who sincerely hunger and thirst after righteousness. There are thousands upon thousands of denominational members, mostly Presbyterians and Roman Catholic, who, having left their primitive native religion, sincerely believe they are safe in these denominations which their respective champions claim to be the only true churches on earth.

The prospects of winning lost souls in the hills of Eastern India are bright "but the laborers are few." He knows our limitations, and to him "the Lord of the harvest" we pray "that he send forth laborers into his harvest."

Owing to various circumstances best known to denominational ecclesiastism, a movement is on for the union of all

denominational churches in India on certain common principles without changing any sectarian teachings. The churches of Christ, although negligible in size and strength, may become the object of suppression by denominations. There is a challenge to the Christians of the New Testament church whether "to contend for the faith" without yielding an inch. We stand for unity of all Christians upon one condition and one only: a complete return to the apostolic Christianity with no book but the Bible (New Testament) without addition of human creeds because, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness: that the man of God may be complete, furnished completely unto every good work."

A History Of The Work In Austria

Bob Hare

A small band of soldiers stationed in Salzburg, Austria, were on fire for the Lord and wanted to get a work started among the people there. As some of them formerly worshipped with us here in Munich, they contacted me about their plans. I really had more than I could handle here in Munich but I consented to hold them a meeting. So the first gospel meeting took place from March 3-10 of this year. One of the nicest and best known places in Salzburg was rented for this purpose. Advertising was done by radio, mail, newspaper, and billboard. I went up a few days before the meeting to get everything in order and on my first Sunday I was invited to preach for a group of about sixty people. I later found them to be of the Pentecostal group. They do say that they baptize for the remission of sins but they do so many unscriptural things. I preached to them concerning some of their unscriptural acts of worship and have hopes of converting some of them but their leaders won't listen to reason. Many of these people attended the meeting each night.

Brethren, much to my sorrow I found almost every sect imaginable already in Austria and many of them own their places of worship. It is certainly discouraging to know that these people have more zeal and courage in spreading error than we do truth. Most of my time was spent in trying to answer questions relating to teachings of the different sects rather than what the Bible teaches. I did preach the truth as revealed in the Bible but they wanted to find out if the teachings and practices of their different sects were in harmony with the Bible. Many preachers also came to the meeting and they, too, wanted to talk about certain doctrines and practices in their different groups. One needs to realize that the majority of these people know very little about the Bible, as Salzburg is dominantly Roman Catholic. One of the leading doctors of theology from the Catholic Seminary visited our meeting also.

There was an average of fifty-eight each night. This might seem like a small number to you but to us this means very much. Brother Miller, a member of the German congregation in Munich, led the singing in this meeting and has been helping me in the furtherance of this work. Before the meeting we had no contacts but now we have enough to carry on two Bible classes and a Sunday morning worship service.

On May 14th we baptized the first three converts. The first, was a lame man who is paralyzed from the hips down. He was a Roman Catholic for many years but withdrew from them but not without persecution. Later, he was brought under the influence of the Jehovah Witnesses and became a member of that sect. As he studied and learned more of the truth, he realized that they were not the true church. He listened to other doctrines of men until we came along with the simple gospel of Christ and after several weeks of studying the Bible with him in his home, he became a Christian. We had to baptize him in a bath tub in his home and we have never witnessed a

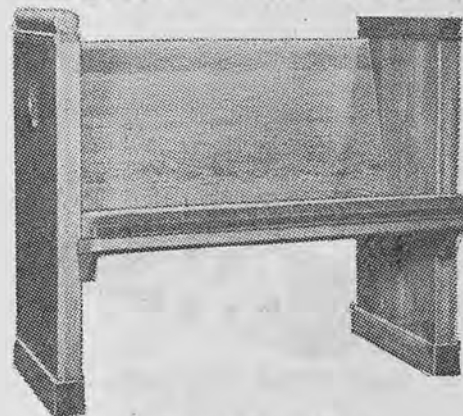
more sincere conversion.

The other two converts were women. One had been a member of the Pentecostal group for many years before obeying the gospel. The other is a refuge out of Czechoslovakia and she had been a Roman Catholic all her life. All three of these are sharing their Christianity with others and have brought many contacts to our services.

During the first week of July, six more souls were added to the congregation in Salzburg, thus bringing the total membership to nine, three of them being men and the other three women. Four of there are from Yugoslavia, a father and son and a man and his wife. We had to purchase a Bible in their native tongue in order to teach them. They do not quite understand the German language as of yet. The father is one of our best members and he is able to carry on the services when we are

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not there. The other two converts were native women of Austria and both are trying to convert their husbands at the present time.

Our greatest hindrance in this work is trying to find a decent place in which to meet. Salzburg is an old city and is very crowded. Very little building is being done and thus it creates a very critical housing shortage. We are at the present time meeting in the dressing room of a bath house. The room is very small but in spite of its many disadvantages, it is almost always full. We have our weekly Bible classes and Sunday morning service there. One cannot even rent a beer hall in this town because of the shortage of space, but there is a ray of hope. We are now trying to raise enough money to purchase a barracks. Our plans are to lease a lot for several years and then buy the barracks and place it on the lot. Over \$600.00 has been raised thus far but we still need close to \$500.00 more. If you can and will help on this, it will be greatly appreciated.

I would also like to say something about the opportunities of doing work among the soldiers stationed throughout Austria. They present a wonderful opportunity also. We presently have an American congregation in Salzburg but there are only about a dozen in attendance each Sunday. Although they are small in numbers they are large in spirit and zeal. It was

through them that this work was started in Austria. We have only a hand full of soldiers stationed in Linz and Vienna but we hope to start a work in these cities through them. Several soldiers have been converted already in Austria and the opportunities are very good.

In closing let us not forget that the harvest in Austria is very ripe but the laborers are very few. Brother Miller and I are the only ones laboring in Austria at the present time and we have so little time to devote to this work because of our obligations here in Munich and other near-by cities where we have already baptized people. Brother Noffsinger, who is a doctor, plans on coming to Linz in October where he will study medicine. He would like to find someone to go with him and start a work in this city. I have already looked the situation over and it is very promising. Brother and Sister Charles Guttermuth, who just recently graduated from Abilene Christian College, are trying to find support so that they can come and help in this great work. Won't someone help this wonderful couple in coming to this ripe field. God has placed a wonderful opportunity before us but we need to take advantage of it now. Please pray for this work and do everything you can to help it move forward.

Salzburg, Austria.

MEXICO

Ben Cano

Mexico is one of the youngest countries in the gospel of Christ, though it is old in a religion full of traditions and superstitions and hard in some places to preach the gospel of Christ.

Without a doubt, we can say that Mexico is being blessed by God in the last few years. The gospel of Christ has been preached in this country for the past fifteen years. During these fifteen years, 28 congregations have been established in spite of problems, such as threats to kill various preachers. Often some have had to leave their dwelling.

Each of these congregations average from 25 to 40 members, except the Juarez, Chihuahua congregation which is composed of 65 active members. Most of these congregations are carrying on a program to train young men to preach and do

personal work.

In the city of Torreon there is a small preachers' training school that was organized by some of the American and Latin brethren for the purpose of educating twelve young boys at a time.

This school has already yielded one preacher from those that are being prepared for the ministry. He is already a full time worker in the field. And many more will leave the classrooms at due time for the white fields in this pagan country. With the small efforts of our brethren, Pedro R. Rivas who is the teacher there and a well qualified man for the job and others, are doing all they can for the advancement of such a great and glorious work. Nevertheless, their efforts are not sufficient to supply preachers for every congregation in the whole country. So as we said before, every congregation is doing its best to develop young preachers and preachers for the cause of Christ.

The Mexican field has approximately 23 preachers engaged in the Master's work in eight states and they cover 28 different towns where they preach the gospel of Christ.

Some of these boys will suffer persecutions as we already know they will, but they will be willing to give their lives for Christ when they become aware of the responsibility that has been placed upon their shoulders.

Brother Ernesto Reyes (one of the young preachers) was shot at in a small town (Vicente Guerrero, Durango), by a fanatic Catholic when they were having services. Though the man missed him and ran away, the city authority did not pay much attention to the plea for justice and protection of our brethren there.

Several of the brethren in Calera, Zacatecas have been stoned many times by the mob of people which has all the time been instructed by the priest of that place.

Others have been killed just because they confess Christ as their Saviour and many others run out of town for the same cause. Can they do any thing else to us? They can kill the body, but not the soul. In spite of prejudice, ignorance and superstition the gospel of Christ is being preached. Would you be willing to have a part in the glorious work? Please let us know.

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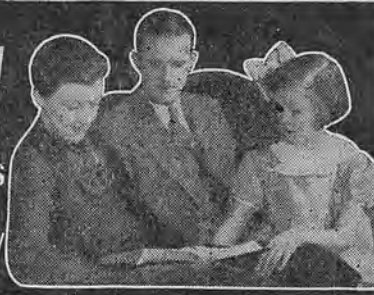
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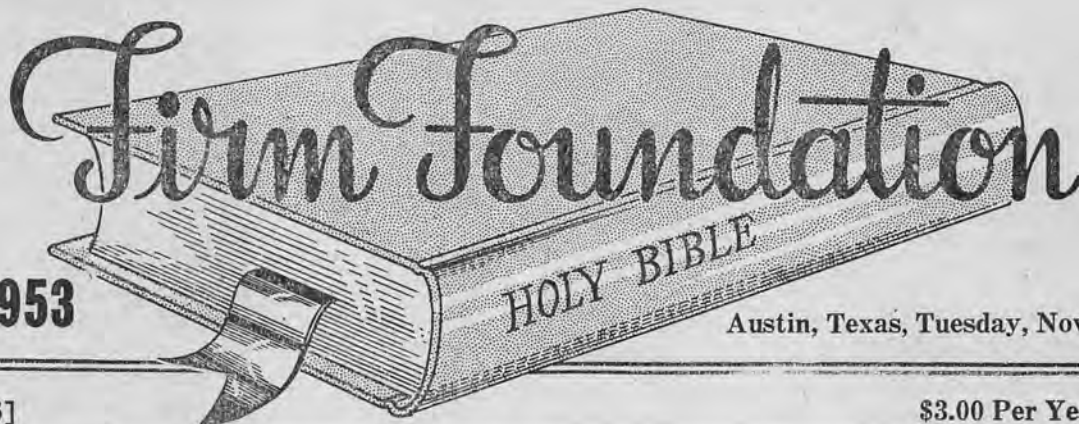
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THINGS TO CONSIDER . . .

W. M. DAVIS

The Christian Life

I read a sermon in somebody's book entitled, "Christians Should Be Christians." The subject suggests a good thought, but it implies a contradiction of ideas. It implies that some Christians are not Christians, but there is no such thing as a Christian not being a Christian. One may assume the name "Christian" without being one in fact, but he is a hypocrite instead of a Christian. All church members are not Christians. Some of them are backsliders. A Christian is one who follows Christ. Backsliders and hypocrites do not follow Christ.

The New Testament shows men how to become Christians, and how to live the Christian life. There is not a human creed in the world that shows any one how to be a Christian. All that these creeds do is to show men how to not be Christians, but how to be sectarians.

On this subject two questions are important. First, what does the Bible command men to do in order to be Christians? Second, what does the Bible say Christians did? A New Testament example has the force of a commandment. Men were commanded to repent and be baptized to become Christians (Acts 2:38). This law has not been repealed. Then it is said of those who obeyed these commandments, "And they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers" (Acts 2:42). The plan of the Christian life is simple—expressed in plain words that ordinary people can understand.

There are many church members who know their duty, but fail to do it. When they are exhorted by the brethren, they make excuses. They usually point to someone else who is not

doing his duty. It is not wise for one to make a spiritual failure purposely because someone else has failed inadvertently. The greatest failure that anyone can make is to fail to be saved in eternity.

The Other Side of Death

The greatest incentive to the Christian life is eternal life. I am persuaded that the happiest life we can live on earth is the Christian life. Any pleasure that one may gain by worldliness is only for a season. Earthly enjoyment is not offered as a reward of the Christian life. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Christians need a deeper conviction concerning eternal life. Apparently some are reluctant to relinquish their hold on the pleasures of earth, lest eternal life should fail to give them all that they have desired. They cannot sing, "I surrender all" from the bottom of their hearts. Such a doubt will cause them to be weak in devotion.

The confidence of Paul is inspiring. He said, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you" (Phil. 1:23, 24). Not many have as their exclusive aspiration for continuing to live simply that they may serve the Lord. Someone wrote a song for doubters, using these words:

"Could we but make those doubts remove, those doubts that are so high."

We will get along better when we remove them.

5842 Monticello, Dallas, Texas.

The Church In Germany After Six Years

Otis Gatewood

The progress of the work of the Lord in Germany during the first six years has far exceeded the fondest expectations of those of us who first came to Germany in 1947. We had hoped then by concentrated effort of a number of evangelists working in one place, within five or ten years to get one congregation fairly well established, and to train a few native evangelists to preach the gospel. We expected to find the Germans stubborn and hard to convert and very much bound by the traditions of their state religions. We thought perhaps it would be necessary to wait until we had trained the children of a new generation before we could say that the church was firmly established in Germany.

There are no elders in any of the congregations yet and none are self-supporting, but there are now in Germany, 29 congregations and 23 native German men who are giving full

time to the work of the Lord. Thirteen of these men are already giving full time to preaching. They are: Dieter Fritschie, Lujian Boetcher, Rudi Walzebuech, Fred Casmir, Dieter Alten, Gunther Rochstroh, Klaus Goebels, Reiner Kallus, Hans Nowak, Rene Cheneaux Repond, Otto Miller, Ludwig Hoepfel, and Dieter Goebel. Ten of the twenty-three are giving full time to studying and preaching. Six are studying in Frankfurt and four are in Christian colleges in America. Those in Frankfurt are: Alfred Lenger, Albert Kniest, Franz Mueller, Paul Ziegert, Adi Schenk, Franz Sunderman. Those in America are: Edgar Knoobel, Henrich Blum, Kurt Blum, and Gottfried Reichel.

Twelve of the twenty-nine congregations speak English and are composed mostly of American soldiers, but nevertheless they are a very vital part of the work in Germany. In fact, six of the seventeen German-speaking congregations were estab-

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lished by American soldiers who first started their worship in English. Five of the German evangelists are being supported by the English-speaking congregations, and several thousand dollars have been contributed by American soldiers to erect buildings or to provide places of worship.

Was Relief Work A Mistake?

We are all conscious of the fact that the success of a work in a mission field cannot be judged by the number of congregations established or by the number baptized, because young congregations and young Christians can die very easily if they are not given proper nourishment and personal attention. Many of those who have been baptized in Germany are no longer coming to church regularly. More people have been baptized in Frankfurt and more therefore have been lost to the church here than in any other place. Over a thousand people have been baptized in Frankfurt alone and only about three hundred and fifty of those can be described as faithful members of the church. That appears to be a very bad record. Some have thought that the large number have quit coming due to the fact that we now do very little or no relief work. Some therefore try to say that we made a great mistake in doing any relief work at all. Some mistakes were naturally made, but if I ever went to another war-torn country to preach the gospel and found people dying from hunger and cold because of a lack of clothing, I would recommend that Christian people arise again in the strength of the Lord to do what they could to help. The Bible says that pure religion and undefiled before God the Father is to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world (Jas. 2:27). There were many widows and orphans in affliction in Germany when we first came here in 1947. Christian people in America through those of us who were preaching the gospel in Germany did what they could to relieve that affliction and in my estimation a good work was done. In addition to the good we did to help those in need, other good things have resulted. The church of Christ is now looked upon as a church that not only preaches but also does. We are highly respected by the Frankfurt city officials and the mayor of the city (who has written excellent letters of recommendations to mayors and city officials of other cities where we have begun work), and as a result of what we did for the poor of Frankfurt the building of the West End congregation in Frankfurt is in one of the best locations of the city.

"They Went Everywhere Preaching The Word"

The fact that we have lost practically two-thirds of those baptized in Frankfurt is proof that the church is far from being definitely established when a large number of people have been baptized. But why did we lose them? Partly due to the reduction of relief work, but not entirely. In my estimation this is not even the major reason. At the time the large number of people were baptized in Frankfurt seventeen full-time workers were engaged in a concentrated effort to preach the gospel in this city. The success with which we met in baptizing this large number of people is proof that the method of concentration was good. When we were all working together I have seen as many as eight and nine hundred people per night under a tent listening to the preaching of the gospel of Christ. How-

ever, soon friends and relatives of members of the church in Frankfurt began asking for us to come to other cities to preach the gospel. This spread the gospel in other cities but it weakened our efforts in Frankfurt. Many evangelists gave their time and attention to other cities and in the long run it will prove a blessing to the spread of the gospel in Germany as a whole, but temporarily it has meant a setback for the work in Frankfurt. At the present time there are only five American evangelists in Frankfurt. They are: Keith Coleman, Howard Schug, Roy V. Palmer, Hugh Mingle, Otis Gatewood and their wives. Three women: Irene Johnson, Georgia Carver, and Kathryn Patton are engaged full time in children's classes and personal work. It was impossible for the reduced personnel to give personal attention and the teaching that is necessary to hold a large number of newly-baptized converts. We need not only to baptize people but also to be with them daily, Acts 5:42, in teaching them all things (Matt. 28:20).

Self-Supporting Congregations Developing

However, even though many in Frankfurt have been lost to the faith, those who have remained are a good nucleus around which well-established congregations can be built. Since the congregations here in Frankfurt are older than in most other places in Germany they are more fully developed than in some of the newer places. Several of the congregations have already adopted budgets, the men of the congregations meet each month and we urge them to take on as much responsibility as possible. One of the congregations in Frankfurt has a budget of approximately two hundred dollars per month. Our purpose in Germany is not to establish missions which will be indefinitely dependent on American money and American evangelists. Our aim is to develop the churches and Christians here to such an extent that the German churches and Christians can shoulder the responsibility of taking the gospel to all of their nation. Until the church is that far developed we cannot say that the church of the Lord has been fully and firmly established in Germany.

One might presume that with the rich background of Christian influence Germany has had it would be rather simple to develop the members of the church rather rapidly when they are once converted and baptized. In some respects the job is easy. For example, seldom do we find a German man who is not willing to lead a public prayer or to help in any of the public services in which we ask him to serve. However, herein lies one of our greatest dangers. Many who are willing to serve often take on more responsibility than they are capable of handling. When they meet with disappointments they are easily discouraged, and become so disillusioned as to quit the church. We have lost some good men in the church in Germany because we have placed too much responsibility on them too quickly. The exhortation to lay hands suddenly on no man can well be heeded in Germany.

The Future Germany Presents Even Greater Challenges

After six years we are still convinced that Germany presents one of the best opportunities that we now have to preach the gospel of Christ. Germany is still settling into a new way of life being greatly influenced by America. In spite of some mistakes that have been made by our government, Americans are still highly respected in Germany. This gives an American evangelist a great opportunity. When we first came here it was hard for us to understand some of their customs and to speak the German language. But we now know the customs and the language problem has been greatly overcome. For a while many Germans felt that the church of Christ was not here to stay—that the church would leave when the American Army left. But the fact that we have built permanent buildings in several of the cities is proof that we are here to stay. There is therefore, now, more stability to our work. The largest building with a seating capacity of approximately seven hundred has been erected in Frankfurt. Approximately five hundred people every Sunday use the building in addition to the use that

is made of it in a daily Bible teaching program. The building is open from seven o'clock of mornings until 11:00 p.m. at nights, and I do not know of a church building in the brotherhood that is used more than this one here in Frankfurt. Here evangelists, elders, personal workers, Sunday school teachers, and song leaders are given daily instruction in the Bible. Ten of the thirteen German evangelists were trained here in Frankfurt. It would indeed be an inspiration for some of you brethren to hear some of them preach the word of God. One of them, Klaus Goebels, is now holding a meeting in the Westend congregation in Frankfurt. I have never heard the gospel preached more firmly and yet more kindly than he is now preaching it. Over one hundred non-members of the church have been present every night to hear him preach. Not many churches have a chance to preach to that many people who are not Christians in gospel meetings.

Classes For Children Play An Important Role

We believe the future of the church depends on the coming generation. For that reason every opportunity possible is taken to teach children the word of God. In practically every congregation in Germany you will find that a large number of children are being taught. Irene Johnson, Betty Roemer, and Georgia Carver are giving much of their time to these children and to training German young ladies to teach these children. Large numbers of young married couples who were reared under the Nazi influence are now struggling hard to make a comeback. In many instances both father and mother work. They, therefore, seek to find a place where they can leave their children during the day. A goodly number are already being kept in our building at Senckenberg Anlage and are being taught the word of the Lord daily. Twice a year approximately one thousand different children stay in our building during the Frankfurt International Fairs while their parents attend the Fair. We have a chance of teaching them the Bible and making contact with many of their parents in this way. More than eight thousand people visited our building during the last two fairs.

We found after several summers of experience that most of our children in our Sunday school classes went away into the mountains during the summer. Most went to a Lutheran or Catholic camp. We tried to have vacation Bible schools but they were not successful due to the fact that all the children were gone to the mountains. This last summer we took all the children in our classes to our own camp in the mountains and for six weeks we taught them the Bible daily. We have therefore solved this problem and found a wonderful opportunity to teach the word of God.

Tent Meetings, Correspondence Courses, Tracts And Literature

When we first came to Germany we found that tent meetings attracted many people who would not come inside of a building to hear the gospel of Christ. This summer, two tents have been constantly in use and the success of all the meetings has proved that this is still a very successful medium of preaching the gospel. In every meeting that is held, cards are always available for any who wish to give their names and addresses to receive the correspondence Bible course offered by Brother Dieter Alten of Mannheim or to receive our monthly paper *Neuestestamentliches Christentum*. These are sent to any who wish them without cost. The German people are still ready to read almost anything they can get their hands on and we are trying to take advantage of this while the opportunity is available. One of the greatest needs now in Germany is to get as many of the books of our brethren translated into German as soon as possible. If this were done it would be a great medium of strengthening and firmly establishing those who are yet young and weak in the faith. One of the first books we wish to print is the "Church of Christ" by Phillips. The book is already translated and ready for print. If anyone would be interested in helping to print this valuable book into German

we would be glad to hear from them. Recently Brother Leonard Worgan from England visited our third annual European lectureship. After returning home he wrote, "Now looking back on my visit the most vivid impression I retain is one which I became aware of during one of the services in the large auditorium. As I listened to the singing I thought, 'The church has come to Germany to stay.' I believe this. My impression is not of a struggling mission, but of an established cause, which only needs food and exercise to make it grow and expand. With no desire to flatter I feel that a wonderful work is being done in Germany and the deep prayer of my heart is that the Lord may continue to bless your efforts. I feel, too, that I can only say, 'This is the Lord's doing and it is marvelous in our eyes.'" We are thankful to Brother Worgan for these words. We only wish that more of you brethren in America who have helped get the work of the Lord started in Germany could also visit here and see what you have helped to accomplish. We believe you too would be happy. It costs only a little over \$300.00 to make a round trip from New York to Germany. Why don't more of you brethren visit us here next summer? We would be delighted to have you.

Frankfurt a.m., Germany.

Five Years In Italy With The Gospel

J. R. Chisholm

January 14, 1953, marked the beginning of the present effort to establish the church of the Lord within the borders of an Italy that has been held under the control of a domineering Catholic church for many hundreds of years. The claim of the Catholic church is that 99 per cent of the people are members of that church, but strange to say less than 25 per cent are faithful and many who had been faithful are now skeptics and some are openly atheistic.

While the Catholic church cannot hold the hearts of the people with their doctrine, it is able through political and economic means to exert such pressure that the majority of the people are afraid to embrace any other religion. Protestant bodies have existed in Italy for more than a hundred years, yet they have made little progress.

We were not ignorant of the difficulties to be faced in carrying the gospel into this land but it was in confidence of the Lord's power and with his words, "Go into all the world and preach the gospel to every creature" ringing in their ears, that faithful gospel preachers have dared to enter Italy and to proclaim the gospel.

The priests of Rome have played upon the superstitious fears of the Italian people to create hatred against gospel preachers and Italian Christians. Riots have been staged that resulted in bodily harm to some of them. Loss of homes and jobs is not uncommon. The police have been called upon to forcibly close meeting houses and keep the people from worshipping God. Fines and jail sentences have been imposed upon some who dared to preach the gospel. Under such a deluge of trials the faith of some has faltered and failed. On the other hand these trials have built and strengthened others, who, having passed through their Gethsemane, stand as the vanguard of tried and true soldiers of the cross.

Here is what has been done:

1. 600 faithful Christians in Italy.
2. 20 or more congregations meeting.
3. 11 American preachers in Italy.
4. 16 Italian preachers in the work.
5. 8 student preachers.
6. 3 church buildings, another to be purchased.
7. A school for preachers in Milan.
8. Correspondence course in Bible.
9. Tracts and Testaments given by the thousand.
10. A weekly radio program.
11. An orphanage for boys.

Churches are established in some of the larger cities of Italy: Rome, Milan, Florence, Leghorn, Padova, Catanzaro, and Messina in Sicily. The preachers in the Milan area do the teaching in a school for preachers in their building. Eight or more students have had one year or more of training. \$40.00 per month will supply food and clothing for a student. Tuition is free. The church in Rome offers a correspondence course in Bible that has been placed in the hands of hundreds and has converted many.

Fourteen Italian preachers are fully supported in their work by churches of America. Two or three others need support. Five of these preachers are former priests of the Catholic church. Four are from the other denominations.

Three church buildings that will seat nearly 250 persons are owned in Rome, Milan, and Velletri. All have classroom facilities. Another is to be purchased in Padova shortly. These buildings are valued at more than \$100,000.

A weekly radio program was begun over station Monte Carlo during the month of June that covers the entire country of Italy. Brother Ralph Graham prepares the lessons which are delivered by Brother Sparagna.

At Frascati, 15 miles below Rome, Villa Speranza, a home for boys is operated under the oversight of the Crescent Hill Church of Christ, Brownfield, Texas, with Brother Carl Hecker as superintendent. Thirty-one boys are enjoying Christian love and care because Christians of America and other lands have Christ-tendered hearts and provide the fellowship necessary. This home and equipment cost \$60,000.

These are among the things that have been accomplished through the past five years. This is but the beginning. Now 27 preachers of the gospel labor there and more than 600 faithful men and women are the results of their labors. The things that God has done through his servants in Italy should be the means of lifting our hearts high as we look toward the future.

American Preachers in Italy:

Melvin Pownall, Harold Paden, John Butts, Gerald Paden, L. V. Pfeifer, C. R. Paden, Carl Hecker, Carl Mitchell, Howard Bybee, Bernard Howell, and Wyndal Hudson with their families.

The Work In Scotland

Andrew Gardiner

I. Historical

Scotland has a religious history of controversy and division. In the main the Church of Scotland (Presbyterian) has held sway since 1560 when the reformed church was made the national religion. However various questions of expediency have divided the people, and disrupted the unity of the national church. Various movements pleading for reform appeared in the eighteenth and nineteenth centuries, while among the Scotch Baptists may be found traces of an effort to restore some aspects of the Lord's church.

Among early preachers of the Restoration Movement the names of G. C. Reid, T. H. Milner, and C. Abercrombie figure prominently, and during the latter half of the nineteenth century churches were built up in Glasgow, Edinburgh, Central Scotland, Fife, and the North East. Brother James Anderson, a faithful gospel preacher and debater contributed greatly to the strength of the church in Scotland, and many other brethren have labored faithfully in the gospel.

II. Digression

Innovations came to Scotland more slowly than to England and America. The 'Canny' disposition of the Scottish people has helped to keep the churches from being completely overwhelmed. Great havoc has been wrought, however, and especially in the great cities, many of the churches have adopted digressive methods.

III. Remnant

About seventeen or eighteen congregations have made a definite break with Digression. There are many other brethren who sympathize with the stand that has been taken. The membership of these congregations is about 600. They are widely scattered over the country, and about ten have their own meeting-houses. Brother W. Crosthwaite has made a great fight against the innovations, and has played a great part in saving these congregations.

IV. Present Position

1. The churches are small and widely scattered. This is difficult for the brethren to get together in numbers for fellowship and encouragement, and also for speakers to visit them. However it is profitable in this that at present we have small bridgeheads scattered all over Scotland, from which the gospel of Christ can be carried to the whole country.

2. Support for the preaching of the Word. It is very difficult for small congregations who have large buildings to maintain to find support for preachers. This is reflected in the fact that at present only Brother David Dougal and the writer are devoting their full time to gospel work. However there are a number of loyal and faithful men, who while they are engaged in secular occupations are devoting much time to the Lord's work. These brethren constitute the real strength of the Restoration Movement in Scotland today, and our hope for the future of the work. They make great sacrifice of time, effort, and money to assist weak churches, and to preach the gospel of Christ.

V. Future Prospects

1. Our first plan is to save and confirm all the churches that we have at present as far as this is possible. Brother D. Dougal is doing a wonderful work in this respect, visiting many of the churches and faithfully teaching the Word of God to the brethren.

2. While we save what churches we have, we must train leaders for the future. We need workers who are prepared to support themselves while devoting much time to the Lord's work, and we also need to train many brethren to go out to preach the word all over the land. Many young brethren have asked for training in this way and we are planning to conduct classes for these brethren.

3. While we concentrate our efforts on confirming the churches and training leaders for the future, we must at the same time press the work of evangelization. This falls into three categories.

(a) Great centres of population. In Edinburgh and Glasgow there are two small groups who are striving to establish strong New Testament churches in these cities. Glasgow is a city of one million inhabitants, and yet there are fewer than thirty members in the only congregation in the city which does not use instrumental music in the services. The writer is to spend some time working with this church during the winter of 1953-54. Our first need is for a suitable meeting-place in a residential part of the city. At present the church meets in an old store in the slum section of the city. Edinburgh is a city of just over a half million in population. Here there are five brethren struggling to try to build up a church on the Lord's pattern. They too are hampered by an unsuitable meeting-place in a difficult area of the city. These two cities are real centres of digression. In both the digressives have wrought great havoc, and it seems that both could use faithful gospel preachers to devote all their time to evangelizing in the various parts of these great centres of population.

(b) Rural Districts. Here there are more pleasing aspects of the problem of carrying the gospel to the lost. Brother D. Dougal is doing good work with the various little churches that are scattered throughout the mining areas of central Scotland. He is helped by many able brethren who are devoting much of their leisure time to the preaching of the Word while working to support themselves and their families. The

writer has spent some time with churches in rural areas, but still much more needs to be done.

(c) New Causes. There are many areas in Scotland where at one time flourishing churches existed, but now are no more. Also there are many towns where the gospel has not yet been preached in its purity and simplicity. Steeped in the traditions of Presbyterianism these areas present a very difficult field in which to work. Surely they present a great challenge to those of us who are members of the New Testament church.

In contrast to these places are the new towns. In Scotland a great new housing program is being carried out by the government. This has built up huge new areas including some new towns, and also new suburbs to the older towns. People moving into these areas have broken with many of the ties of the old life. This presents to us a great opportunity to preach the gospel in what are really pioneering conditions. Plans are in hand to launch a new work in one of these areas.

The church in Scotland has over the years given many leaders to the cause in other lands. Brethren leaving the 'Old Country' and going out to seek fortunes in lands beyond the seas, have carried with them the principles of the Restoration Movement. This has greatly weakened the church in this country. As a result of this and of the great fight against digression, the church in Scotland is weak, and greatly in need of help and encouragement. Further information about the 'Work in Scotland' may be received from: Brother D. Dougal, Seaview Cottage, Wallacestone, Near Polmont, Stirlingshire, Scotland, or from the writer of this article.

29 Beech Avenue, Thornton, Fife, Scotland.

The Crossroads Of The Pacific

F. B. Shepherd

The Hawaiian Islands are actually an archipelago sprawling for more than one thousand miles across the North Pacific. In the main group there are seven islands with a total population approximating half a million. The land area is about 6,500 square miles. The straight line distance between the outmost islands is 300 miles. There is excellent boat and plane service between these islands.

This archipelago is appropriately named the "Paradise of the Pacific." Here is climate perhaps not duplicated in any other part of the globe. The highest temperature recorded in Honolulu, on Oahu, is 88 degrees. The lowest 58. The average in August is 75. However, you can find snow and enjoy skiing on the top of some mountain peaks on the other islands. The average rainfall in Honolulu, the capital of the Territory, is 30 inches. At one spot on Mount Maiale (the wettest spot in the world) on the island of Kauai, the average rainfall is more than 600 inches. Less than 20 miles away it is fewer than 20 inches.

However, the Hawaii we Christians should be particularly interested in is that part which has to do with the activities of the household of the faith, and the spreading of the gospel of the Christ. It is doubtful if there is another spot in the world of comparative area where the population is as cosmopolitan. Of the approximately half a million listed in the official census of 1950 there are 189,000 Japanese; 13,000 are Chinese; 32,000 Filipinos; 13,000 pure Hawaiian; 77,000 part Hawaiian; 10,000 Puerto Rican; 7,000 Korean; 70,000 Caucasian. Added to these figures there are of course a score or more thousand men in the Armed Forces, principally on Oahu. What a challenge this is to those who are advocates of the "New Testament Gospel"; the "Unadulterated Gospel"; the "Restoration of churches after the New Testament prototype."

Here you rub shoulders every day with followers of Buddha, Confucius, Joseph Smith, Mary Baker Eddy, Pope Pius XII, Shintoism, the Talmuds, Christianity. For the size of the Territory and number of citizens there are few, if any, other

places in the world where devotees of so many sects, "isms," and religions can be found together. This fact offers a tremendous challenge to the members of the church Christ built and imbued with the Christlike desire to "Teach all Nations." If it is variety and experience in religious activity one is seeking he can find it in the fewest number of minutes and the smallest amount of travelling right here at the "Crossroads."

The church of our Lord has been in the islands at least forty years. We have one brother still attending worship occasionally who has been here that long. Brother J. M. McCaleb preached in Honolulu several times on his early journeys to and from Japan. This single congregation is located in Honolulu, on Oahu, the most densely populated and best-known of the entire archipelago. There are 328,219 persons on this 604 square miles. 228,562 live in this capitol city. Oahu is the site of Pearl Harbor, where on December 7, 1941, practically the whole of our Pacific Fleet was sunk in the sneak attack of the Japanese. The battlewagon Arizona still remains on the bottom of the harbor, with part of her superstructure rising above the water. She has been sealed to form the tomb of the eleven hundred sailors and marines who perished when she was bombed and sunk. Adjoining Pearl Harbor is Hickam Field, still showing some of the scars made by machine gun fire when the bulk of our planes were destroyed before they could leave the ground.

At the other side of Oahu is famed Waikiki with its beach, Surf-riding, Out-rigger canoeing, and a score of other attractions provided for tourists and residents alike. Thousands of tourists come and go twelve months in the year. They bask in the sunshine and swim in the blue Pacific. For sheer beauty there are no hotels that surpass the Royal Hawaiian. The floral decorations, which are changed every day, are a year round "Flower Show," gorgeous in their colors, and almost breath-taking in the variety and arrangements.

The growth of the church has been very slow and quite checkered. There is little to be told about its existence until the early twenties when Brother J. H. Pennell came and worked with the few for approximately one year. Later Brother Max Langpaap, when he was refused permission by the British to enter the Union of South Africa after the first world war for the preaching of the gospel in its pristine purity, elected to spend a while in Hawaii. He stayed only a few months. No permanent place of worship was acquired during those years.

During 1942, when the number of men in the Armed Forces coming to the island began to increase there grew up a demand for a permanent place of worship. Brother Osby Weaver came about that time. Under his capable leadership, and with the hearty cooperation of the service personnel, the present place of worship was purchased in the autumn of 1944 at a cost of \$35,000. Most of the money was contributed by the members of the church who were members of the Armed Forces. Some contributions were sent from the Mainland by interested persons. This building was a beautiful old mansion. It is located at 1732 Keeaumoku, in a nice residential section. A section where there are also a dozen other places of worship representing at least three entirely different systems of religion; e.g., Buddha, Shinto, Christian. This building has been remodeled several times but has gradually deteriorated until something must be done immediately to counteract and replace the damage that has been done by time and termites. Plans are being drawn right now for a new, fireproof and termite-proof meeting house to replace the present structure. The city authorities will not allow any further remodelling under any circumstances. The present plans call for a building to be erected in three units to gradually replace what we have now. With the completion of the third stage the present frame building will be entirely eliminated. At present there is in the treasury sufficient money to finance about half of the estimated cost of unit one.

While work in Honolulu really cannot be known by the designation "Foreign Missions" it is indeed an "outpost" for the spreading of the gospel throughout the Pacific area. Through here and out from here, members of the church go west until they find themselves in the "Far East." Men will be "serving the table" in Honolulu one Lord's day and engaged in a similar capacity in Japan the next. Eighty-five percent of the congregation is made up of persons just that transient. These men and their families are with us a few days; a few months; in rare cases, several years. In many cases the families of the men only are here. The husbands and fathers are on the high seas, or in the air, between the Mainland, Alaska, the Far East, and other places connected with the far flung lines of the United States Pacific Command.

The "local" people are Chinese, Japanese, Filipinos, Portuguese, Koreans, and Caucasians (Haoles) migrated from the Mainland. But they comprise one happy and united family, all living and worshipping together in the happiest of Christian fellowship and mutual love. It is thrilling to be a part of a congregation where there is practically illustrated the New Testament idea of: "Neither Jew nor Greek, bond or free, male and female; circumcision, uncircumcision, barbarian, Scythian, bondsman, freeman; but Christ is all, and in all."

Like everywhere else people live and the gospel is preached there is a need here for expansion of our activities. Brother Ben Guillermo, a Filipino, but born on the island and thus a native of Hawaii, graduate of Abilene Christian College, is working now toward beginning another congregation at the other end of the island. This will be slow and difficult but I believe Ben is fully capable of making a success if given time and encouragement. At present the Tenth and Francis Streets church in Oklahoma City is supporting him financially. Then there is the "Big Island"—Hawaii. So far as we know there is only one person who is simply a Christian over there. We certainly should have a worker in Hilo, the principal town. One or two attempts have been made to get a congregation started in Hilo, but there seems not to have been man or money to carry on until completion of the effort. We have some plans readying to send several families to Hawaii to become a nucleus. The peculiar need of the cause in these islands is for men of age, experience, and Bible knowledge who can fill the office of the bishop. Our entire membership is made up of young people. Most of them are young in years, the remainder, young in the church. Here is a wonderful land in which to establish a home and at the same time stabilize the church.

WHY DID YOU QUIT SMOKING AND WASN'T IT AWFULLY HARD TO QUIT?

David E. Parker

This question has been asked this writer many times. People who know that I had used cigarettes for many (18) years have asked this question and are seemingly surprised at my answers.

I have never stated nor can I so state that I believe the use of tobacco will send a soul to hell. I have read many articles on "smoking" or "use of tobacco" and have never found the arguments to be very forceful. Arguments such as "tobacco destroys the body (the fleshly)" are too weak to use. Many other things we daily use also do this harm such as; over-eating; coffee; losing sleep when unnecessary, etc. "It is unnecessary and costly." This argument is also weak in the fact that we look over other things that are also costly and unnecessary such as; sodas; tea; coffee; candy; ball games; more conveniences in the home; ice cream, and many other things.

I did not quit smoking because of these things or arguments but because of deeper reasons that to me are much more

forceful. I can not say that I have enjoyed better health since I quit smoking. I have found no difference in the way I feel physically. The following reasons are the "why" I quit smoking.

"... but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). I have yet to find a father who desires his children to take up the habit of smoking if he is a smoker. I have never met a preacher that wants the young folks of the church to follow his example "in smoking" if he is a smoker (and there are quite a few). Doesn't this thought seem odd in connection with what Paul told Timothy to do in way of being an example? Should those "examples" smoke and then teach others it is best not to do so? Rather they ought to be ashamed. Is a smoker preacher (elder or deacon) an example of purity? For myself I do not think so.

"... to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed" (Titus 2:5). I contend that if an aged woman smokes she is unfit to teach the younger woman to be "chaste" and "good." A smoking woman is no picture of the one Paul had in mind I am sure. Then can the preacher who smokes be an encouragement to this teaching and an example to these?

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; ..." (1 Tim. 2:9). Teach the women the full meaning of this and continue to be an example to them and I dare say you will see what I mean when I say "why I quit smoking." These women are to be in like manner also to the men mentioned above in the 8th verse. If it is a bad example for women to smoke it is also bad for the man and more so for those in the lead, for they are the stewards. "Moreover it is required in stewards, that a man be found faithful." I believe he means faithful in things also, in any manner that we can be faithful.

There are so many things that I find weak and wrong in my life while trying to be an example, it behooves me to try to purify my life of as many of them as I possibly can. I could overcome the habit of smoking so I desired to do so that I might have greater influence on the flock, to which I must be an example if I desire to preach the gospel of Christ. These are only a few of the reasons and arguments I give for my quitting "tobacco."

Wasn't It Hard For You To Quit?

The gnawing, craving for tobacco never bothered me. The habit of taking something out of my pocket and putting it in my mouth did. I satisfied this nervousness with tooth-picks and match stems. After a few weeks this habit left me. Sure I gained some weight but as soon as I became accustomed to it the excess weight soon left me and I returned to my average weight.

This advice I would give to those who would like to quit the habit of smoking. You must first have a desire to quit and have good reason for quitting. The will must be set before you will succeed. There is no need to "try to quit." Those who try to quit never get the job done for to begin with they are "wondering if they can quit." Paul has said "I can do all things through Christ who strengtheneth me." Make up the mind that you want to quit first, keep in mind the reason for quitting, pray to the Father for strength and you can be the master of this habit. You must believe that you are the master of this body before you can overcome this or other habits that should be broken.

If there is a strong desire to crave tobacco, inhale two or three deep breaths (as though you were trying to burst the lungs). This will stop the craving, which is really in the mind.

If this inspires others and helps anyone then the purpose has been accomplished and I am glad. Give thanks to God.

513 Walnut Street, Teague, Texas.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

ETERNAL CERTAINTIES AMIDST UNCERTAINTIES

George Sokolsky wrote a column on "The Lost Generation" in which he emphasized the uncertainties of our times and pointed to Whittaker Chambers as an example of the unstable youth who turned to Communism during the 1930's. Recently we have been reading of other Americans who were converted to Communism while they were prisoners in North Korea. This leads us to stress the certainties of life amidst its uncertainties.

The Bible teaches us that many things are uncertain. Men are changeable. "Put not your trust in princes, nor in the sons of man, in whom there is no help" (Psalm 146). Wealth is uncertain. Jesus said: "Lay not up for yourselves treasures on earth where moth and rust consume and thieves break through and steal . . ." The future is uncertain. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27). Life itself is uncertain. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4).

But some things are certain too. For example, death is certain. The Bible says that after death we can be sure of a day of judgment. "It is appointed unto men once to die and after that the judgment" (Heb. 9:27). At the judgment we can be sure there will be a separation between those who have done God's will and those who have refused to obey him. "And he

shall separate them one from another, as a shepherd divideth his sheep from the goats . . ." (Matt. 25).

On the positive side we can be sure that if we obey the teachings of Christ we are building our lives on a solid rock, a sure foundation (Matt. 7). By faith we Christians "look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4). The Bible teaches us that not any good deed which is done in the name of the Lord will be wasted, not even a cup of cold water (Matt. 10). It also teaches us that we can be sure of the love of God in Christ if we walk in harmony with his will. Can you say with Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8).

You can count on God's promises. Believe in the Lord Jesus Christ today, turn from your sins, and be buried with your Lord in baptism unto the remission of sins, and be sure that you are right with God (Acts 2:38). You can depend upon God. He will bless you in your life in the church here, and with eternal life hereafter. Lay hold on the Christian's hope "as an anchor of the soul, both sure and stedfast . . ." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5). In Christ and his kingdom there is certainty in the midst of uncertainty. Obey him today!

Alberta's Capitol Needs Building

Roy Tidwell

Edmonton, a city of approximately 200,000 people, is the capitol city of the province of Alberta. And Alberta, where is that? Well, in size, it approximates the size of the state of Texas! It is claimed (by Canadians, not Texans) to have more oil than the state of Texas; and is everywhere recognized as "Texas of the North." Alberta lies between Montana, Idaho, and Dakota on the south and Alaska on the north—well, almost to Alaska, anyway.

The city of Edmonton is "on the Al-can"; that great expanse of highway leading to Fairbanks, Alaska. We may also say, it is 400 miles north of Montana and about the last place to grab a bite to eat, before taking off for the north-wood.

Alberta has everything that Texas has: almost, that is! We're short on Christians! Texas is noted for the number of members on the "church rolls," as well as the many other things you've possibly heard about. Alberta, which, as we have stated, is about the size of the Lone Star State, but it has only two congregations of New Testament Christians—Calgary and Edmonton. These are about as far apart as some Texas ranch fences—200 miles! Alberta has three preachers, two congregations and one small church building.

ALBERTA NEEDS ANOTHER BUILDING! Edmonton is the center of much activity and many people are migrating to Alberta because of oil development and other commercial and industrial expansion. Many millions of dollars; from Britain, the United States, and other places are being invested in Alberta oil. Edmonton is the center of this activity. At this writing several business buildings of 5 to 8 story steel construction are being built. A new \$6,000,000 government building—an ultra-modern business district, costing \$5,000,000, is to start soon! Enterprises are springing up on every hand. Edmonton is soon to have commercial non-stop British Jet Strato-cruiser service, reaching from London to Edmonton, then non-stop

again to Tokyo, Japan. The city, according to the local Chamber of Commerce, is enjoying a numerical growth of better than 1,400 persons per month. You can well see the potential of such a city.

The church in Edmonton is only 5 months old. Though small in number, (eight at present) the church has already purchased three spacious lots in one of the finest locations in greater Edmonton for the erection of a building, come spring. We expect to begin construction not later than June 30th. (The severe winters and late thaws here make building earlier almost impossible). Our agreement with the city (an agreement which was necessary, the land being purchased from the city) calls for construction to start immediately after the spring thaw. We expect to meet the demands of the Edmonton City Planning Commission. Will you help us?

One thing is definitely in our favor: labor here is some cheaper, and we will not have a very large building (one seating from 225 to 250 will be sufficient). Materials, however, are some higher than in the states. But we must have help to start construction. We believe that we must have not less than \$5,000 before construction can start. If you have blue prints of your own building (approximating the size of the one above suggested) and would lend them to us, we would appreciate receiving them; thus being able to save an architect fee here. We will return them to you upon request.

Brother Sidney Roper and I are laboring together in order that we might get the work firmly established as soon as possible. Our personal support is being underwritten by brethren and churches in the States. But these brethren are not in a position to build our building; not by themselves, though we have reason to believe they will help some. We sincerely solicit your cooperation in this good work. You may mail your contributions direct to the church in Edmonton, P. O. Box 396, or to Brother Roper at 10723 107th Street, Edmonton, Alberta. Let us hear from you soon!

Box 396, Edmonton, Alberta

EDITORIAL

G. H. P. SHOWALTER, Editor

WORLD-WIDE EVANGELISM

When we made a call for reports from gospel preachers from many parts of the world, the responses were 'so many' that it was impossible to include all the reports in one issue. So many of these were left in the "overflow" that it is of special interest to our readers to know that we have devoted quite a portion of our space this week to publication of these good messages from many lands.

This office has prompt and regular correspondence from the churches and preachers engaged in the Lord's work in foreign lands and we are much pleased with the manner in which everything is being conducted. So many of these churches in many lands and places are a result of military occupation by American forces. Among the soldiers and sailors, in the army, in the navy and in special assignments in military constabularies, many are faithful Christians, young men from the best Christian homes in our land and from the strongest and best churches of Christ in our country. The faithfulness of these younger men in the church is highly commendable. Many of them seem to be conspicuously diligent and active to the obligations of the church. It is interesting to know that song books, Bibles, Testaments, communion services and other church supplies are being sent regularly to many of the islands of the sea, as well as to many foreign countries.

Many of our readers have sons and also daughters in these foreign fields. They recognize the responsibilities of the Lord's worship on the Lord's day, and of activities in the line of leading others into the truth of the gospel. It is amazing what has been accomplished during the last few years. We are glad that this work is

being done in the same manner that it is being done in our own country, where there are no organizations, whatever, other than the church in doing mission work at home and abroad. It is a misrepresentation to report that these brethren are going digressive in church organization. They are from the homes of loyal brethren and sisters all about us, and from the best working congregations in our country, the congregations that are supporting the ministers of the word of God in our own land and who, in their zeal, are carrying the message of truth to other lands.

When we read of so many hundreds and even thousands who have been baptized in different countries, such as Germany, Japan and the Philippines, we are not surprised that there are among them some backsliders. That is exactly the case in our own country where large numbers have been baptized during gospel meetings. Many of our best preachers have baptized in one meeting as many as 100 people and even more, and when a return to that locality for another meeting, by that preacher or some other preacher, in the course of two years, it has been frequently noticed that quite a large percent of converts have become backsliders. This emphasizes the importance, the very great importance, of teaching and training in their early experience as Christians.

We are glad to present the fine reports in this issue of the paper that were offered, but could not be used in last week's issue of the Firm Foundation. We should all rejoice in the great work that is being done for the cause of the Master. Let us thank God and take courage.

For the information of those who are calling for them, we can still fill a number of orders of last week's issue at \$4.00 per hundred.

THIRD ANNUAL LECTURES ON PREACHING

Walter E. Burch

B. C. Goodpasture, editor of the Gospel Advocate, Nashville, Tenn., will be the guest lecturer at the Third Annual Lectures on Preaching set for Dec. 7-11 at Abilene Christian College.

The ten lectures will follow the theme of "Paul's Instructions to Timothy on the Work of Preaching," and material will be drawn from Paul's two epistles to Timothy.

The series was inaugurated in 1951 with John Banister, minister of the Skillman Avenue Church of Christ, Dallas, as the first lecturer. Last December the lectures were delivered by Gus Nichols, preacher for the church of Christ at Jasper, Ala.

The lectures are designed to inform and inspire preachers and prospective preachers, as well as to supplement instruction on homiletics, Dr. Barton explains.

Although arranged primarily for ACC ministerial students, the lectures are open to any preacher or anyone interested. Dr. Barton urges out-of-town preachers, especially those in the Abilene area, to attend the meetings.

Mr. Goodpasture began preaching at Holly Springs, Tennessee, in 1912. He received his A. B. degree from David Lipscomb College, Nashville, in 1918. He has also studied at the Southern Baptist Theological Seminary at Louisville, Ken-

tucky. He has preached regularly for congregations in Georgia and Tennessee.

He served the Hillsboro church in Nashville from 1939 to 1951. He usually holds about six meetings per year. He has been editor of the Gospel Advocate since 1939 and president of the company since 1950. He is now an elder for the Hillsboro congregation in Nashville.

FINE BIBLES

The American Standard Revised Translation of the Bible of 1901 Still stands at the top in the estimation of most people as a faithful translation into the English language. All of the Bibles below are in the American Standard Revised Version and they are all of the highest quality in printing, manufacturing and binding:

No. 2254X, Black Face type, Pronouncing, Bible Dictionary, References, Concordance, India Paper ----- \$18.00

No. 5676X, Black Face type, Pronouncing, Concordance, India Paper ----- 17.50

No. 5678X, Combined Concordance, Zipper ----- 19.00

All these Bibles are of the highest quality of manufacture and the highest prices in the series. They are all in stock at the Firm Foundation office and will be mailed immediately upon your order. These are the lines most commonly called for by our leading preachers and Bible teachers.

FIRM FOUNDATION PUBLISHING HOUSE
Box 77, Austin 61, Texas

The Missionary Work In Korea For Past, Present and Future

S. K. Dong

Past—

In 1930, I heard the truth and accepted the truth, after I had preached denominationally for 14 years. Some churches of Nashville, Tennessee; Montgomery, Alabama, and others sent me back to Korea on October 1, 1930, to preach the gospel only. They did this because they remembered our Lord's command to his disciples just before his ascension; and what Paul said in Romans 10:12-17. Since then I have preached nothing but the gospel. As a result, many Koreans have heard and accepted the truth, becoming members of the body of Christ; and I established seven congregations in the section north of the 38th parallel. We built six church houses and bought one.

When we began to build the church houses, the men gave money and their time for the work. But, the women couldn't give money for usually they have no money. This is what they did: When they cooked the rice, they took one spoonful of rice from each member of the family every meal and put it into a small sack for the whole week, and brought it to the church on Lord's day morning and put it into the big box which was in the corner of the church. The amount was small, but every family brought rice, and after a few months the box was full. Then they sold the rice and paid the debts on the church house. In this way they didn't have any debts on the church house. You may think it was a very easy way to raise the money. But it was the hardest thing to do for the poor Christian women because at meal time the children would come to their mothers and say, "Mama, is there any more rice for me?" She couldn't give any more rice to her loving child, for usually the mothers didn't have enough rice for themselves at the meal. So they said to their children, "Next meal"; and the hungry children have to wait for the next meal time. But the next meal time is the same. She couldn't cook plenty of rice for they must cook only so much rice each meal in order that they can live the whole year with what their husbands brought in at the harvest time. You know, they are just like American mothers—they love their children. Don't you think the poor Korean Christian women are presenting their "bodies a living sacrifice, holy, acceptable unto God"? (Rom. 12:1). Indeed, they are.

Since the Soviet Army occupied the country north of the 38th parallel, we lost everything and came to Seoul. There I began to preach the truth, and established four congregations. But again the church houses were destroyed and many Christians were killed. The church lost one of its best deacons in Seoul (Brother Shin).

Present—

There are seven congregations in the extreme south of Korea which are very active. I established only one of them before I came to America this time. It is very interesting how the other six congregations were established.

In Pusan, I established one congregation by the help of Brother E. W. Miller (Chaplain) from Lakeland, Florida. The two others were established by Brothers Lee, Kang and my son, the congregation being made up of refugees. The Sheffield church of Christ in Sheffield, Alabama, supports Brother Kim, the minister of the First Church in Pusan; and the Eastside Central church in Detroit, Michigan, supports Brother Lee, the minister of the other church in Pusan. No church supports the third minister yet.

In Taegu, Sister Aichoo Kang, a school teacher whom I met on a train, and preached to her and she accepted the truth; so I baptized her in Seoul before I came to America this time. She came to Taegu as one of the refugees and married Major Min. I heard about this and wrote to my son to go there and find out about her faith. He found her very faithful. I wrote

him to go there with one of the local preachers, Brother Kang, to hold a preaching meeting in her home. They did this and the result was that thirteen Koreans were baptized by one of the American brothers sent by Brother Silvey. Major Min was one of the 13. Brother Silvey helped the Koreans to establish the church there. Brother Lim is a young minister, supported by the Hillsboro Church of Christ of Nashville, Tennessee. The church was growing and Sister Kang's house was too small for the meetings. They raised some money and Brother Henson (Lt. Col.) helped them some and I sent to them \$2,000.00 from the Korean Mission Fund which Trinity Lane Church of Christ in Nashville, Tennessee, kept. Now they have a nice church house to worship our Lord. I am sure that some of you brethren would be happy to know of this, who contributed for the Korean mission fund to help the Koreans.

In Ulsan, the late Brother Moon Suk Dang's mother-in-law, who had learned the truth through her son-in-law, lives in Ulsan. She had the faith in her heart and had withstood all of the persecutions through many years by her relatives and others. Sister Kang, wife of Brother Kang, is teaching in the public school in Pusan. Through her my son knew something about the church there. He wrote me about it, and I wrote him to go there and have a preaching meeting with the preacher. He and Brother Lee went there and held the meeting. Some of those there who were baptized by Brother Moon Suk Kang wanted to come back to the true church of Christ. Brother Kang's mother-in-law gave a lot and I also sent to them \$1,100 from the Korean mission fund to build a church house. Now they have a very nice congregation. The work of Brother Moon Suk Kang who sowed the seed of truth is growing. Some of you brethren in the United States who supported him many years ago will be glad to know this. Brother Ju Kup Dong is the preacher there, and the West Helena church in West Helena, Arkansas, will support him.

In Kwangju, there was a small digressive church. Four of the 160 Korean military officers who were baptized at Fort Benning, Georgia, went there to be teachers at the Korean Military School; and they began to conduct a real true worship and established the true church of Christ. Two hundred and seventy dollars was sent from the collections at Fort Benning, Georgia, to buy a house in which to worship the Lord. There is still \$240.83 in the bank to use for the Kwangju church, which was the result of the Fort Benning work. Brother Kang is the minister there. I baptized him in Seoul, where he was a Presbyterian preacher. The Philadelphia Church of Christ will support him.

In Puyo, Sister Chan Syell Kim came there with her seven daughters. She became a true Christian in China. It was very interesting to hear her story—the late Brother Moon Suk Kang's mother was converted by her son, who was a Presbyterian church Bible woman for many years and received a higher salary, and she helped her son in the Lord's work. I am sorry to say that Brother Kang died. Then the American brethren stopped their support to him and his family. She could not stay with her daughter-in-law and two grand-daughters for they have no income to live on. She then went to China where her son-in-law is the Presbyterian church missionary from Korea to preach to Koreans there. She stayed in the Presbyterian church preacher's home but she kept the truth in her heart just the same. We have a proverb in Korea: "If anyone has a needle in the pocket, the point of the needle comes out when the pocket is touched."

(Continued next issue)

Hurlbut's Story of the Bible, the new enlarged edition	4.95
Memoirs of Alexander Campbell	8.75
The One-Volume Bible Commentary, covering the entire Bible by J. R. Dummelow	5.00

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FROM THE HARVEST FIELD

Vestal Chaffin, Box 84, Bruceton, Tennessee, October 28: During the past two weeks two have been baptized and one restored in our services here.

Doyle Cannon held a good meeting in Burnet in October, in which four were baptized and one was restored. Brother Cannon is a firm gospel preacher, and did a good work.

R. B. Vick, 824 2nd Street West, Williston, N. Dakota, November 2: We are meeting in Williston, North Dakota, in the county courthouse for worship and Bible study. We met the first time on the 4th of October, 1953.

Ernest McCoy, Gainesville, Texas, October 27: During the past two weeks five have identified themselves with us here at the Commerce Street congregation and one has been restored. Brother C. E. McGaughey will be with us in a meeting beginning November 15.

Rufus R. Clifford, Lawrenceburg, Tennessee, November 4: I preached in a meeting for the church in Crossville, Tennessee, in October. Record crowds attended, two were baptized, one restored and one placed membership. Roy E. Hearn, the preacher, and the church there have accomplished a remarkable work in the past few years. I will be in Camden, South Carolina, November 9-17. David Arnold is the preacher there. Two were baptized here in the past week.

Bryan Vinson, Jr., Station A. C. C., Abilene, Texas, November 7: I will meet Arthur L. Vaughan, Fundamental Baptist, in Kilgore, Texas, on November 24, 26, 27 and 28. Two nights will be devoted to the subjects of faith and baptism, and two nights to the subject of apostasy. Mr. Vaughan is a graduate of the Bible Baptist Seminary in Ft. Worth and preaches for the Shell Fundamental Baptist church in Kilgore. The discussion will be held in the Community Center Auditorium. John W. Hedge and my father, Bryan Vinson, Sr., will be my moderators. This is my first debate. I am a junior student at Abilene Christian College.

E. J. Berry, Salem, Oregon, October 26: During the month of October six have been added to our number. Two were baptized, two were restored and two placed membership, coming to us from the church in Borger, Texas. We now have 59 members which is an increase from 21 at the time we came here 14 months ago. Attendance at all services of the church continues to increase and the outlook is indeed bright for greater influence and growth of the church in the next few months. Truly, the Lord is giving the increase to his cause here, and we sometimes stand amazed at the wonderful blessings he is giving us in our efforts to serve him.

TELEGRAM: Brother J. M. McCaleb passed to his reward on Saturday, November 7th. Funeral at one p.m., Monday, November 9th—E. V. Pullias. Fuller notice of Brother McCaleb's passing will appear in next issue of Firm Foundation. Brother McCaleb was 92 years old at the time of his death.—G. H. P. Showalter.

Richard Weaver, Box 372, Smyrna, Tennessee, November 1: Another new record for Bible study was established today. Two were baptized tonight.

John French, 2716 South Lewis, Little Rock, Arkansas, October 28: "Since last report two have been baptized, three have placed membership, and seven have been restored."

David Allan, 1020 Austin Avenue, Brownwood, Texas, November 2: We had two baptisms and three to place membership with us here at Austin Avenue during the month of October. The work goes along in a very fine way.

Morris Kemper, Box 284, Groveton, Texas, November 9: I started regular work with the church at Antioch near Groveton yesterday. Attendance and interest were good and a man and his wife were restored. I am also conducting a song drill one night each week. Interest is very good in this.

Doyle Banta, Box 205, West Helena, Arkansas, October 29: Granville W. Tyler closed our best attended meeting last night with 14 baptized and 16 restorations and confessions of wrong. Four placed membership and two restored before the meeting. New records were set in all services. We are to begin enlarging our building to seat 500 next week.

George Bennett, Box 216, Lexington, Oklahoma, November 3: The work at Lexington is still on the move. Four additions since last report, two by baptism and two by restoration and identification. The two baptized were a young man from a Baptist home and a middle aged Methodist lady. The contribution and attendance average are the highest in the history of the congregation in Lexington. Membership now stands at 100. I should like to book two or three meetings for 1954.

V. C. Turner, 209 S. W. 3rd, Bethany, Oklahoma, October 26: Three more baptized and two confessed sins the past week here at Bethany. All were heads of families. New records are being made at almost every service. We now have an enrollment of 30 pupils in our religious Educational classes. The students are in grades 4, 5, 6 of the Bethany Public Schols. They are coming to us from denominational homes. They are taught the Bible on Monday, Tuesday, and Thursday. At the end of our first month's teaching we are convinced that this is a wonderful work. I would be glad to book some meetings for the summer of 1954.

Jack Bates, 1410 S. Towner Street, Santa Ana, California, October 28: One baptized and two by membership last Lord's day, October 25. It was my privilege lately to speak in Riverside during their lectureship and at Uptown in Long Beach. 102 elders and ministers attended the dinner-meeting at the Ontario Children's Home on Thursday evening, October 15. This Home, which provides shelter and training for forty-five homeless children, is under the direction of the elders at Broadway and Walnut in Santa Ana. Our work here is strengthened by the presence of a number of graduates of our colleges from all sections who have moved to Orange county.

T. B. Crews, 105 Hardy Avenue, Corsicana, Texas, November 3: We are beginning to recover some from the shock of having so many of our members to move away. Three have been identified with us recently and the collection has been unusually high. Bible class attendance is about as high as it was before our heavy losses. We don't appear to be through losing members yet but with greater vision we look ahead.

Ralph R. Givens, 555—12th Street, Yuma, Arizona November 3: During October two were baptized, one restored, and six were identified. The first Lord's day in November three were restored and one baptized.

Ross W. Dye, 408 N. Marshall, Oklahoma City 10, Oklahoma, November 2: One was baptized, two identified and four restored here yesterday. Two were baptized and one restored in the recent meeting at Northside, Fort Worth.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, October 27: Five were baptized last Sunday at the Willow Street Church of Christ. Plans are being formulated for the expansion of our Bible School facilities. Last Sunday was the greatest day in Willow Street history.

Flavil R. Yeakley, Sr., Weslaco, Texas, October 28: Since my last report I have conducted a meeting at Wilson, Oklahoma, where Wayne Nation is the local preacher. This meeting resulted in two baptisms. The work at Weslaco moves on in a very nice way. There have been four restored here and two to place membership since my last report.

Edward J. Craddock, 1714 Cass Street, Nashville, Tennessee, October 30: The Terre Haute, Indiana, meeting with M. F. Cottrell resulted in 12 baptisms, nine restored, and three placing membership. The Hurricane Mills, Tennessee, meeting had nine baptisms and three restorations. At Wilmington, Delaware, there were two baptisms and one restored. I am now in a joint meeting in Canton, Ohio, being conducted by the Walnut Avenue and Ninth Street congregations.

Arley E. Moore, 1208 Grant Street, Oregon City, Oregon, November 4: The work of the church here progresses in an encouraging manner. We had our largest crowd present Sunday with two adults being baptized at the close of the service. Four have been baptized since last report. The average Sunday attendance has increased twelve and average contribution has increased \$20 per week since June 1st. We are beginning a weekly broadcast on the local radio station, KGON (1230 kc.) next Sunday morning. The broadcast time will be 7:45 to 8:00. If you know of members of the church in this area, please send me their names and addresses.

Howard A. Blazer, Sr., P. O. Box 364, Crossville, Tennessee, October 31: Five have been restored and seven baptized in the local area since my last report. This makes a total of twenty-one responses since the first of the year with two congregations established and two meeting houses almost completed. My meetings away were Rochester, Michigan, no responses; Florence, Alabama, (Woodlawn) four baptized, thirty-three restored; Mt. Gilead, near Thompsonsville, Kentucky, fourteen baptized and three restored. On a week-end appointment at Muncie, Indiana, (Fairlawn) three were restored. I am completing my third year of work here.

Hershel Dyer, 847 S. 14th, Lincoln 8, Nebraska, October 27: During October two have been baptized and five have identified themselves with us.

Raymond C. Keley, Oklahoma City, Oklahoma, October 26: On October 11, I closed a meeting with the Central church in Cleburne, Texas. Four were baptized and one was restored. Marvin Rowland led the singing in a very fine way. Reuel Lemmons is doing a great work with this congregation.

George Tipps, 211 W. Grand, Jackson, Tennessee, November 2: We began our third year at Highland yesterday with one baptism, one restoration, and one to be identified. Two of our three children were stricken with poliomyelitis, but are recovering rapidly.

H. V. Hendry, Jasper, Texas, November 2: For about a year and a half I have been preaching at Woodwith, Texas. Some increase was noted in attendance, finance and spiritual development. They now have a full time preacher. I am free to answer calls for Sunday appointments in driving distance of Jasper.

Clifton Rogers, 3325 Fifth Street, Port Arthur, Texas, October 31: The congregation which meets at 3700 Procter Street continues its sound and steady growth. During the past two weeks ten have been baptized and several have placed membership. Presently we are anticipating a great meeting with A. C. Pullias November 1-8. We solicit your prayers.

W. T. Hines, 900 So. Grand, El Dorado Springs, Missouri, November 1: The work in El Dorado Springs, Missouri, the past year and a half that I have been here has shown a growth. Here lately there is new life. More members are willing to take hold. I would like to get away for a meeting or two, to rest up some. Life is too short to lay around and do nothing, but a change for a while will be a rest for me. If you are interested in this proposition, write me at the above address.

Norman H. Beeman, 14906 Winthrop, Detroit 27, Michigan, October 28: At the Strathmoor congregation we have had twenty-seven baptisms and fifteen restorations since last report. Eight of these baptisms and one of the restorations came during our meeting, October 18-25, in which C. E. McGaughey did the preaching. I know a good gospel preacher, college graduate, thirty years of age, married and has four children, who will be available for local work around the first of the year. If interested, kindly write me and I shall be happy to put you in touch with him.

Robert E. Gulley, 1127 E. 12th, Casper, Wyoming, October 29: I left the good work of the South Main Street church in Roswell, New Mexico, to begin work with the church here August 1st. The church is making some substantial growth in Wyoming. The work here in Casper continues to advance. Eight have identified themselves with the church during this month, and three have acknowledged error. I was with the church in Omaha, Nebraska, for a meeting October 4-14. Five were baptized, two confessed error, and two identified themselves during the meeting. It was an enjoyable meeting, and working with Brother Dale R. Larsen, their efficient and conscientious preacher, was a pleasure. We hope that all who vacation or contemplate passing this way take note of our location and worship with us.

Lloyd E. Ellis, 231 Fourth Avenue, Chula Vista, California, November 1: Three more added to this congregation today. One was by baptism. Chula Vista is growing.

W. S. Willis, Gustine, Texas, October 28: The work is very slow at this time, however both attendance and contributions are showing some increase. We are enjoying the quietness and the pleasant work, as I have more time for study and preparation and can give more time to writing.

Elwyn W. Snow, Friendship Church of Christ, Sudan, Texas, November 3: We thank the Lord that the church here is moving forward. Our attendance is increasing. One confessed faults last Lord's day. Thirteen have responded to his invitation since August 1st. We give him the glory.

Paul Butterfield, Box 615, La Crosse, Wisconsin, October 28: The ladies of the church are piecing quilts for the orphans and the needy. However there is a shortage of scraps with which to make blocks. If any of you ladies have extra pieces and wish to help us, please send them to us. We will put them to work for the Lord.

Herbert M. Broadus, 1252 College, Topeka, Kansas, October 21: I recently closed a good meeting in Abilene, Kansas, in which three were baptized. Interest was good throughout the meeting. Four have been baptized and a number have placed membership recently at Huntoon and College in Topeka. Brother A. Hugh Clark is to be with us in a meeting here November 15-25.

P. D. Wilmet, 808 Hamvas Lane, Tyler, Texas, October 29: We closed a most excellent meeting Sunday night with E. B. Linn of Austin doing the preaching. He did a superb job of proclaiming the word. Three were baptized and two placed membership. Many new friends and contacts were made and the meeting will continue to bear fruit. The writer will be with Brother Shilling and the Southside church in Austin November 1-8. When in our city worship with us.

J. H. Wood, Clarendon, Texas, October 30: The church at Clarendon was without a preacher for about two and a half months this summer. Brother Bert Wells of Archer City, Texas, moved to Clarendon on October 12th and began work with us. The first service that he was here was the mid-week service and it was raining and we had the largest mid-week crowd that we had had for several months. Then on his first Lord's day with us the house was filled and the offering almost double. We are planning good things for the church in Clarendon under the teaching of Brother Wells.

Robert H. Bell, 672-19th Street, San Diego, California: Our work with the Central congregation continues to be pleasant. Last Lord's day two Navy boys answered the call of the invitation. One was for baptism and one to be restored and identified. During the month of October three were baptized, one restored and one identified. Another Navy man was baptized and his wife restored the latter part of September which was unreported. We begin a lecture series on the church beginning November 1st which will continue for ten days. Local preachers will be used. The Lord willing I will preach in a meeting with the church in Encinitas, California, beginning November 15th. If you have friends or loved ones living here with whom we might visit, please advise.

H. F. Sharp, Conway, Arkansas, October 27: C. R. Nichol, Christian, will meet D. N. Jackson, Baptist, in debate at Kewanee, Missouri, December 15-18.

Luther Savage, 809 Merritt Street, Fort Worth, Texas, November 6: The work is going forward here at Rosen Heights congregation. The contributions the last four Sundays have been high. The average contribution for October was \$60.45 higher than the average for September.

Richard Weaver, Box 372, Smyrna, Tennessee, October 25: We established another new record in Bible study today. This afternoon I preached at Glorianna. They hope to have their new building completed in a few weeks at which time I will assist them in a meeting.

Winstead O. Cooper, Nocona, Texas: Sunday night, October 18, two high school boys, Mike Newby and Don Griffin from Nocona had charge of the services at Saint Jo. Mike preached and Don directed the song services. Both did a fine job. Sunday, October 25, a fine young man was baptized. His wife was restored.

C. E. McGaughey, 2407 W. Lincoln, Springfield, Missouri, October 21: At Mayfield, Kentucky, 12 were baptized and 36 confessed wrongs. Am now in a meeting with Strathmoor church in Detroit. Begin at St. Louis, Spring and Blaine, November 1; Gainesville, Texas, Commerce Street, November 15 and Murfreesboro, Tennessee, North Boulevard, November 29.

R. H. Moore, 833 N. 13th, Abilene, Texas: After more than 40 years full time preaching and teaching the gospel, Brother H. W. Wrye is now confined to his room in very poor health. He was forced to retire on account of his age, 84 years, and affliction due to kidney-bladder trouble which has crippled him so he cannot walk much without assistance. He is in need of financial help. Any contribution will be heartily appreciated. Address him: 733 N. 21st Street, Abilene, Texas.

Prewitte Copeland, Georgia Christian Institute, Valdosta, Georgia, November 5: We are experiencing one of the best years in the history of the school, one hundred students in high school and sixty-seven in grammar school and prospects for several new ones in the next few days. We were honored with the presence of Brother M. Norvel Young of Lubbock, Texas, in our chapel on November 14th. We are planning a Thanksgiving program and homecoming on November 26 and 27. Seven good speakers have been selected for this occasion. Visitors will be welcome.

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Joe H. Morris, 2707 Ky Avenue, Paducah, Kentucky, October 26: Interest and attendance continues well at Clements Street. A father baptized yesterday and three identified last week.

Dick Powell, 212 N. Taylor Street, Gainesville, Texas, November 9: The interest here at Broadway Church of Christ continues to grow. We had one to be restored and identify with this congregation yesterday. The membership here now totals 235. The elders are making plans to enlarge the Bible Study program so that it can better accommodate the attendance.

Horace W. Busby, Houston 6, Texas, November 1: We began a meeting today with the Central church in Houston. A wonderful crowd, great interest with three identified the first service. The church has made great preparation and we are expecting a fine meeting. My next meeting will be with the College congregation in Abilene, the third and fourth Lord's days in this month.

Leon Savage, San Angelo, Texas, October 31: The work with the Santa Rita congregation is progressing in a splendid way. Nine placed membership with us last month. We are now in the completing stages of a building program, which meant much to the congregation. This congregation has a wonderful future; the leadership of its elders is wonderful. I have never before seen an eldership like it. I leave this week for a meeting in Twin Falls, Idaho. Brother Billy Patterson is their local evangelist. The meeting will be in progress from November 6-15.

Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, November 3: Three were baptized at Willow Street last Sunday, making eight in the last two Lord's days and 26 since March. The elders met Monday night, November 2nd and authorized the setting aside of a building fund looking forward to the construction of a new Bible School Annex made necessary by the expanding Bible School. During the first six months of 1953 the average per week in the Bible School was 159, during the last four months 212, and the October average per week was 233."

Tom Harris, 1802 Caroline Street, South Bend 14, Indiana, October 28: Two baptisms at Caroline and Calvert Streets during October. Our mid-week Bible classes average over 150 in attendance.

Charles M. Adams, 1010 NW 97th Street, Oklahoma City 14, Oklahoma, November 2: After almost two most pleasant years with the church at Cleveland, Oklahoma, we moved to Oklahoma City to be begin with the Military Street church. One lady who was a former Baptist was baptized at the evening service. We look forward to a continued good work in this city.

Walter W. Leamons, Junction, Texas, October 29: Deer and turkey hunting season, November 16 through December 31, brings many hunters and they are always welcome to worship at Tenth Street Church of Christ. Drop in at the county judge's office and get acquainted. The church here is sending winter clothing for Korean orphans to, "Operation Santa Claus," Pusan Replacement Depot, 8069th A. U. APO 973, % PM, San Francisco, California.

Arthur W. Francis, Jr., P. O. Box 924, Sioux City, Iowa, November 3: I am now engaged in a series of meetings with Don Nielson and the church in Provo, Utah, to continue through November 8. This is a triangle exchange with Provo, Salt Lake City and Sioux City. M. A. Wright of Salt Lake City goes to Sioux City November 15-22. I go from here to a meeting with Gordon Pennock and the church in Bismarck, North Dakota. This series is to be from November 12-22. The church is growing in the North and West.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, November 2: Our fall meeting closed October 18. Brother B. C. Goodpasture was the preacher for the series. The largest crowds in the history of the church attended. One was added. Brother Goodpasture will return in 1955. I closed a short meeting at Sand Flat last night. Two were restored. Excellent crowds. November 9, the Lord willing, I begin a meeting with the South Park church, Beaumont. Brother Ira Sandusky is the faithful preacher there. Brother W. W. Freeman preaches in Commerce when I am absent.

Tilitt S. Teddlie, Box 314, Sulphur Springs, Texas, November 2: One baptized November 1. More than 500 attended our special song service last Sunday afternoon. Interest and attendance still increasing.

St. Clair Slatton, Wilburton, Oklahoma, October 26: Our attendance yesterday was 62 with \$71.74. Our meeting place is on East Main Street on Highway 270. If passing through our city on Lord's day, stop and worship with us. You will find a friendly, orderly group of New Testament Christians and a cordial welcome. Pray for us.

Jess Hall, 3205 Denton Road, Fort Worth 11, Texas, October 29: Our work is beginning in a very pleasant way here with the Birdville congregation. During the month of October we had seventeen new members to enroll with us here at Birdville. We are beginning now to plan for our work during 1954 and we hope to have a much enlarged program of work. When passing through Fort Worth we would be very glad for you to visit with us here at Birdville.

E. L. Dennis, Amarillo, Texas: I thought it well that I send in a report and give my new address. We begin work with the East-side congregation here in Amarillo in May, 1953. We have enjoyed working with these people very much. A good number have responded to the invitation, and quite a few have been baptized. Four have been baptized, and six identified the past three weeks. Brother Arthur L. Golden, former evangelist with this congregation will be with us in a meeting November 2-8. When in Amarillo come to see us.

E. E. Rhodes, Walla Walla, Washington, November 3: The church in Walla Walla, Washington, will conduct its fall meeting November 16-27; Brother Roy Hooper will do the preaching. In commemoration of the tenth birthday of this congregation, the last three days will be devoted to a "Homecoming" lectureship, in which ten or twelve preachers will participate; the theme being, "The church at work." Everyone is invited; and those who have, at any time, preached here, or worshipped with us are urged to come.

Gilbert Copeland, 1810 Buchanan, Wichita Falls, Texas, October 28: Brother Elmer L'Roy of Paris, Texas, closed a meeting with the Floral Heights church of Christ in Wichita Falls on October 18th. Two were baptized, one restored and two placed membership. This was the best attended meeting in the history of the congregation and interest was high all the way through. Brother L'Roy did fine work while here. His preaching was first rate and the congregation here appreciates him.

Arnold Hardin, Lancaster, Texas, November 3: I recently returned from Pittsfield, Illinois, and the meeting there resulted in four baptisms. We have been supporting James Gibbs there for almost a year and the work has done very well for that section of the country. The work here continues to make some progress though we feel very keenly the leaving of some 20 or more faithful members in the last few weeks. We helped to start the work east of us at Hutchins and we lost some to this work. We hope to help put a preacher in Jacksonville, Illinois, this coming year. Souls are dying while we pay out huge sums for song leaders, etc., that others could be doing. If we don't watch out brethren we may have to be paid to pray.

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Floyd Embree, 610 E. La Deney Drive, Ontario, California, November 3: Since last report one has been baptized and several identified here. We have two radio broadcasts each week and are beginning a teacher's training class next Monday night.

Durward Boggs, 7825 Hillard Drive, Dallas, Texas, November 3: The Lord's work at Pleasant Grove church is progressing. During October we had three to place membership with us and three restored. Our attendance is at a record high and the contribution also. Pray for us that this may continue to be the manner of our life. When in Dallas, worship with us.

Bill McCown, P. O. Box 201, Liberty, Texas, November 8: I was called to Nixon November 3 to officiate at the funeral of Brother W. H. Hahn, minister to the Nixon congregation. On Friday, November 6, we returned to New Braunfels where I read the ceremony for W. F. Menges and Miss Mae Layer. It was good to be again in the midst of the New Braunfels brethren. Buford Pitman now labors there. Our work in Liberty promises to be pleasant and we contemplate a profitable labor here.

Hood Wilkins, 3210 Howard, Fort Worth, Texas, November 2: October was a great month for the church in Oaklawn. There were ten responses, two baptisms, two restorations, four placing membership, and two both placing membership and being restored. We had the highest average attendance in Bible study in the history of the congregation—251. We had a record attendance at the midweek service with 191 present last Wednesday night. Also, in October we had our largest contribution on record, and the highest average contribution. At the present we have the greatest number of active workers in the congregation we have ever had. Work on our new class rooms is progressing nicely. God is richly blessing us in every way.

Elbridge B. Linn, 1903 University Avenue, Austin, Texas, November 5: During the month of October fifteen placed membership, four were baptized, and two were restored at the University Avenue congregation. A lady was restored and placed membership this past Lord's day. Brother Ray McGlothlin, who directs the Bible Chair here, preached October 18 and 25 while I was away in a meeting with the fine Glenwood congregation in Tyler, Texas. Brother P. D. Wilmeth is the faithful preacher working with those good brethren. He helped greatly in the meeting. Three souls were baptized. The brethren asked me to return in 1955.

John H. Banister, Dallas, Texas, November 2: I have learned recently that Brother A. L. Harbin of 109 14th Street, Vallejo, California, plans to move to Abilene, Texas, in the winter to educate his children and to devote all of his time to meeting work. I want to commend Brother Harbin to the brotherhood. I have known him for about twenty years. He has been preaching for that length of time, mostly in Oklahoma. Brother Harbin is sound in faith, holy in life, and a very earnest preacher of the gospel. I would like to suggest that brethren, who are in need of a preacher to hold their meeting, contact Brother Harbin. I knew Brother Harbin in Oklahoma when I lived there and have had an opportunity to observe his work. I am sure he needs no particular commendation from me, but knowing of his plans, I am taking this liberty to inform the brethren of them.

Roy Burgess, Box 212, Zellwood, Florida, November 2: Twelve restored and two baptized in the meeting with the Mount Dora church October 18-November. The Lord greatly blessed our efforts. Outside people were in attendance about every night.

Cleon Lyles, Little Rock, Arkansas, November 4: During October, the first month of our new fiscal year, our contributions averaged \$1,703.51 per Sunday. Last Sunday the contribution was \$1,919.49, and Bible school attendance was 717. This was the beginning Sunday of our ninth year with this congregation. Three placed membership and one was baptized the past few days.

A. L. Harbin, 109 14th Street, Vallejo, California, November 1: Four have been restored here the last two Sundays, and our mid-week attendance is at the highest point on record for this congregation. Brother H. P. Cooper of Dinuba will preach in our meeting beginning tomorrow night. Next June, the Lord willing, we shall move to Abilene; and my time will be devoted to preaching in gospel meetings. Congregations desiring my services for such work may write me in Vallejo until June 1.

Dean Brookshire, 3816 33rd, Lubbock, Texas, October 27: After almost six years work with the 9th and Columbia congregation in Plainview, Texas, I moved to Lubbock last May, to work with the Sunset congregation. Since moving here nine have been baptized, nine restored and forty added by membership. I have preached in nine meetings this year which have resulted in twenty-eight baptisms and ninety-eight restorations. The meetings were at: Crescent Hill in Brownfield, Hale Center, Tahoka, Hereford, Acuff, Idalou, all in Texas; Fort Sumner, New Mexico; two here at Sunset and I taught a Teachers' Training Course in Lovington, New Mexico. The church in Lubbock is growing.

W. Woodrow Allen, Kearney, Nebraska, November 1: Three have placed membership with us during October, but the total membership remains about the same as it was at the first of the year because several have moved away. We have not been able to do anything on our building because of insufficient funds. We still need about \$7,000.00, and if we had this amount we could borrow enough to build a small attractive building. The church here, and in all of Nebraska, is hampered because of poor buildings and buildings that are unattractive. How long we will be hampered can be answered by Christians and churches in other states, for we only have about 1000 members in all of Nebraska. It will be a long time before we will be able to improve the situation very much. What are you willing to do about it? I begin a meeting in Beatrice, Nebraska, November 2. Brother Homer Wolfe, Jr. is the preacher there.

Jas. E. Laird, Rockmart, Georgia, October 28: Three have been baptized and one placed membership since last report. We are now constructing five new class rooms with equipment and new pews at a cost of \$14,843.74.

Leonard C. Waggoner, 7606 Linden Street, Houston 12, Texas, November 9: The Broadway Church of Christ in Houston has just completed a gospel meeting with A. E. Emmons, Jr., of Sheffield, Alabama, doing the preaching. There were three baptisms, five restorations, and two placed membership. Brother Emmons did some wonderful preaching. The congregation was strengthened through his efforts here.

Morris Moore, Hubbard, Texas, October 28: I closed a meeting with the church in Granbury, Texas, the 9th of October with no visible results. This was my old home town, and we had many visitors present at every service. A great time for rejoicing was experienced last Lord's day here in Hubbard when seven came forward confessing sins and asking for the prayers of the congregation. Also one of this group placed membership. Interest is still good here in every part of our work. Contribution has shown an increase each month for the past ten months. For all of these blessings we humbly thank God and give him the glory for it all. When passing through Hubbard we invite you to worship with us.

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W. S. Wiley, 503 E. Huisache, Kingsville, Texas, October 26: Our fall meeting with L. R. Wilson preaching, closed Sunday night. Three were baptized, three restored and two placed membership. One other was restored here a few days before the meeting began. Our work is very encouraging. I am to speak in a lectureship at Robstown this week.

James W. Reynolds, Pueblo, Colorado, October 27: One was restored and one baptized here at Pueblo yesterday. The meeting with the Irvington church of Christ, 25 N. Layman Avenue, Indianapolis, Indiana, came to a close Wednesday evening, October 21st. Exceptionally fine interest was manifest during this meeting, with three being baptized and several restored and identified. Cecil Willis followed Brother Earl West as an evangelist for this congregation. He's gotten off to a good start there and was a fine co-worker.

O. R. Perkins, 302 W. California Street, Ruston, Louisiana, October 28: Eight months ago we moved from Denton, Texas, and began work with this congregation. Many things have been done since that time. The debt on our building, which a little over a year ago was \$12,000, is now less than \$5,000; our building has been air-conditioned; eight have responded to the invitation; the church has sponsored several gospel meetings near here; and we seem to be growing more in a spiritual way. I'm beginning my eighth meeting tonight at Ringgold, Louisiana. We have had opportunity to appear on three lectureships in this locality. The Lord is blessing the work and we give him all the honor and glory. Pray for us and if you are through Ruston come by to see us.

C. B. Glasgow, Houston, Texas, October 26: I preached for Brother Charlie Metcalf to a very attentive and appreciative audience yesterday. Brother Metcalf is doing excellent work as local minister at Brookshire, but lives in Katy, Texas. The Lord willing, I will preach at Grub Hill in Hill County November 15th. The Sealy church is doing fine on their new building.

Will W. Slater, Fort Worth 11, Texas, November 2: The meeting at Gospel Chapel, Licking, Missouri, resulted in one baptism and two restorations. Good was done otherwise. This leaves me in a meeting in Jackson, Michigan. It starts off in a good way. My next work will be a singing school in Dixon, Missouri, beginning November 14. So far as I know now, it will close my work for the year. If any congregation can use me in a singing school or meeting, I will be glad to hear from you.

Max T. Neel, 5651 McCormick, Houston 23, Texas, October 29: Every phase of our work continues to be very encouraging. We had four to place membership last Lord's day, and the Lord's day before there was one baptized and one restored. We have had 40 responses since we came here the 16th of August, 33 of which have been actual additions to our working forces. Of this number, some sixteen were baptisms. Our membership now stands at 241, and our class attendance has been near 225 for the last several weeks. Our budget is \$670.00 a week, and we've averaged that most every week of late. We're grateful to our heavenly father.

Robert G. Cook, Box 573, Springhill, Louisiana: The end of October brought to a close our third month of work with the brethren at Springhill. So far our work has been a pleasant one, and we look forward to doing greater things in the Master's vineyard. Springhill is a fine place to work and live. We have one of the largest paper mills in the south located here. On last Saturday and Sunday, Brother Goble of Dixie Inn, near Minden, Louisiana, was engaged in a discussion with a Mr. K. V. Reeves of Paducah, Kentucky, of the United Pentecostal Church concerning the receiving of Holy Spirit baptism by church members today. Brother Goble presented his lesson in a fine manner, establishing his arguments beyond possible doubt of the honest inquirer for truth; but his opponent in a ridiculing manner evaded the plain truths; hopping and skipping about in a manner to deceive his followers, taking from them the truths as presented by Brother Goble.

J. D. Rothwell, 1004 El Sereno Drive, Bakersfield, California, October 26: I enjoyed the meeting with Santa Rita and Mabel Church in Tucson, Arizona, October 5-14. Attendance was good throughout the meeting. Brother C. C. Gobbell is doing fine work as local evangelist. Work continues to grow with Central in Bakersfield. Two were baptized yesterday.

Elton D. Dilbeck, 1335 Granada Drive, New Orleans 22, Louisiana, October 25: October has been a great month for the church in New Orleans. A profitable meeting was conducted with three being baptized and three being reclaimed. Horace W. Busby was the evangelist. New records were posted for Bible school attendance and monetary contributions. Refrigeration units were installed in our auditorium. Plans were completed for the work to be established in the Gentilly section of our city. The new congregation will begin meeting at 3014 Elysian Fields Blvd., on November 1. We hope it won't be long before we will be able to establish other new works in New Orleans.

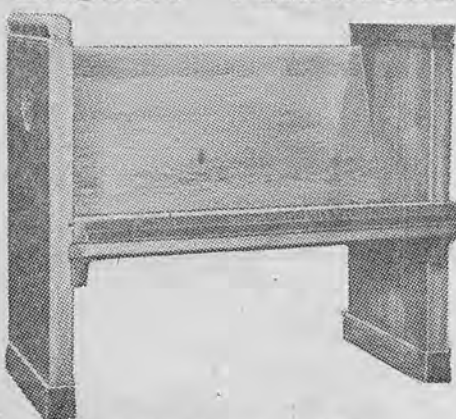
R. E. Davis, Sr., St. Petersburg, Florida, October 26: The work here at the Ninth Avenue Church of Christ continues to grow in all lines. Yesterday (Sunday) we had five additions. Three placed membership, and two were baptized. One was from a Baptist family, the other a Roman Catholic lady. Both were adults. Crowds continue to increase. Interest is at a very high level. The church is at peace with one another, and almost all are working in the interest of the Master's kingdom. Nothing but the transforming gospel of Jesus Christ, consistent work with prayer and faith, can cope with the problems which Satan thrusts upon the world today.

William B. Kuhn, Jr., 506 Cotton Avenue, Caruthersville, Missouri, November 2: "I have resigned from the work here in Caruthersville and will begin with the Central Church of Christ in Anniston, Alabama, November 15th. We have certainly enjoyed our work here in Caruthersville and appreciate the unity and God fearing Christians who make up this congregation. I am glad to have witnessed the steady growth, increase in contribution, record breaking attendance for all services, new equipment added to the plant, and the beginning of the building of the twenty thousand dollar annex. One hundred and nineteen have been added to the church. The church is in excellent condition to move onward to larger growth. Anyone interested in coming to this field may contact Denver Fike, Caruthersville, Missouri, Phone 468.

Jesse Brookshire, Morton, Texas, November 2: It was our privilege to be associated with Wilburn Whittington and the North Jefferson Street church in Mt. Pleasant, Texas, in a gospel meeting October 19-25. This meeting was well attended by the neighboring congregations. On Tuesday night we had twelve different congregations represented, and some of them from a distance. The church was made stronger in the faith, with two additions by baptism. Interest here is at an all time high. We made a new record in Bible school attendance, October 18th with 196 present, and a record for the month. Since our last report we have had 10 responses here. I go next to Plains for a meeting, November 16th, which brings to a close my meeting work for this year. I still have some available time for 1954. If I can be of assistance to you write or call me. When passing this way, stop and worship with us.

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Oliver C. Cunningham, 406 Chestnut, Cookeville, Tennessee, October 30: I am in touch with several congregations in need of full time preachers. Any preachers interested, may write me.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma: Nine added here the past few weeks. I closed my last meeting for 1953 at Dell City, Oklahoma, November 1st with three baptized. Promised to return in 1955. Have conducted meetings this year in Memphis, Tennessee; Dayton, Ohio; Stroud, McLoud, Little in Oklahoma with a number baptized and several restored.

William Henry Hale, of 1601 East 19, St. Cheyenne, Wyoming, is looking for a location where the altitude is lower than in Cheyenne. It is more than 6,000 feet above sea level here, and my wife can't stand it. I have been here from Covington, Kentucky, more than two years, and she is getting worse. I am 55 years old, and have been in the work for more than thirty years. You can contact me at the above address.

Preston Cotham, 2000 Oakland Boulevard, Fort Worth, Texas, October 29: "Yesterday brought to a close the best meeting we have ever had here at Meadowbrook. Perry B. Cotham of Nashville, Tennessee, did the preaching, and did it well. There were 12 baptized, four placed membership and three restored. Among those baptized was a Baptist preacher, a young man of much ability, the son of a Baptist preacher. The interest and attendance were the best we have ever had here. Last Sunday we set a new Bible school record, 445. We now have about 430 members. This is the best and fastest growing congregation I have ever worked with. We are now two years and two weeks old. When in Fort Worth worship with us at 2001 Oakland Boulevard.

K. M. Kelly, Box 436, Alice, Texas, October 26: Yesterday was a good day for the church in Alice. Two placed membership and two confessed sins. There have been several who have obeyed the gospel since my last report. Our attendance, interest and contributions are at a peak. Brother Robert R. Price will do the preaching in our fall meeting which begins November 8th. The songs will be directed by local talent. One hundred and sixty attended Bible study last Wednesday night. The church here is blessed by having the best Eldership I have worked under. They have their meeting every week to plan the work of the church.

J. Ed Uland, Box 848, Moses Lake, Washington, November 6: I am now in a good gospel meeting in Gilman City, Missouri, and various surrounding congregations are assisting in this effort. Our evangelistic effort in Hamilton was enjoyable, and Brother Fred Fenton has been laboring with them. From here we go to Jamesport, for four nights, one night at the Lake congregation near Brimson, and then one night in Lawrence, Kansas, and plan to spend the 18th and 19th with Van Brunt and Twin Cities in the Kansas City area. If the Lord wills, we shall plan to return to the work in Moses Lake, Washington, as soon as our meetings are over. We are scheduled to speak at the Caldwell, Idaho, and Othello, Washington, lectureships this fall. Brethren, the work of the kingdom is progressing, and things are looking up for the Lord's cause. Let's all put our hand to the plow, shoulder to the wheel, and hearts in this great work of saving souls, and leading people to our Lord.

Cecil B. Douthitt, P. O. Box 67, Brownwood, Texas, November 9: Three were baptized and one placed membership on the past two Sundays here at Southside in Brownwood, Texas.

Frank Traylor, Chaplain (Maj.) USAF, P. O. Box 207, Boerne, Texas, October 26: Two fine airmen were baptized into Christ yesterday. One will be an officer when he graduates. There were thirty-four present at our 1:00 P.M. service in Chapel No. 4, Lackland Air Force Base.

W. Ray Votaw, 316 Indiana Street, South Houston, Texas: Brother J. W. Davidson of Kansas City, Missouri, just concluded a series of gospel services here in South Houston with James Patterson directing the singing. Visible results were four baptized, two restorations, and one placing membership. We were strengthened through Brother Davidson's plain and forceful teaching. We recommend him for his enthusiasm and ability.

Truman E. Spring, Corpus Christi, Texas, November 5: The Hillcrest Church of Christ in Corpus Christi, Texas, will end a fine meeting tomorrow night, with Brother Fred McClung of Oklahoma City doing the preaching. To date, we have had 16 responses (4 baptisms—12 restorations). Prior to our meeting here, the writer conducted a meeting in Woodsboro, Texas, where George Ewing is the preacher, with two baptisms. I leave November 8th to begin a meeting in Hartford, Connecticut which will start November 11th and last through November 18. Brother W. E. Hebbard is the preacher for the Hartford congregation, and I am looking forward to working with him and the church in that part of the country.

Joe Malone, Fort Worth, Texas, October 31: The West Berry church in Fort Worth has just concluded a gospel meeting with the preaching being done by Brother Lloyd Connel of Tulsa, Oklahoma. Five were baptized into Christ and seven others were restored to the Lord's work. On the final day of the meeting, Sunday, October 25th, there were 696 in Bible school and the average attendance for the month of October in Bible school was 641. For the new fiscal year beginning October 1st, the budget is set for \$74,000.00 which exceeds last year's budget by \$10,000.00, and of which sum \$41,000.00 is for preaching the gospel in other places and already allocated to certain work.

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U. R. Forrest, Akron, Michigan, November 2: Two baptized and three placed membership here the past two weeks. Almost every week shows an increase in attendance, contributions and membership.

Clarence A. Price, Rt. 9, Box 2021, Waco, Texas, October 29: Two baptized last week. One at the Wednesday night services and the other at the Lord's day morning service. The elders are planning to build a new auditorium in the near future. The growth of this congregation is going to force us to build before we are financially able to build.

Raymond C. Keley, Oklahoma City, Oklahoma, November 1: The meeting at Tenth and Broad in Wichita Falls, Texas, resulted in thirty-three responses, sixteen of these being baptisms. This was my fifth meeting with this excellent church. Paul McClung is doing an outstanding work there. Thomas Sullivan led the singing in a commendable manner. I hold a meeting at my home congregation, Tenth and Francis in Oklahoma City, beginning November 8.

J. K. Bentley, 2 North "F" Street, Herington, Kansas, October 26: Wife and I moved to this mission field on October 1. There are only 15 faithful members of the Lord's church in this town of 4,000. Twelve denominations are already entrenched. Wheat farming and sheep raising are the main farm activities. The Rock Island Railroad has shops here. We need a number of Christian families from Texas and Oklahoma to move here, get employment, and help us build up the church here. There are a number of good towns within a radius of 30 miles of here where the true church is unknown. Truly the harvest is white and laborers are few in this area! We are now building a nice house of worship here on Highway 77. When passing, stop and worship with us.

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Jesse M. Kelley, Box 1381, Port Arthur, Texas, October 26: Since last reporting to the Firm Foundation 26 have added their strength to our work here at DeQueen Boulevard. Twelve of these were baptized. Since coming here June 1 we have averaged about three additions per Lord's day.

Paul McClung, Wichita Falls, Texas, November 6: Raymond Keley did the preaching in a meeting at the Tenth and Broad Church of Christ from October 18-25, which resulted in 16 baptisms, 12 restorations, and five placing membership. This was the best meeting the church here has had in years. Last Sunday five more were baptized, and others are very interested. Brother Thomas F. Sullivan moved here the middle of October to serve as educational and song director. He is making a real contribution to the enthusiasm being manifested in the work at 10th and Broad. We believe that the future of the church here is very bright. I will do the preaching in a meeting at Tulia, Texas, from November 17-24.

J. Porter Wilhite, 6717 Lyons Avenue, Houston 20, Texas, October 26: Yesterday was a great day with us at Lyons and Majestic church in Houston, Texas. We broke an all time record for class attendance and a great crowd for all services. Four came by membership. One man baptized a few days before. All things are going well. Buster Dobbs, my helper in the work here, is in a meeting at Garden Oaks, but will be home soon. I preach on the lectureship at Shepherd this Wednesday night, which will close it. I begin at Dayton, Texas, next Monday night. Those who have not ordered one of the best debates ever between us and the Baptists, should order Warren-Ballard debate from Thos. B. Warren, 5000 Doyle Street, Ft. Worth. Price is \$2.50. You will be glad you did.

F. L. Paisley, Rogers, Texas, November 7: Twenty-two years ago I was in a meeting on the east side of Temple—a mission meeting for the church on Avenue G. A fine man then fifty years old decided to be baptized the next night. A family gathering at Holland, near there, took him away from the meeting against his will. It also killed his immediate intentions to obey the gospel. Not till last Tuesday did he overcome that hindrance. It was my pleasure to baptize him at Central Church in Temple in the presence of his Christian wife and Brother Thomas Scott, local minister. All these years the family has not known why he had not obeyed the gospel. The incident points up the fact that we need to watch that innocent, little things do not hinder the truth. The man was responsible for so long delay; but the reunion caused him to rob the Lord of twenty years service.

J. T. Marlin, Sweetwater, Texas: This week three have been baptized and one restored. Those baptized were from denominations. We are having fine interest in our class-work here at 4th and Elm.

John H. Gerrard, 707 N. Lake Street, Aurora, Illinois, October 26: Our fall meeting closed here last night with one restoration the only visible result. Some good gospel lessons were presented by Russell H. Banks of New Philadelphia, Ohio. The work here is progressing nicely with a greater number of visitors coming to almost every service. In spite of liberalism and modernism running rampant in the Chicago area we have a faithful group here in Aurora. The good work at Joliet is making progress. One was baptized there last night. Visit us when coming our way. The church in Aurora meets at 529 Clark Street.

Olice W. Cruise, Riverside Church of Christ, Rt. 2B, Kiowa, Kansas, October 31: The series of assemblies each evening which began October 19th came to a close on October 29th during which a good father and a good mother of three sons were baptized into Christ for the remission of their sins. Brother Foster L. Ramsey of Tipton, Oklahoma demonstrated his zeal, and knowledge of our Lord and Savior Jesus Christ in both his life while here and in his proclamation of the gospel in love for the souls of the lost. He was emphatic, and expressed his lessons with assurance of their truthfulness. He left here with a hearty thanksgiving to God by the brotherhood for his having been permitted to spend the eleven days with us. We commend him to the brotherhood wherever he may go for the good work he did here.

H. W. McClush, 1308 E. Jefferson, Boise, Idaho: My wife, son and I moved here about the middle of September this year. In the six weeks that we have been here there have been only four responses to the invitation, one baptism, one confession of faults and two to place membership with us. However we have instituted several movements that we expect to bear fruit in the near future. One of those things is a radio program that we are now putting on over KGEW of this city. It operates on 10,000 watts and reaches all of the great Northwest. We are on the air from 12:30 to 1:00 P.M. each Lord's day and can be tuned in at 1140 on your dial. Please announce this program and insist on all listening to it. It can be heard in most all of California, Nevada, Wyoming, Oregon, Washington, Canada and at times in Alaska. If you hear this program entitled, "Truth of the Airways" will you please drop us a card or letter so we may know how far it is being heard?

Our Departed

BILLINGSLEY—William Mitchell Billingsley, born January 1, 1876, in Jackson County, Tennessee, died in his Mannsville, Oklahoma, home October 17, 1953. For forty-two years he lived a Christian life. He married Celia Brown Loftis twenty years ago. M. U. Ayres of Madill, Oklahoma, and Tishomingo's Brother Wallace assisted in the funeral service. **JOHN W. PIGG** Gunter, Texas

DANIEL—G. V. Daniel departed this life October 5, 1953, in the Wolf City hospital of a heart attack. He had served as elder in the Gober church for many years. His home was the home of many visiting preachers. He is survived by two sons: Claude L. of Paris, Texas, and Leslie of Blythe, California.

Ben West, Lampasas, Texas, October 30: One added by transfer. 387 at prayer meeting, a new record, although it was a special occasion.

M. R. Phillips, Victoria, Texas, November 6: Am in the midst of a fine meeting in Ingleside, Texas, with Brother Billy Frick and the brethren here. Several attending who seem interested in the truth. Pray for us and visit us in Victoria.

V. M. Gilbert, 1913 Franklin Avenue, Des Moines, Iowa, November 2: Our meeting with Olney, Illinois, was of two weeks duration and closed the night of October 25th with visible results of six being baptized and one placing membership. There were 16 congregations represented during the meeting. Olney is the home of five good faithful gospel preachers: Brothers Luther Toliver, Lyle A. Berry, William Reed, Loyal Hall and Clarence Craig. These brethren were home for most of the meeting. I am now in a meeting with Wauneta, Nebraska congregation which began yesterday morning. There was a basket dinner at the noon hour followed by an afternoon service with eight congregations being represented. Expect to continue here through November 15. Hope and pray for much good to be accomplished.

C. W. Scott, 301 N. W. 52nd Street, Miami, Florida: The Seventh Avenue church of Christ in Miami has begun advertising in South Florida a thirty-lesson course on the Bible without cost to students, Claude F. Castleberry and L. J. Stanley, elders of the congregation, revealed this week. After the first week of publicity more than 150 have requested the lessons. Ninety percent of these are not members of the church of Christ. Several courses have been under consideration for several weeks and the neatly printed series of Brother Monroe Hawley and other brethren will be the free course offered. An effort will be made to distribute this course mainly among non-members. The course will be offered to members of the Seventh Avenue church in a special class designed to prepare the prospective teachers. The local church paper, "The Messenger," "The Herald of Truth" broadcast, other churches of the area and another weekly broadcast, "Know Your Bible" will give publicity to the program of teaching by mailing the word of God. "As far as we know this will be the first effort among South Florida churches in such an endeavor," states C. W. Scott, evangelist of the church.

MODERN CHURCH PEWS

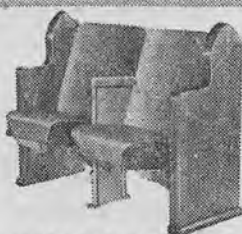


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THINGS TO CONSIDER . . .

W. M. DAVIS

Pleasing God

Paul wrote this to the Galatians who had adopted something more than the gospel as a rule of faith and practice, "For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). By his first question, Paul means this—Shall I try to persuade God to change his way, or shall I try to persuade men to change their ways? There is only one answer—God is "without variableness, neither shadow of turning." So it is a loss of time, and perhaps a sin, to try to persuade God to change his way. Man must do the changing.

Then the apostle asks, "Or do I seek to please men?"

All who are familiar with Paul's way of doing are well aware that he was not a pleaser of men. If Paul had been ambitious to please men, he never would have changed his religion from Judaism to Christianity. The apostle brought upon himself great persecution by refusing to conform to the ways of men. Paul approved Judaism and heathenism wherever he met them. He never tried to ascertain the sentiments of the people before he preached his sermons, so he would know better how to preach without getting on people's toes. Under no circumstances did Paul try to please men.

In the third place, Paul declares, "For if I yet pleased men, I should not be the servant of Christ." This plainly shows that Christians cannot please both God and men—if they do all that God wants them to do, they will displease men; if they do all that men want them to do, they will displease God.

But many church members are like the school teacher who applied for a position in school. A member of the school board asked him if he taught that the earth is round or flat. He answered this way—in communities where the people believe the earth is flat, I teach the flat system, but in communities where they believe the earth is round, I teach the round system. Whoever conceived the idea that the way to find out what the truth is, is to ask the people?

Looking Unto Jesus

"Looking unto Jesus, the author and finisher of our faith" (Heb. 12:2). In running the Christian race some people look only to themselves for guidance. If their wisdom suggests and their conscience approves a certain course, that is the way they go. As a guide the Bible does not mean much to them. In fact they cannot tell us what the Bible is for. They do not recognize its authority in all religious matters.

Then there are others who look to men for guidance in the Christian race. They ask men what they must do to be

saved. These men are not inspired; so, by their own wisdom they do not know how to answer this important question. It is very unfortunate that so many people would rather follow the advice of men who are not inspired, than to follow the teachings of Jesus and the apostles.

The only one to whom we can look with assurance is Jesus. He never leads men in the wrong way. His guidance is infallible. But that does not mean that men who follow him are infallible. The best followers take many awkward steps. That is because they are human. The grace of God provides bridges for the weaknesses of men; without that no one would be saved. The best men are sinners saved by grace. In human blindness, men are prone to err. But by looking unto Jesus men can safely reach the goal.

5842 Monticello, Dallas, Texas.

As I Remember It

A. R. Holton

It was in December, 1949, that I entered Sabinal Christian College at Sabinal, Texas. My family had recently moved to Ballinger, Texas, from our old home in Robertson County, Texas. Our nearest trading center in Robertson County was Kosse, Texas, in Limestone County. We lived on what was known as Head's Prairie. It got its name from an old settler, Jesse Head, who lies buried in the old Head cemetery.

Sabinal Christian College had been founded only a few years. The editor of the Firm Foundation, G. H. P. Showalter, had been president in the early days of the college. In 1909, I. E. Tackett was president. Associated with him in the classroom work was W. A. Schultz, in Bible; E. L. Mills, in Latin and Greek; Mack Tackett, in mathematics. These were some of the leading teachers in the school. All of these are still living at this time except Brother W. A. Schultz. He taught the Bible and his class came at 4 o'clock in the afternoon. There was no athletic program so his class ran until the bell rang for supper. These two hours at the end of the day are considered hard hours for teachers, but he held his classes at a high point of interest for these two hours, every day through nine months of the school year. I have had many teachers since then but I think he was the best teacher I ever had. He was a self-made man, a natural teacher, and I think one of the most brilliant preachers our great brotherhood has produced. He took his turn on Sunday mornings at the church to preach, and his Sunday was a great day for all the students. The people in the community came to hear him.

The Sabinal Christian College in those days had debating societies and much importance was attached to public speak-

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ing. An inter-society debate was held in the spring of 1940 at the big downtown tabernacle, which seated several hundred people. As I remember, it was packed on the night of the debate. This is in great contrast to intercollegiate debating now where the debaters and the judges and maybe a few spectators gather in a classroom and hear the debate. The big crowd now is at the stadium and at the gymnasium. I am not passing judgment, I am simply stating the facts.

The college at this time made much of its chapel exercises, which came at 10 o'clock each morning. The largest and best furnished room in the school building was used for this gathering of the students at worship. It was used at times on Sunday for public worship. But the students at Sabinal for the most part went to the downtown congregation. In fact, for most of the time, the downtown church was the only meeting place of the brethren at Sabinal. Charles A. Buchanan was a fellow student. Brother Buchanan now lives at Glenrose, Texas, and in a recent letter to me said, "Remember me to our old teacher, E. L. Mills." He is an elder of the 16th and Decatur Streets Church of Christ in Washington, D. C. Ralph Robinson was a fellow student and a minister but Ralph has been dead several years. He died in Stephenville, Texas, while minister of the church of Christ there. C. J. Robinson of Ft. Worth lived at Sabinal and I think did some school work.

The school building was a large brick building, money for which had been raised locally from members of the church and from the town of Sabinal. There were two dormitories on the campus. The bathhouse at the men's dormitory was a separate building from the dormitory. A special water heating arrangement had been made and the heat came from wood fires in a stove fitted for heating water. This stove was fired up at 1 o'clock on Saturday afternoon and was available from 1 p.m. to 11 p.m. As I recall it, at no other time during the week was its facilities available.

1910 saw the death of Mark Twain. I remember reading it in the newspapers that came to us in the library. 1910 was four years before the first world war broke out in Europe. 1910 was a year when many people thought that world peace had come and that we would never have another war. It seemed that many thought that poverty had been overcome. In general, it was a very hopeful period. We did not know in those peaceful school days that within four short years the world would enter a conflict which has not been concluded. It was thought a wild statement when somebody predicted in 1914 that the world was entering another 100 years war.

Sabinal Christian College was one of many such schools that sprung up in the South and Southwest, all within a few years of each other. They sprang up everywhere because the need was universal and also demanding. Education has been one of the demands that God has placed upon his people. He gave Moses instructions how to perpetuate and carry on the great things of their history. Parents were given the first responsibility. Moses himself was learned in the art and wisdom of the Egyptians and had been taught greater things by his mother. This school in 1910 presented a unique educational process. There were boys and girls enrolled who would not have been given a chance in a public school. They

were too old and they were too far behind. But in a school like that at Sabinal they were given an opportunity. The teachers believed in this educational undertaking. It was a happy family. Religious life was not something tacked on with other phases of life. As I look back upon those years, the emphasis there was on the spiritual and everything else connected with the school was tied in with this great aim to develop spiritual life. The climate in Uvalde County, Texas, is mild and there was great opportunity for outdoor exercises. These outdoor athletic events had not reached the point of inter-college competition.

It was in 1910 that I first tried to preach in the little church at Utopia, Texas, near Sabinal. To reach Utopia you had to cross the Sabinal River three or four times. Many of these congregations in Uvalde County opened their doors to the boys and rendered a great service by using them. It was in the fall of 1910 that Brother Tackett came to me and said that Brother Sprott at Laguna, Texas, wanted someone to come there and hold a meeting in the schoolhouse. Laguna is 25 miles north of Uvalde and is near the Nueces River. He said that there was no one else to go and that he would like for me to answer this call from Brother Sprott. It was in the spring that he came to me with this request. School would be out in a few days. In the early days of June, we went to Laguna for this meeting. We took the train at Sabinal, Texas, for this short ride down to Uvalde, Texas, and then we took the mail hack to Laguna. Laguna consisted of one small store in which the post office was located. As I remember, this store was owned and operated by two very interesting gentlemen from the old world. Their native land, as I remember, was Scotland. The meeting began on a Saturday night and continued over three Sundays. Brother Tackett had told me that it was a mission meeting and that he did not know how much pay there would be for me in the meeting. On the last Sunday, Brother Sprott announced that all who wanted to have fellowship in the meeting could put the money on the table. The Nueces country was a ranch country and men attended this meeting in ranch clothing and were outfitted as cattle punchers. On this Sunday you could hear the rattle of spurs as men walked up to the little table and put down their money. Brother Charles Taylor, now of San Antonio, Texas, was the singer. We both had come to Laguna purely on faith. I owed an entire year's board bill at Sabinal which amounted to \$108, \$12 per month for nine months. This was not due until the next September, but I came in from this meeting and went to Brother Tackett's office and peeled off \$108 to pay this bill and still had quite a few greenbacks in my hand. He was startled and asked if I had gotten this out of this mission meeting. I told him yes that they had paid me for the meeting and had paid Brother Taylor. Some 15 people were baptized during that meeting in the Nueces River.

A strange incident occurred. We were baptizing late one afternoon. The crowd was about ready to leave when a man rode up on horseback and asked to be baptized. After the man was baptized, I asked him how he came to know about the gospel. He said, "I sat on my horse last night in front of the schoolhouse and heard you preach and I heard you announce that there was to be a baptizing here and I came in from a neighboring ranch to meet you here and was a little late. I had made up my mind after hearing you at the school house to obey the gospel and so I came and so I have obeyed from the heart."

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The Blind Men

L. E. Fooks

Once upon a time there were five blind men who went to the circus. They went along until they came to an elephant. Each in his turn approached the elephant. The first one moved his hands over the elephant's huge trunk and exclaimed, "Why, an elephant is like a large snake." The second blind man came forward and touched the animal's ear and said, "No, my friend, you are wrong, an elephant is not like a snake, it is like a very large fan." The third, hoping to settle the dispute between his neighbors, came up to the animal and moved his hands over the side of the beast and being amazed at the understanding of his friends, turned to them and said, "I am sorry to inform you, but both of you gentlemen are wrong, an elephant is flat like a wall." The discussion became heated, the argument grew stronger. The fourth being displeased with the conduct of his friends and wanting to reconcile their differences, decided to check for himself. He came up to the animal, and being a short fellow got hold of the elephant's leg. He was greatly bewildered and certainly could not understand how his friends had made such a terrible mistake. He entered the discussion saying that the elephant was like a tree.

The four blind men continued debating the subject and things waxed worse and worse, each man saying that he was right in his contention. The fifth blind man grew impatient with this useless argument and decided that he would end it once and for all. He approached the animal from the rear and caught hold of his tail. "What!" said he, "An elephant is not as you men said, it is like a rope." So the five blind men argued and fussed and became bitter and even called each other names that they should not have. After a while a friend that could see came by and saw the ugly conduct of his five blind friends and asked what was the matter. Each disputant spoke in his own way, each thinking he was dead right. After they were finished the seeing friend said, "I can see all the elephant clearly, and each of you are only partly right, let me tell you what an elephant is actually like." He described the elephant perfectly.

The blind men, being proud and not wanting to admit error, turned in reproach, each going his own way mumbling something like this: "Who does that guy think he is, telling all of us we are wrong. He thinks he is the only one that is right, very narrow-minded; I know what I feel and he is not going to take that feeling away from me."

This old fable has come down to us through the elementary reader and there is a lesson in it for us to help us understand the religious confusion in the world today. Each man had received a different notion as to what an elephant was like because he was blind and did not investigate fully so that he might be enlightened. Because they had their various notions about the elephant, that did not make them right. You have heard of these blind men before, but have you ever heard of the spiritually blind who draw their conclusions from something felt and fail to investigate further? They establish their whole faith upon a single thought or verse of scripture and fail to look at the entire gospel. Mankind is spiritually blind and in the world of darkness (Matt. 13:14, 15); they refuse to come to the light because their works are evil (John 3:19-21). Paul said, "And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them" (2 Cor. 4:3, 4).

Our spiritually blind friends study only a small portion of the gospel and get the wrong or an incomplete concept of Christianity. Some of the blind will quote John 3:16 and

say, "That's it." Others will read Romans 5:1 and say we are saved by faith only; while others who are spiritually blind will read 1 Peter 1:15, 16, and say that Christianity is "holiness." And in the religious world we have the same thing repeated until we have hundreds of ideas as to what true Christianity is like. It is a sad situation indeed, but remember, it is Satan who blinds men's eyes, and the God of heaven is not the author of confusion (1 Cor. 14:33).

If all men would lay aside their pride and the traditions of their fathers and cease their evil works and "walk in light as he is in the light" the scales would fall from their eyes and they would receive their sight. They could then see clearly the true and complete picture of Christianity. They could see the glory of the religion of our great God, the peace and tranquility that comes from walking through the valleys and over the mountains with the Bishop and Shepherd of our souls. All men everywhere would seek deliverance from the power of darkness and desire to be translated into the kingdom of the Son of God's love.

Anadarko, Oklahoma.

Evangelist, Preacher and Minister

Cecil Allen

Friends, I read an article not long ago denouncing the use of the terms: "evangelist, preacher and minister." The contention was that evangelists, preachers, and ministers in the New Testament were inspired. Since we have no inspired men today, we have no evangelists, preachers or ministers. While it is true that we have no inspired (miraculous) men today, still the man who speaks the pure, unadulterated word is guided by the Spirit. Every line written in the word was written under the inspiration of the Spirit. When we speak of the word we are speaking the words of the Spirit.

First, let us notice the word "evangelist." What constituted one as an evangelist? (2 Tim. 4:2-5). Timothy was told to preach the word, do the work of an evangelist. Acts 21:8 speaks of Philip being an evangelist. What did Philip do? He went about from place to place preaching the word and the duties relative to it. If doing this constituted one an evangelist, then, doing the same thing now would constitute the same. If not, why not?

Second: what constituted one as a "preacher?" (Rom. 10:14, 15). "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (2 Tim. 4:2). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (Rom. 10:17). "Faith comes by hearing and hearing by the word of God." What was the good news? The glorious gospel of Christ which opened the way for all men to be saved. Not just the Jews. If the speaking of the gospel then constituted one a preacher, it will do the same today. If not, why not?

Third: Minister. What does "minister" mean? It means servant. Every child of God should be a minister (servant). Jesus said: "But he that is greatest among you, shall be your servant" (Matt. 23:11). What constituted a minister? One in those times was constituted a minister when he was a servant of God, served the sick, served the needy, and served man's spiritual needs by breaking unto him the bread of life, encouraging and exhorting him. If one does the same today, it will constitute him a minister. If not, why not? No, don't someone get me wrong! I am not teaching that women should be preachers, but there are all these other acts of service she can do, and also teach privately.

Box 50, Plains, Texas.

A REPORT FROM GERMANY

Ken Hancock

The French Zone of West Germany had practically no Americans in it until about two years ago, when an agreement was made to allow the American Army and Air Force occupy the north half of the French Zone. This area, now known as Western Area Command, with Army headquarters here in Kaiserslautern, has become the home of the 2nd Armored Division, numerous supply depots serving Army units throughout Germany, and the 12th Air Force, which has just moved its headquarters to Ramstein, about 15 miles west of Kaiserslautern. The Vogelweh Dependent Housing Area here is already the largest American housing area in Europe, and several hundred more housing units are to be ready for occupancy by next summer.

In October, 1952, four American Christians met for worship the first time in Kaiserslautern. Each Lord's day since then, a small group has met, first in the French Officers' Club, and now in rented rooms in a downtown school building. For the first year, one of our German-speaking brethren has come each Lord's day from Frankfurt, Heidelberg, Wiesbaden, Karlsruhe or Stuttgart to speak at the German worship service, and then on Sunday night in a German service at Pirmasens, 20 miles south of here. Last month the Hans Nowaks moved here from Stuttgart to work regularly with the German congregation. Hans is under the oversight of the Central church in Nashville.

Although we, so far, have only three members in the German congregation, we have made several good contacts, and Hans has begun a regular program with tracts and newspaper advertising which should produce visible results. Record attendance at the German services is twelve.

Attendance at the English worship service averages 25; the record is 39. We also have two Bible classes, a training class, and a regular mid-week service. According to the latest news, Americans will be in Europe for many more years, and Kaiserslautern will play an important part in the American occupation as long as it lasts. Although most of us spend only a year or 18 months in Germany, each time one of us returns to the States, a "replacement" soon comes in. We hope to grow in numbers in spite of this heavy rotation, and help all we can with the German work.

Our contributions average \$100 monthly, and practically all of this can be spent on the German work. Within the past several months a total of \$267.50 has been received from the States for purchase of mimeograph, addressograph plates, etc. This came from the churches in Vega and Wildorado, Texas; East Huntsville, Alabama; Indian Mound (Legate Church) and Woodlawn (Oakwood Church), Tennessee, and Miss Evelyn Payne, of East Huntsville. The greatest need now is a building of our own. Although the rented school rooms are clean, warm, and at present large enough, an occasional lecture program or concert forces us to change our regular schedule. Instead of meeting just on Sunday and one evening during the week, we need to have rooms available for Bible classes throughout the week. And, although we all agree that a building is not "necessary," the people with whom we come in contact here are just like those to be found anywhere—they are favorably impressed by a group that seems permanent enough in nature to have its own building.

The first step toward obtaining a building seems to be to rent one. With the assurance of \$100 per month from the outside, we believe we can find a suitable building which can later be purchased. For references, we invite you to write Brother Otis Gatewood in Frankfurt or Brother Lloyd Collier in Wiesbaden, or see Brother Richard Walker from Heidelberg, who will be spending the next nine months in the States. This system of sending support directly to the mission field may be preferred by some who heretofore have hesitated to

work through the brethren in the States overseeing the work at one or more of the German mission points.

Will you not consider this ripe field as you plan your 1954 mission program budget? For further information, please write Lt. K. M. Hancock, 02207404, 432nd Engr. Const. Bn., APO 227, care of Postmaster, New York.

Who Are Heretics?

W. S. Willis

Recently I preached a sermon on the above subject, and many have requested that I present it to the Firm Foundation for publication. Therefore I present the following:

Before we enter into the discussion, may we learn what all Standard Dictionaries define the word "heretick": "One who holds, or maintains, heretical opinions; subversive of, or contrary to Orthodox beliefs; an opinion or doctrine at variance with fundamental truths commonly received as orthodox, especially if leading to division; religious opinions at variance with authorized standards of living."

Paul admonished Titus in 3:10 that when he came in contact with one who was an heretick (or heretic) that he must admonish him at least the second time before he rejects him. Now if we leave this subject at this point we can never know who are heretics. Therefore we will have to let Paul and Peter tell us.

Who Are Heretics?

In 1 Cor. 11:16-22 Paul tells us who are in the first class of heretics: "But if any man seem to be contentious, we have no such customs, neither in the church of God. Now this that I declare unto you I praise you not, that ye come together not for better but for worse. For first of all, when ye come together in the church, I hear there are divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be manifest among you," etc. By what Paul said to the church at Corinth I understand that contentions and divisions were brought about by heretics in the church. It is very plain to me that there were those in the church who were not only teaching things contrary to "the apostle's doctrine," but were also practicing customs unknown to the church.

May we turn to Paul again and see what he said to the church in Galatia (Gal. 5:20, 21). Here Paul classes heretics alongside of all the lustful sins of the flesh, and that those who do such things are heretics and shall not inherit the kingdom of God.

Let us now turn to Peter and let him tell us what he understands that a heretic is: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord Jesus that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways (destructive ways); by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words (counterfeit or false words) make merchandise (chattles) of you (for their own benefit)"—also verses 17, 18: "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness (unrestrained lusts), those that were clean escaped from them who live in error."

Thus we see that those who are heretics in the church are very dangerous and should be shunned and rejected, and not recognized as leaders, teachers or active members of the church. For they bring reproach and shame on the blood and body of Christ. Else by his damnable heresies, he will influence the weaker to follow after his lustful ways and false teaching. Who will become tools in his "damnable heresies"?

Now let us sum up and see what we have learned about heretics and heresies:

1. We have learned that those who are members of the church and practice their "pernicious, lustful ways in the church and in their lives are heretics and they bring their 'damnable heresies' into the church.

2. We have learned that members of the church who cause strife, contentions and divisions in the church are heretics.

3. We have learned that those who teach a false doctrine in the church are heretics. Those who practice things contrary to the word of the Lord are heretics. And God will utterly destroy them in the judgment.

Are There Heretics In The Church Today?

I wonder if those who have caused division and are now causing contentions in the church by bringing into its worship and teaching innovations of man, such as mechanical instruments of music, missionary societies, woman's councils, reverends, pastors, doctors, superintendents, and presidents are not heretics? I wonder if there are not heretics in the church who are hindering, retarding and interfering with the work of the Lord's church, the teaching and preaching his gospel to the ends of the world; those who do not believe in preparing young men for the preaching of the gospel in schools and colleges, those who will not let the members of the Lord's church study the word in the best and most effective manner to get the most out of it; those who restrict and limit their preachers in preaching the whole and full gospel, by requiring them to preach only such things as they decree is according to their opinions, self interpretation and dictation of the Scriptures. If I understood what Paul and Peter said about those who were heretics, and what is acknowledged by all scholars to be the true definition of the words "heresy and heretics," then I am persuaded that there are many heretics in the church today. And if the indulgence of sinful, lustful worldly things are heresies, then when I see members of the church who have no regard for the righteous and holy precincts of the place of worship by smoking in the house of the Lord before and after their presence at his table, I am made to wonder if these are not heretics of the worst type, for by their disregard for the conscience of others and by their disrespect for the Lord's house and by their "pernicious ways" they may allure the weak to follow after their sinful examples? Brethren, "Think on these things."

Gustine, Texas.

THE MISSIONARY WORK IN KOREA

(Continued from last issue)

So when she was speaking with some of the Presbyterian church women, the truth which she had in her heart came out and they saw the truth. Four women wanted to have a Bible class to learn the truth from Brother Kang's mother. So she had it and their husbands were joined in it along with others. They learned the truth from her. The first thing they wanted was to be baptized as Christ commanded. But who could baptize them? Only she had been baptized scripturally. Their hearts were burning to obey the Lord. Finally they raised the money and sent a young man to Korea to get a Christian preacher to baptize them. He came back to China and baptized all of them. Then the Presbyterian church people in Korea heard about it and they wrote to their young missionary by saying: "We send money to you every month to preach the Presbyterian way, but it seems to us that you did something wrong." The young preacher was afraid to lose his job. So he said to his mother-in-law to move out of his house. Indeed, it was very pitiful for where would she go. The poor old woman has no home. Just as Jesus once said: "Foxes have holes, birds of the air have nests; but the son of man hath nowhere to lay his head." Thank the Lord that the true Christians heard about it

and said to her, "Right, you come out from his house, we will come out of the Presbyterian church and then we will have a real worship." So they worship our Lord in truth and spirit and collected the money every Lord's day to support her. Sister Kim was one of them. When she came to Puyo, she began to worship the Lord in her home. Brother Man Soo Lee, a Presbyterian church preacher, learned the truth from Sister Kim. He is the minister there now and is supported by the Southside Church of Christ, Mt. Pleasant, Texas. The church is growing and they want to have the new church house. The poor Christians there raised \$200.00 to build the church house. I think it is wonderful that they raised that much. Now they need \$765 immediately. They are working on the foundation of the building now and want to complete the church house before cold weather comes. The total estimated cost of the church house is \$965.00. Puyo Church of Christ is supporting some orphans, for which the Colorado Springs Church of Christ sent \$100.

Future—

The future missionary work in Korea promises to be great, wonderful and successful; as it is a fact that the terrible war has caused the Koreans to change their religious ideas as the Japanese did. The American servicemen have had a great influence on the Koreans religiously. Koreans are basically very religious. Therefore, there will be a great opportunity to evangelize Korea from now on.

Brother (Lt. Col.) Max Silvey, who was in Seoul and Taegu, saw that the Koreans are eager to learn the truth. He suggested to the Sixteenth and Decatur Church of Christ in Washington, D. C., that they make a survey of the possibilities there. This three-week survey and missionary journey through South Korea were completed earlier this year by Brothers Gurganus and Brown, who reported that there is unequalled opportunity for evangelization of Korea. Consequently the Washington church decided to sponsor fully the missionary work in Korea. I am very happy, for since I came to America this time, I have been wanting to find an American congregation to sponsor the Korean mission work. Brother Joe Cannon, at the request of the Washington church, has also gone to Korea on a five-week missionary trip, during which he has conducted a Bible training class for preachers and officers of the church, and baptized 18 Koreans in a single week, many from sectarian bodies. Brethren, the field is ripe unto harvest.

Hudsons Sailed For Italy

P. D. Wilmeth

Wyndal and Wilma Hudson sailed to their work in Leghorn, Italy, the latter part of July. The oversight of the Hudsons has been assumed by the elders of the Glenwood Church of Christ in Tyler, Texas. The Coleman church in mutual agreement with the church in Tyler, made the necessary arrangements for the transfer of oversight. This makes no change in any way save for their oversight. Those who had committed themselves to have fellowship with the Hudsons and who had planned to send to Coleman should note this change in oversight and contact the Glenwood church, 807 W. Glenwood Boulevard, Tyler, Texas.

The Hudsons went to Italy with the purpose of establishing the work in Leghorn, Italy. At present there are no Christians here, so far as we know. Ambitious plans are envisioned for this center of 250,000 population. If anyone has the name and address of any man in the armed services, if such will be sent directly to us, we'll forward the same to Brother Hudson for contact. There is a military base in Leghorn, and it is our conviction that there may be men who are members of the Lord's body, who are not known to us as of now.

Those desiring to keep in touch with the work in this area will be placed on a mailing list by writing us.

Tyler, Texas.

H. Leo Boles On "Sponsored Cooperation"

(This article which follows appeared under Brother Boles' name in the Gospel Advocate of June 29, 1944. It is one of the last articles, if not the very last, in which he dealt with the subject of cooperation among congregations. This article was reprinted as a tract and widely circulated in many sections of the country. It shows clearly that he did not teach what some have represented him as teaching. The article follows):

THE CAUSE OF CHRIST IN CUBA

H. Leo Boles

Some of the churches of Christ in Florida are taking an active interest in the preaching of the gospel in Cuba. The Nebraska Avenue Church in Tampa, Florida, is receiving funds to support the preachers who are doing missionary work in Cuba. The Central church, in Miami, has undertaken the task to raise funds to build a church house in Havana. This is a good work. At this time brethren and churches cannot send help to foreign countries as they have done in former times, but they can send help to Cuba. Central church, in Miami, is to be commended for this act of service. The writer has held three meetings for Central church. He knows its elders and commends them for undertaking this task. (Emphasis mine.—BCG).

Central church is not able to build the house needed in Havana; hence, it is asking brethren at this time, when money is so plentiful, to contribute liberally to this work. It is a good time to raise funds now when brethren and churches have more money than ever before. If anyone wishes further information about this work, he may write: J. Roy Vaughan, 1161 Northwest 29th Terrace, Miami 37, Florida. All funds should be sent to this address, as Brother Vaughan and the elders of the church at Central will be responsible for the amount raised. The funds will be retained in the United States until the proper time for building the house.

The following information concerning Brethren Estevez and Jimenez was gathered from a conversation with George B. Hoover of Tampa, Florida:

Ernest Estevez was baptized by Brother Hoover at the Nebraska Avenue Church, in Tampa, Florida, about 1927; Brother Jimenez, about a year later. (These dates are approximately correct).

They had previously preached for the Methodist and Presbyterian churches, in missions conducted by these denominations among the Spanish-speaking people. (Tampa has a very large population of Spanish-speaking people. They came from Cuba and other points to work in the cigar factories in Tampa.)

Both men are natives of Cuba, both speak English and Spanish fluently. Brother Estevez was earnestly seeking for the truth at the time he met Brother Hoover. He had become dissatisfied with denominationalism and had ceased to preach for the denominations. After hearing the truth taught by Brother Hoover, he was baptized, and later worked for a long while under the elders of the Nebraska Avenue church, preaching to the Spanish-speaking people in Tampa. Brother Jimenez joined him in this work after he also became a Christian.

In 1937 the Nebraska Avenue Church in Tampa, assumed the responsibility to send Brother Jimenez to Cuba. Brother Estevez followed him about a year later. These men are supported by churches in America that make their contribution through the Nebraska Avenue Church. (Emphasis mine.—B. C. G.) These two men still consider themselves under the direction of the elders of the Nebraska Avenue church.

They have been thoroughly taught in the Scriptures by Brother Hoover. They labored in Tampa a number of years

before going to Cuba. They are devout, humble, godly men.

They are free from false doctrine, such as premillennialism. Some time back they were approached by Don Carlos Janes, who offered to finance them in their work in Cuba. They replied to Brother Janes that they did not care to break with the elders of the Nebraska Avenue church in Tampa; and, furthermore, did not want him to give them any publicity or assistance without first consulting the elders of the Nebraska Avenue church.

Brother Hoover thinks Brother Estevez is about sixty years old, and that Brother Jimenez is about fifty. Younger men are needed in that field to do the hard traveling and work in out-of-the-way places. This is another reason why we want a good church building in Havana.

Some reasons why we need a church building in Havana:

1. Havana should serve as the radiating center from which Cuba should be evangelized. It is also a tourist city, where many Americans go every year and find no adequate place of worship.

2. A good building would give the church opportunity to teach hundreds of children who might attend classes. It would serve as an adequate place where Brethren Estevez and Jimenez could train young men to preach during seasons when they do not do much traveling.

3. It would impress the natives of the sincerity of Christians in America to bring them New Testament Christianity. It would elevate their ideals and give dignity to the work. It would give them opportunity to reach thousands of people not reached now.

The following is a report of labors in Cuba by Ernest Estevez, J. R. Jimenez, and their fellow workers during the past five years:

Attendance

	Services Held	Yearly Attendance	Weekly Attendance	Attendance Per Service	Visits	Baptisms	Kilometers Traveled
1937-40	6,048	194,137	3,733	32	16,466	571	98,472
Yearly Average	1,008	32,356	622	32	2,742	95	18,845
For 1943	1,592	61,377	1,180	39	9,378	285	45,745
Total	7,640	255,514	702	33	25,833	856	153,514

This was arranged by Brother Flowers. You will notice the big increase of 1943 over the other years. More was accomplished in 1943 than all the other four years. This, of course, indicates that the groundwork is now laid, and the work has the promise of good increase. It doubtless also indicates that they have capable fellow workers with them now—men they have trained since being there.

Our Goal

We would like to raise \$10,000 for a nice, well-constructed building in Havana, adequate for church work for years to come. As yet we do not know much of the cost of such a building, and will not know until the war is over and conditions settle down. It is very probable that some of the brethren will visit Havana as soon as conditions are desirable to investigate location, type of building, etc. With what little notice has so far been made, already \$613 has been contributed.

DESIRABLE BOOKS FOR EVERY HOME

Commentary on Matthew by H. Leo Boles	\$3.00
Commentary on Luke by J. S. Lamar	3.00
Commentary on Luke by H. Leo Boles	3.00
Commentary on Hebrews by Milligan	3.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

BEWARE OF FENCE-SITTING

Recent Congressional investigations have at least established the fact that there are some Americans who are sitting on the fence in regard to Communism.

Certainly we have no excuse to make for any violation of a citizen's rights which any committee may have committed. But we do believe that an American citizen, whether he be a university professor, preacher, or farmer, should be willing to get on one side of the fence or the other. To hide behind the fifth amendment is to beg the issue. I believe that the Christian philosophy and the Communist philosophy of life are opposed to each other. You can decide which way you want to go, but you cannot go both directions at once.

This attitude of fence-sitting is all too characteristic of our age. Modernism has so watered down Christianity in the minds of many that they are not sure they are positively for or against sin or worldliness or communism. A false idea of tolerance has led to indifference to all spiritual values. These people are chronic "fence-sitters." To them nothing is black or white. Everything is gray. Sin has been so white-washed that it resembles righteousness. Righteousness is so adulterated that it resembles sin. They are afraid to wholeheartedly commit themselves to any leader or position.

Jesus Christ demands that you make a definite decision for him. He is not satisfied with mere tolerance, with objectivity, with fence-sitting. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." One of the greatest obstacles to the cause of Christ in America is not the opposition of atheists or 50,000 avowed Communists, but the indifference, the fence-sitting of tens of millions of citizens. Take time to investigate the claims of Christ and make up your mind for or against. Beware of fence-sitting!

Gamaliel, the celebrated doctor of law among the Jews, first advocated a neutral position toward Christianity. He told the Sanhedrin when they were about to kill Peter: "Refrain from these men, and let them alone" (Acts 5:38).

Of course, we are glad that he did not advocate killing the apostles, but Gamaliel was a student of the law of Moses and he knew the more than 300 prophecies concerning Jesus Christ. He also knew of Jesus' life and death and had heard the witnesses of his resurrection. There is a time to wait and see, but there is a time for decision. Gamaliel should have decided for Christ.

You cannot ignore Christ and his claims. He is either the Son of God or an imposter. He deserves your loyalty or your opposition. As Elijah said to Israel so Christ's challenge comes to us today: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." In Elijah's day "the people answered him not a word." They refused to take a stand, to commit themselves.

May we urge you to study your Bible. Examine the evidence for Christ. Then make your decision to deny yourself and follow him! Confess your faith in him to others, and be buried with him in baptism (Rom. 6:4). Then live wholeheartedly for him. It is better to lose your head with the apostle Paul than to keep it with fence-sitting like Gamaliel. Beware of fence-sitting!

TRACT BEING REPRINTED

The 38-page pamphlet on giving entitled, "God, Man, and Money" is being reprinted to meet the demand. Twenty thousand copies of this were printed the first time and they

are all gone. Ten thousand copies of this second printing are now available. Preachers and elders have found this useful in teaching the members about their duty in generous giving. It includes articles by such men as B. C. Goodpasture, John H. Banister, Clifton Rogers, Otto Foster, E. R. Harper, Dr. John G. Young, Jack Meyer, Robert S. Bell, Dean Brookshire, Fred Pinkston, and Tim O'Shanahan. Order your copies through the Firm Foundation Publishing House, Box 77, Austin 61, Texas, 10 cents each.

World Report On Evangelism

Since the printing of "The Harvest Field", Christians have been interested in receiving a condensed report on progress being made in establishing churches of Christ and preaching the gospel outside the United States. During these past five years more gospel preaching has been done in foreign lands by Christians from the United States than in any other previous time in history. It has been a period of wonderful growth and opens up the prospect of greater achievements in the five years ahead. In response to the interest in this theme, the Firm Foundation brought out a special issue November 10 devoted entirely to articles by gospel preachers in most of the lands outside the United States where much mission work is being done. The following countries were covered by writers mentioned: Germany, Otis Gatewood; Italy, Joe Chisholm; Canada, J. C. Bailey; Mexico, Ben Cano; Uruguay, D. H. Hadwin; Ireland, Andrew Gardiner; Japan, Logan Fox; South Africa, Guy Caskey; Nigeria, Howard Horton; Belgium, S. F. Timmerman; Hawaii, F. B. Shepherd; Philippines, Ralph Brashears; Australia, Allan Flaxman; Korea, S. K. Dong; India, Preshon Kharlukhi; Austria, Bob Hare; Canal Zone, Reuel Lemmons; Tripoli, Lawrence Taylor.

Unfortunately there were countries that we didn't get an article from in time for this issue. These articles will be informative, encouraging, and stimulating. We hope that a number of congregations who have not already ordered will, and use this pamphlet to stir up the spirit and zeal of the members. In our effort to restore New Testament Christianity, we must restore the love for lost souls and the intense spirit of sacrificial evangelism which characterized the primitive church. You may order copies of this special issue at 5c each from the Firm Foundation Publishing House, Box 77, Austin, Texas.

NEW PAMPHLET ON "THE LORD'S SUPPER"

In response to a need for more teaching on the "Lord's Supper" a new pamphlet has been published by the 20th Century Christian. It should serve through the years as a good tract to hand to our neighbors and friends. Many people do not understand the plea to restore the Lord's Supper to its pristine purity.

The following articles are included: Jesus Institutes This Spiritual Meal, by John Banister; Why Christians Should Observe It Each First Day of the Week, by Frank Pack; How the Supper was Changed by Man, by William M. Green; Efforts of Reformers to Restore It, by Delmar Bunn; The Lord's Supper as a Memorial, by A. C. Pullias; The Lord's Supper as a Proclamation, by A. G. Hobbs; The Supper's Relation to our Spiritual Health, by J. P. Sanders; Practical Suggestions on Eating the Supper, by Mont Whitson; Let Each Man Examine Himself, by Joe White.

Churches or individuals may order a supply to use in personal work or in tract racks. 38 pages. Picture cover. Price, ten cents.

Order through Firm Foundation.

EDITORIAL

G. H. P. SHOWALTER, Editor

PROGRESS OF THE GOSPEL AMONG THE JAPANESE

Numerous congregations of loyal disciples have been established in the various parts of Japan. The people, as a whole, have repudiated idols and paganistic philosophies. The Bible and especially the New Testament are circulated freely in Japan and the English language is very widely spoken. Our brethren in the army and navy are doing a great work in leading others to the cause of the one true God. Some have written us in regard to Ibaraki College. This school is operated by loyal Christians, seems to be having a fine influence, and is a much needed institution in connection with the preaching of the gospel. I have just received a letter from Brother Logan J. Fox, President of the Ibaraki Christian College, which will serve as an answer to many questions that come to my desk, and which I submit herewith:

"Who Will Teach Him?"

Taro is a boy eighteen years old. His people are farmers and their home is one of a cluster of straw-roofed houses on a hill overlooking countless rice paddies. Taro's parents work hard in the fields and wage a constant battle against poverty. Each morning they begin the day with prayers offered to an image which they keep on a shelf in their home. This is the god who is protecting their home. At regular intervals they worship before a little shrine under a large tree near the fields where they work. This god watches over their crops. At other times they worship their ancestors. Taro too has done all of this since he was a little boy. He is not sure what it's all about, but he would not feel right if he neglected any of the gods that his Shinto parents have taught him to worship. For some reason Taro has enrolled in Ibaraki Chris-

tian College. While pursuing his regular course of studies he will be taught the Bible one hour every day. Taro pays \$3.00 a month in tuition and fees, but it costs Ibaraki Christian College \$8.00 a month to provide him this opportunity for study. He can be taught the Bible and learn better than his Shinto, idol worshipping parents, if some Christian will provide \$5.00 a month. Who will see to it that Taro receives this training? Is \$5.00 too much to pay for the opportunity of remaking this boy's life?

Michiko's father is a Buddhist priest. As far back as family records go this family has been loyal to the Buddhist faith. Every morning and evening Michiko has heard her father recite the Buddhist prayers in the monotonous sing-song manner which even in its monotony has a strange power to soothe. When her grandmother died she remembers burning incense and worshipping the spirit of her grandmother. Michiko loves her father and respects his faith. She finds that unconsciously she has come to think much as he does. Yet, Michiko is a student in Ibaraki Christian College. Her father had his doubts about the wisdom of her entering, but in the end gave his permission. Now, Michiko is studying the Bible and singing Christian hymns every day. The Bible seems difficult and strange but already she has come to love the hymns. Michiko pays \$3.00 a month for her tuition. This Buddhist girl is being taught the Bible because some Christian in America is sending \$5.00 a month to Ibaraki Christian College. We have many other children from Buddhist homes who can be taught the Bible—will you teach one?

Two-thirds of the students who enter Ibaraki Christian College at the present time are Buddhists, Shintoists and Athiests. But most of them are not at all sure what they really are. It is our privilege to teach them God and Christ. We cannot do it, though, unless some Christian in America provides \$5.00 for each student we enroll. Write today and say: "Let me sponsor one student in Ibaraki Christian College." — LOGAN J. FOX, President, Ibaraki Christian College, Omika, Kuji-Machi, Kuji-Gun, Ibaraki-Ken, Japan.

NINETY-DAY MEETING IN COFFEYVILLE, KANSAS, IS NOW HISTORY

On August 2nd the small but zealous group of Christians in Coffeyville, Kansas, began a meeting that continued for ninety days. When the announcement was made to the local newspaper of the proposed meeting, the editor exclaimed, "At least this is something that no other church has attempted in Coffeyville!" Not only was it something new to the city, but also to the members. Some doubted if they could 'hold out' for that long . . . "That's an awful lot of church going." Others were heard to remark similarly but they were assured by George Darling who has served as evangelist in the congregation since last February, that so long as they did not all decide to take the same night off that the attendance would not be such a problem. An average of 75 percent of the members were present for services. Very few services did not find some non-members in the audience.

The church in Coffeyville expresses their appreciation to the following preachers and the congregations that sent them: Bobby Hoovers, sent by the church in Plainview, Texas; Rex Kimbrough, sent by Independence, Kansas; Charles Tinius, sent by the University church in Wichita, Kansas; Hugo McCord, sent by Bartlesville, Oklahoma; Jack Shackelford, sent by

Neosho, Missouri; E. M. Borden, Jr., sent by Earth, Texas; L. R. Wilson, Central Christian College, Bartlesville, Oklahoma, self-supported; Charles Parker, sent by Miami, Oklahoma; Stafford North, Central Christian College, Bartlesville, Oklahoma, self-supported; Dale Pearson, sent by Ponca City, Oklahoma. George E. Darling did the preaching during the final week of the meeting.

The church in Coffeyville does not consider the visible results (17 responses) as the full measure of the success of the meeting. Only time and eternity will reveal the worth of the campaign. It is doubtful if one local resident does not know the location of the building in which the church meets. A new building, across the street from the high school. The zeal manifested by the members during the meeting won the admiration of the people. The zeal of "that small group" was mentioned from the pulpit of one of the leading denominational churches, that, too, helped to advertise the meeting.

Since the beginning of Brother Darling's work in Coffeyville, the church has increased from 35 to 60 members. The contributions have increased from an average of \$65 per week to \$120 per week. The new building will seat 168 and has seven classrooms. The Lord's cause is on the march in Coffeyville and some are of the opinion that they will be a self-supporting congregation by the first of the year when Brother Darling plans to move to other fields of service.

Reading, Writing and 'Rithmetic

George Hickey

To read anything or everything can be as dangerous as to eat anything or everything. Character is of more value than health. All kinds of brain food is being served. When an angel of Satan writes he often just insinuates. This method throws a doubting shadow upon the whole subject. Why insinuate that a school operated by Christian men ought not to exist? Why insinuate that the church cannot scripturally send an offering to such a good work? God commands the church to support good works and for preachers to constantly remind the church to do so (2 Thess. 2:17; Titus 3:8). This command does not infer that a school can in any way dictate to or control the church. If Satan would explain how the church can escape its duty to teach children how to read and work the math problems of Revelation then his insinuations would make more sense.

Occasionally a weak brother will read something from the pen of a preacher which does fit his way of schooling. He then will insinuate that the paper is not worthy and in a "huff and puff" he will cancel his subscription. This separates him from the writings of multitudes of God's preachers. To capitalize on a false insinuation is one of the most cowardly, jealous and ignorant acts imaginable. Writing is generally more accurate than speaking. If you love the words of faithful preachers you should immediately get subscriptions for the Firm Foundation. By doing this you are supporting a good work and sending many faithful gospel preachers to the homes of your neighbors.

Since editors have been known to print thoughts with which they do not agree—the address is Clemmons, North Carolina.

HELP ERIE, PENNSYLVANIA!

The mission work in Erie, Pennsylvania, is worthy of your support. Brother L. C. Chapin has labored in that city for about five years. For many years we have known him as a devout Christian and sound preacher of the gospel. He does manual labor to support himself and wife. He with about twenty-five other Christians have constructed a basement, but it is not weatherproof. They are now trying to finish the superstructure of the building. They make heavy contributions of their own funds for this work. The building must be finished before winter. Erie is a city of 150,000 and is truly a mission field. If elders will ask their congregations to make an extra offering for this mission work it can soon be finished. No doubt there are many individuals who will send contributions to this work, also.

Will you send one or more contributions to this worthy cause? Make it as much as you can!

Send all contributions to L. C. Chapin, Minister, 2707 Pebble Drive, Erie 4, Pennsylvania, or to the treasurer, John Driver, Jr., R. D. 1, Clifford Drive, Erie, Pennsylvania. Your contributions will be acknowledged.

The undersigned are helping in this mission work. Will you?

Signed: E. Ramey, Hereford, Texas; A. S. Higgins, Texline, Texas.

P.S. Brother L. C. Chapin's son, Doyle, told me this afternoon that his father received twenty-five dollars per week from the church in Erie for his work as minister. He contributes freely of cash and time. He works hard at manual labor in a Foundry to provide most of his living expenses. How many would make the effort and sacrifice he is making to do mission work? Surely this work is worthy of support. Will you help?—E. RAMEY.

LET'S EMPHASIZE THE BIBLE SCHOOL

M. Norvel Young

The church at Madison, Tennessee, has just reported 624 enrolled in daily vacation Bible school. They have a goal of 1000 in Sunday morning Bible school. The church at Charlotte Avenue, at Lewisburg, Tennessee, and several other congregations are reporting average attendances of around 900 per Sunday with goals of many more this fall. Not only are larger congregations stressing Bible school, but many smaller ones are doing as well in proportion. Here in Lubbock we are thankful that there are now eleven faithful churches of the Lord with a total attendance of around 3000 per Sunday.

Brethren, the fall of the year is the best time to increase Bible school attendance. The back-to-school season is the logical time to emphasize the need for every member and every child to be present every Sunday morning for the Bible study. Let's emphasize the Bible school this fall as never before. It would be most interesting if brethren would report along with the number baptized into Christ, the number who are growing in the knowledge of the Lord by regular study of the Bible. The word of God is the seed of the kingdom. A well-informed membership is a strong, spiritual bulwark against digression or retrogression. Let's emphasize Bible study this fall, and throughout the year. It will produce results!

New Rules For 1-A-O's

Jimmy Wood

There has been some controversy in the past as to whether a Christian has the right to bear arms or not. Regardless of what our feelings might be on the subject, I believe that each of us believes that a person must make up his own mind about these things. Brother James L. Daniel, Jr., whom I have known for a long time, enlisted as a conscientious objector, and signed up for non-combatant service. At that time he was sent to Camp Pickett, Virginia, to the Medical Replacement Training Center. However, in the future we understand that all such enlistees will be processed at their nearest army reception center. Many of these centers will not be familiar with the training of 1-A-O's and so Brother Daniel has given us the following procedure that has been suggested by the Medical Replacement Center's chaplain's office:

1. Each man is to have a notarized letter on church stationery from the local preacher saying that the man has been an active member of the congregation and that either the church and/or the member has been taught and believes that he is not to take the life of another.
2. Each man should definitely establish his 1-A-O classification from the draft board. Forms for this are available at the local draft board. (In talking with Brother David Sprague, one of our chaplains, he tells me that this is especially important.—J. W.)
3. At each personal interview after induction into the army, the man is to state that he is a conscientious objector so that all of his records will reflect this classification. The interviewer then should see that the man is properly assigned to a medical unit after the first eight weeks of infantry training. Should there be any difficulty, the man should appeal to the chaplain who will know the proper procedures for giving him this right.

Brother Daniel says that this information and the following of it will avoid a lot of heartaches and we pass it along in the hope that it will be helpful. He reports that there is a good church at Camp Pickett with about 30 members.

Odessa, Texas.

FROM THE HARVEST FIELD

Joseph Sherman, 614 South 6th Avenue, Yakima, Washington, November 10: During the past two weeks, eight people have placed membership at Yakima. I broadcast over Radio Station KYAK. Listen Monday through Friday at 8:15 A.M.

Malcom B. Hinckley, 3034 E. Gage, Huntington Park, California, November 14: Two more have been baptized here, one more has been restored, and another has placed membership. Another new record was set for our Sunday evening attendance when we had 165 present.

A. E. Wickham, Roscoe, Ohio, November 11: I am in a meeting of a few days here. Good brethren live here. Last Lord's day I spoke to two large crowds in Coshocton, Ohio. We had one baptism and one restoration. Recently I preached three sermons at Burt, West Virginia, where I first took my stand with the church of Christ. Hope to get back some day for a meeting.

Claude Robertson, Haskell, Oklahoma, November 4: Five responded to the invitation during October here. We averaged 231 in Bible study during the month. I did the preaching in a meeting with the church in Bixby, Oklahoma, October 19-23. This was a good meeting. Brother Dismuke is their minister and is doing a good work. This church has a great future. I was invited to be with them again in the spring of 1954.

L. F. Mills, 156 E. Baker Street, Batesville, Arkansas, November 10: A mission meeting at Mt. Pleasant, Arkansas, resulted in three baptisms, three restorations, and a new congregation meeting for worship. Sunday afternoon services are conducted by the church here and the Melbourne congregation. A building is badly needed at Mt. Pleasant. Plans are being made to build a modest structure. One was baptized and one restored in our local work here. Three have been baptized in our fall meeting with Brother Eugene Britnell preaching.

C. B. Shropshire, Rt. 1, Box 180, Aloha, Oregon, November 9: The church in Hillsboro, though only three years old is showing a very rapid growth. In a little more than a year that we have been privileged to work with these brethren, we have seen the attendance and contributions triple. Eight have been baptized, several restored, and the spiritual interest enlarged. We have purchased a very fine piece of property and will build on it as soon as funds are available. The Northwest is still a mission field, and we need workers and support.

Luther G. Roberts, 1506 Clayton, Borger, Texas, November 5: From October 18-28 the church at Second and Deahl Streets, here, engaged in a gospel meeting which resulted in eight baptisms, six restorations, and two being identified with the church. E. Oliver Murray of Lafayette, Louisiana, did the preaching in an excellent manner and H. L. Arant of Lubbock, Texas, directed the singing in a fine way. Since the meeting closed two have been baptized and three have identified themselves with the church. I am preaching at the present time each night for the church at Skellytown, Texas, where J. R. Perkins is the regular preacher. O. F. Shewmaker is leading the singing.

Wayne Hargrove, Houston 21, Texas, November 9: Two baptisms, one restoration and one membership here yesterday. This makes thirty-nine additions in the past thirty-five days here at MacGregor Park in Houston.

Ward Glentzer, 1505 Ormond Drive, Corpus Christi, Texas, November 12: Olan Hicks did the preaching for us in a meeting from November 1-8. Bill Sharp and Charles Rhea, Jr. led the singing. We are ready to begin construction on our class rooms. I have time for one meeting next spring.

Luther Savage, 809 Merritt Street, Fort Worth, Texas, November 13: We are beginning this week the publication of a weekly printed paper for the benefit of the members of the church here in Rosen Heights and for their friends. It contains a few new items and many short articles. If you would like a few sample copies, write a postal card to the church here.

C. M. Moser, Whitesboro, Texas, November 9: The work here is improving in a noticeable way. A better spirit prevails among the members in general. Some old troubles have been settled, and the work promises to go forward. New members are moving in all along because of the oil in and around Whitesboro. Three married people have recently been baptized. A greater interest is being manifested in every respect.

Paul Butterfield, 1808 Barlow Street, La Crosse, Wisconsin, November 11: We have had two baptisms since my last report. A young lady of 22 and a boy of 15 years. They are natives of this part of the country. We are trying to raise enough money to build next spring. We have a fine lot paid for and over \$3,000.00 toward starting the building. If you are looking for a place to settle down with a view of helping the Lord's church, come to Wisconsin. You are needed and there are no end of opportunities.

M. R. Phillips, Victoria, Texas, November 11: In last day of meeting in Ingleside, Texas, my last of this year. It has been a good one for the Lord's work and me. There have been lots of responses in the meetings I have held and I have enjoyed them a lot. I look forward to a greater year for the Lord and in his work in '54. I know a young gospel preacher that is ready to move. If you need him to work with you, you may contact me at once.

Gus Winter, 113 N. Florence, Casa Grande, Arizona, November 10: Am now preaching regularly for our very fine congregation in Douglas, Arizona. Had two to respond to the gospel invitation for baptism last Lord's day eve. Attendance, contribution and interest are on the increase from week to week. My wife and I have accepted their very urgent invitation to live and labor in their midst in full time gospel work after this January 1st. We are very happy indeed to respond to their call and to give full time, thought, talents and energies to the service of our glorious Lord and his church, after nearly two and a half years in secular work. We ask for the prayers of our brethren and friends as we undertake this new ministry in this strategic and important field.

Robert D. Bankes, 810 Houston Street, Kilgore, Texas, November 16: Our work with the Houston and Broadway church continues to grow. Recently one was baptized, two placed membership and one was restored.

Quentin A. Dunn, Box 273, Eldorado, Texas, November 12: During the past few weeks three have been identified and one restored in our services here. I will have some time after the first of the year that I desire to use for meetings.

Monroe E. Hawley, 3413 S. Alabama Ave., Milwaukee 7, Wisconsin, November 10: Wayne Mickey recently closed a meeting with the church in Milwaukee with one baptism and one restoration. The colored congregation in Milwaukee baptized four recently.

Claude A. Guild, Ft. Worth 11, Texas, November 6: Riverside's fall meeting closed with four baptisms, six restorations, and six placing membership. Weldon Bennett did the preaching in a splendid way. The church gave him an additional check for \$578.00 to buy a car for his work in Germany. This finds me in Baytown, in a meeting with A. Hugh Clark.

Luther Savage, 809 Merritt Street, Fort Worth, Texas, November 7: A gospel meeting is planned for the Rosen Heights congregation here in Fort Worth, Texas, beginning November 16th and continuing through the 25th. A. V. Isbell of Lawton, Oklahoma, is to do the preaching. Those living in driving distance are invited to attend. The church building is located at 2103 Azle Avenue.

James A. Cox, 512 Earl Garrett Street, Kerrville, Texas, November 16: The work here continues to grow in a fine way. One was baptized into Christ and three placed membership with this congregation yesterday. This makes a total of sixty-four additions to this congregation since January 1. I know of an outstanding song leader who would like to lead singing for meetings during the summer months. If you can use him, contact him as follows: Morris Kemper, Groveton, Texas.

Doyle Cannon, 1002 Greer, San Antonio, Texas, November 6: I just closed a meeting with the church of Christ in Burnet, Texas, one of the strongest in the state, with four obeying the gospel and one restored. Roy E. Stephens is the outstanding preacher who labors with the good brethren there. I was much impressed with the wide awake congregation and their zeal for the Lord. They have a new Austin Stone auditorium and have just completed a two story educational building of the same material. When in Burnet worship with them.

Dick Powell, 212 N. Taylor Street, Gainesville, Texas, November 6: The work here at the Broadway Church of Christ is growing in all phases. We are having good attendance at the services and especially at the cottage meeting being conducted here in town. We are having results from these cottage meetings which shows that personal work can't be praised too highly. There is also much good work being accomplished by our radio program which is broadcast every Sunday morning over station KGAF, 1580 on the dial from 8:30 until 8:45. When in this section of the country all are invited to visit with us at the Broadway Church of Christ located at the corner of Broadway and Taylor Streets.

Frank Traylor, Chaplain (Maj.) USAF, P. O. Box 207 Boerne, Texas, November 9: An airman was restored to duty on November 1 and another was baptized yesterday. We continue with good interest at 1:00 P.M. every Lord's day in Chapel No. 4, Lackland Air Force Base, San Antonio, Texas.

Paul T. Dumm, Charleston, South Carolina, November 13: It was my privilege to do the preaching in a meeting at Salisbury, North Carolina, where Brother P. L. Manning is doing a fine work. One baptism was the visible result. During my absence three were added at Charleston by identification.

John H. Gerrard, 529 Clark Street, Aurora, Illinois, November 13: It was my pleasure to baptize a fine young father and husband into Christ yesterday. Other prospects are in regular attendance that we hope to baptize soon. We are having the largest attendance of non-members here that we have ever had in the history of the work. Aurora is on U. S. 30. Stop and worship with us when coming our way.

Sister U. G. Wilkinson, Comanche, Oklahoma, Box 192, November 14: Received many inquiries the past ten days, why I haven't written the Firm Foundation. The fact is, just not able to do much writing. Will be 83 years old November 21. Brother David Underwood, minister here; Brother Perry, Prairie Hill church; and G. W. Allison from Velma church are attending Lectureship at Harding College, Searcy, Arkansas, this week. We enjoy the Firm Foundation more each week.

David C. Sprague, Chaplain (1st Lt.), USA, 401 N. 6th, Lawton, Oklahoma, November 12: I have received orders to send me to the Far East for assignment, probably in Korea. I will leave the U. S. on 11 December 1953. I would be glad to receive names of members of the Lord's church who are now in Korea, or of locations where members have been meeting to worship. Perhaps I can assist in their needs. Write to me at the above address. Fifteen were baptized while I was at Camp Polk during the last eight months, and worship services are to be continued on the Post for the members of the church. This will be under the direction of the church of Christ in Leesville, Louisiana. I urge all congregations of the church near military Posts to contact the Post Chaplain to secure names of members of the church of Christ. If the elders desire, permission may also be secured to conduct services for the brethren on the Post.

Rue Porter, Neosho, Missouri, November 12: This leaves me in a good meeting at Statesville, North Carolina. Three have been baptized to date, and the interest continues to grow. I am to meet an Elder Hansen, Seventh Day Adventist, in debate at Graton, California, January 26-27-28-29, 1954. He will affirm that "The Sabbath mentioned in Exodus 20:8, 11, is binding upon children of God today (1953). I will affirm that "The law of which the Sabbath was a part, has been abolished, and is not binding upon Christians today." The debate will be held in the new auditorium of our brethren in Graton. Arrangements will be made for accommodations for visiting brethren. L. W. Mayo of San Jose, will be my "timekeeper" and moderator. I have two more meetings for 1953—Springfield and Sparta, Missouri. 1954 will be another busy year for me. Twenty-two meetings booked. Time is precious, and we should do our best while we can, for none of us will be here very long at best.

Wayne Hargrove, 5317 South Park Boulevard, Houston 21, Texas, November 5: A man and his wife were baptized last Wednesday night, five placed membership Sunday (including one restored), and two more identified last night. This makes thirty-five additions in the past thirty-one days here at MacGregor Park.

Claude Robertson, Haskell, Oklahoma, October 29: I recently did the preaching in a meeting at Winnsboro, Texas. Four responded, two being baptized and two restored. Brother W. L. Fritts is the much loved minister for the church and is doing a good work. The church has a mind to work, and much progress is anticipated in the near future.

Luther Savage, 809 Merritt Street, Fort Worth, Texas, November 16: Last Thursday night it was my pleasure to preach in a lectureship at the church in Highland Park. The speakers preaching Monday through Friday were: James Scott, Roy Deaver, C. Wayne Lowe, Luther Savage, and Eldred Stevens. Dillard Thurman is doing a fine work there at Highland Park.

Edward J. Craddock, 1714 Cass Street, Nashville, Tennessee, November 11: The city-wide gospel meeting by the Walnut Street and Ninth Street churches of Christ in Canton, Ohio, is entering into the last week with good interest, with nine baptisms and restorations. Special day services have been one feature of the meeting and open forums after the regular night services with a large number in attendance. I begin with the Southeast church in Akron, Ohio, November 22, 1953.

Ira Williams, Port Lavaca, Texas, November 5: It has been over five years since I have sent in a report to the Firm Foundation. The church here has enjoyed a steady growth. A new three-bedroom home, and a new building for worship are the external indications of growth. There have been over 100 baptisms since I sent the last report. Horace W. Busby and Clifton Rogers have done a great service for us in meetings and both are scheduled for other work here.

Paul S. Gray, P. O. Box 573, Bowie, Texas, November 16: Levelland, Texas, a city of about 9,000 now has two congregations in perfect accord. During the recent meeting in the new house in which I was privileged to speak three were baptized and two were restored. The attendance was good to excellent and the associations most pleasant. The first Sunday 128 met for Bible study; about 200 for worship; and the contribution was \$241.00. Men qualified for elders and deacons should be found soon and with the help of a good preacher rapid progress should be made. Stanley Lockhart is the highly esteemed preacher at the older congregation. He and Robert Simpson led the singing during the meeting in a most commendable way. The church here has agreed to support Glen Bettenhausen to the extent of \$400 a month as he works with the newly established congregation at Grand Island, Nebraska. One has been baptized and two placed membership here since my last report.

W. Halliday Trice, 67 Waller Street, San Francisco, California, November 9: Since last report two husbands have been baptized and a fine couple have placed membership with the Golden Gate congregation at 8th Avenue and Cabrillo Street. Crowds and interest are on the increase. Please send me the names of those who should be contacted.

Max T. Neel, Houston 23, Texas, November 16: One was baptized, one restored and placed membership, and another placed membership with us yesterday, making a total of fifty responses in the three months we have been here at Lawndale. This makes us very humble for God's goodness, as we give him the praise! Our work in general continues very encouragingly. We'll soon have a list of subs for the Firm Foundation.

Murrey W. Wilson, Bentonville, Arkansas, November 10: Interest is fine here. Brother Floyd Stanley recently closed a good meeting with us with one baptism. I have just closed a good meeting at Jane, Missouri, with four baptized. One fine lady was baptized at our services here Sunday. Two more were baptized Sunday evening by Brother Robbins, who is in a meeting with the church at Corinth. I would like to arrange for other meetings in 1954.

G. Dudley Stout, Box 403, Belle Plaine, Kansas: We plan to terminate our work here about the first of January. Real peace and harmony now prevail here. We feel that our work here has been profitable in every spiritual way. I have baptized a goodly number here. We have not as yet determined where we shall go, but due to the severe cold causing our daughter to have bronchitis we prefer to go south.

Wayne Mickey, Box 852, Rochester, Minnesota, November 10: I preached in a series of meetings with the church which meets for worship at 35 and Cherry in Milwaukee, Wisconsin, October 24 through November 4. There was one baptism and one restoration. During the process of the meeting the colored congregation in Milwaukee had four baptisms and there was one colored person brought from Racine to be baptized. Joe Andrews directed the singing in the meeting. Monroe Hawley labors with the church there. He is doing a good work with his newly printed correspondence course. Many churches are ordering it by dozens and hundreds to be used in their local efforts. We are in need of several other preachers in this section. If you are interested or if you know of someone interested in working in this neglected field, please contact me immediately.



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Belton, Texas

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HERALD OF TRUTH
ABC Network 1:00 P.M., Sun.
Sermon: Nov. 29, "The Bible
And Evolution."

CLIFTON ROGERS SPEAKS TO COLLEGE
STATION YOUNG PEOPLES' CLASS

On November 8, Brother Clifton Rogers of Port Arthur, addressed the young peoples' meeting at the A & M Church of Christ, College Station, Texas. One hundred and twenty-five young people were present to hear Brother Rogers bring two messages on "Predetermining a Happy and Lasting Marriage." About twenty young people from the Procter Street church in Port Arthur accompanied Brother Rogers.

The group met at 5:15 for an hour of fellowship, then at 6:15 they heard the first part of Brother Rogers' address. At 7:15 (regular evening worship hour) Brother Rogers concluded the study, giving major attention to Christian virtues which make for a happy and lasting Christian home.

"We believe this experience will be a lasting influence for good, and our young peoples' class consider it a highlight of this year's programs," stated Brother James F. Fowler, local minister for the College Station church.

LECTURESHIP PROGRAM
Kerrville, Texas

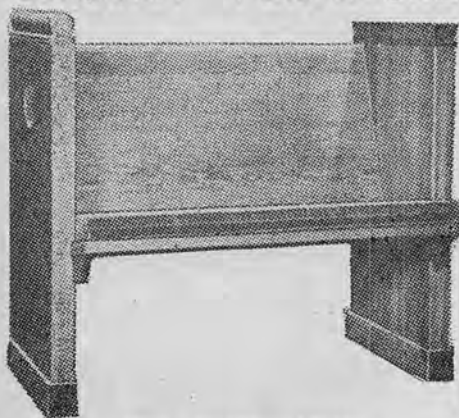
The following speakers will have a part in this effort.

- Dec. 6—Pat Stephenson, Sonora, Texas.
- Dec. 7—B. C. McCarley, Galena Park, Tex.
- Dec. 8—Leonard Mullins, Dallas, Texas.
- Dec. 9—Doyle Ragsdale, Rocksprings, Tex.
- Dec. 10—Paul Mayr, Georgetown, Tex.
- Dec. 11—Norman Gipson, Grand Prairie, Texas.
- Dec. 12—Paul Stevens, San Antonio, Tex.
- Dec. 13—W. E. Fry, Fredonia, Texas.

Services each evening at 7:30 p.m.

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RIVER AT LASALLE
WACO TEXAS

A GIFT

James Mathews

A gift of \$10,000 has been presented to Central Christian College by the Mabee Foundation, it was announced recently by L. R. Wilson, President.

The J. E. and L. E. Mabee Foundation of Midland, Texas, stipulated that the money be used as a loan fund to help students who are unable to finance themselves. This foundation has made numerous gifts to colleges and universities and to other non-profit organizations over the country.

Although the Mabee gift will aid students who otherwise may not be able to carry on their college work, it is definitely not to be used by the college as endowment or operating fund. Central Christian College still needs other gifts which will help alleviate its need for buildings, library books, and permanent endowment.

TO THE BROTHERHOOD:

Bill G. Brown

This notice is published in the interest of the churches of Christ who might be duped by John R. Chapman of Hale Center, Texas.

Confessing Jesus Christ as the Son of God, he was baptized about a year ago while in prison. Through correspondence with the church here, he expressed his desire to become a gospel preacher upon his release. Upon his leaving prison the church manifested a special interest in him. Thinking him to be sincere we rendered financial assistance including provisions for his enrollment in A.C.C. But, after having been on parole a few weeks, he stole an automobile—was later apprehended and charged with theft by bailee. While out on bond, he repeated his crime. As yet, he hasn't been arrested.

We have reason to believe that he is presenting his hard luck story to the churches in Texas, possibly elsewhere. Don't respond to his appeal but contact an officer of the law.

MELVIN WISE SPEAKER AT CENTRAL
CHRISTIAN COLLEGE HOMECOMING
ON NOVEMBER 26

Melvin Wise, minister of the Preston Road Church of Christ in Dallas, Texas, will be the featured speaker of the Homecoming exercises at Central Christian College on Thursday, November 26, it was announced by L. R. Wilson, President.

The day's exercises will begin at 10:30 A.M. with an informal program by the student chorus. Brother Wise will speak at 11:15.

Homecoming will be climaxed Thursday night by the presentation of "Songs America Sings," the 1953 edition of the college's annual musical show.

Central Christian College invites all alumni and friends to visit the campus in November 26 for a day of fellowship and entertainment.

CHICAGO, ILL.

CHURCH OF CHRIST

410 S. Michigan Ave.—Room 500-A

Sunday—10 and 11 A.M.—and 7 P.M.

Thursday—7:30 P.M.

NEW CONGREGATION IN NEWARK,
NEW JERSEY

On Sunday, October 4, a new congregation met for the first time in Newark, New Jersey. There were 17 people present for the first service Sunday morning and 12 present for the evening service. The congregation will meet temporarily in a rented hall at 982 Broad Street (the heart of downtown).

William Reeves (formerly of Fairlawn) and Emmanuel Luxardo (converted Presbyterian) will be the evangelists. Reeves is fully supported by the Castleberry church in Ft. Worth. Luxardo is supported by various churches.

Please send us the name and address of anyone whom we should contact in the Newark area. Send correspondence to William Reeves, 2 Keer Ave., Apt. 504, Newark, New Jersey. Phone Waverly 3-0990.

MURRAY MARSHALL TO OAK LAWN
IN DALLAS

After almost two and a half years good work here in Frederick with the South Side church, we are moving to Dallas to work with the Oak Lawn congregation, which meets at 2701 Reagan in north Dallas. Our new address there is 2711 Reagan, and we invite our friends to write and visit us there. We look forward to the new work with the fine church at Oak Lawn, with its many possibilities.

Our work here has been pleasant and fruitful. Twenty-seven have been baptized, 13 restored, and 16 placed membership. September, 1953, marks the peak of the work here in Frederick during the past thirty months.

SOUTHWEST LOS ANGELES

People of the Southwest Los Angeles area have been anxiously awaiting the completion of the new Westchester building. We are happy to announce that it has now been completed and the congregation is occupying it and is growing as a result of this investment. Brother Eugene White is the minister.

To complete the \$75,000 building program the Southwest church at 64th and Normandie in Los Angeles, which has been overseeing this project throughout, has received permission from the Securities Commission of the State of California to issue \$32,000 worth of first mortgage bonds. The most of these bonds have been taken up by the members of the Southwest and Westchester churches. Keen interest has been shown in completion of this project by all concerned. A few bonds dated 1960 to 1964 remain to be sold. They bear 5 percent interest annually and may be sold to members of the church of Christ only. Anyone interested in securing any of these bonds may write to the treasurer of the Southwest church for further information.

Joe S. Hyde, Jacksonville, North Carolina, P. O. Box 576. My work here will terminate the first of January, 1954. Anyone desiring to work on the East Coast, and in a much neglected mission field, may contact Brother Morris Cole, Treasurer, Jacksonville, North Carolina, Route 3.

PREACHER WANTED: At the Church of Christ in Pernell, Oklahoma. The church and modern parsonage are located on State Highway 76 one mile from a good, modern high school. The average church attendance is 106.

HOMEcoming AT FREED-HARDEMAN COLLEGE

W. A. Bradfield

Wednesday, November 25

7:30 p.m.—Regular prayer meeting service with address by H. A. Dixon.

9:00 p.m.—Pep rally and bonfire with College Band to play on College Athletic field.

Thursday, November 26

10:00 a.m.—Devotional service in Chapel Hall.

10:15 a.m.—College quartet will sing.

10:30 a.m.—Thespians will present play, "William Penn." No admission charged.

11:30 a.m.—Turkey dinners will be served in College cafeteria.

1:00 p.m.—All literary Societies will have Alumni Society meeting with present society officers serving as welcoming committee.

1:30 p.m.—Touch football game between All Stars and Society winner.

3:00 p.m.—A basketball game between David Lipscomb College and Freed-Hardeman College will be played in Chester County High School gymnasium.

5:00 p.m.—Baked ham dinners will be served in College cafeteria.

6:00 p.m.—Alumni group meetings.

7:00 p.m.—College band to play in auditorium directed by John Hollingsworth.

7:30 p.m.—Lewis Tallaferro, attorney-at-law, of Memphis, Tennessee, will speak on "If Freedom Fail."

8:00 p.m.—College chorus under the direction of Kelly Doyle will sing.

William M. Dewell, Newport, Ohio, October 25: Our meeting is now past history, gone and never to be recalled, except in memory. Brother Nicholas brought us some of the finest lessons on love, night after night, that we have ever heard. It is felt by the whole congregation that much seed has been sown and that a harvest in the future is to be expected. The building was filled to capacity each service and over fifty extra seats and chairs had to be obtained. Many local friends and visitors were present as well as our neighboring congregations, and we wish to thank them for helping to make the meeting so good. Due to the large crowds the Lord's day afternoon service had to be held in the local school auditorium. The lesson for the service was "The Christian Race." We highly recommend Brother Nicholas as a most capable Christian and servant, and wish him godspeed. There is much work to be done and so little time to do it. May we all work harder to win souls, and to edify and give God the glory, in all things. Two precious souls were baptized during the meeting. Anytime you are in our vicinity come and study with us. All are welcome.

COLLEY-KETCHERSIDE DEBATE

The debate between Flavil L. Colley of Dallas, Texas, and W. Carl Ketcherside of St. Louis, Missouri, will be held in Dallas. The dates, December 1-4. The Beckley theater has been leased for this discussion. The location: Beckley at Woodin Streets. Subject: Is it scriptural for a church having elders to have a paid preacher?

D. C. Lawrence, Lefors, Texas, November 12: Brother M. C. Cuthbertson of Tucson, Arizona, closed a ten-day meeting with the church in Lefors, November 8. Good preaching. One was restored. Another was restored Wednesday after the meeting. Brother Bob Fish, our regular leader, directed the singing in his usual fine way. A new building is being planned for the church here.

1487 ENROLL AT DAVID LIPSCOMB COLLEGE

Willard Collins

One thousand four hundred and eighty-seven students have enrolled in all departments at David Lipscomb this year to set an all-time record.

There are 886 students in the college department which also breaks an all-time record of 851 set in 1949. This year there are 376 freshmen enrolled.

Last year 1404 registered for the fall quarter in college, high school, and elementary school.

During the past ten years the student body has grown from 562 to 1487. Total financial assets have grown from \$598,512.85 to \$4,007,723.82 in the same period.

Lipscomb applied for membership in the Southern Association of Colleges and Secondary Schools on October 10.

Otis L. Rowe, Box 291, Cotton Valley, Louisiana: Since our last report there have been two baptisms and two restorations. A new annex to the building is nearing completion, with another class room and study to be added yet. The work continues to have a steady growth with peace and harmony prevailing. I still have time for two more meetings in '54. If I can serve you, call me.

H. H. Dunn, Huntington, Arkansas, November 16: From the 11th to the 18th of October I was with the Calmont Avenue congregation in Ft. Worth, Texas. A very pleasant meeting was had with one baptism, five restorations, and several to place their membership with that congregation. Chester Hill is their full time preacher and he is just what that expression implies. I learned to love him dearly. A good congregation: Good elders; A good preacher. How good and how pleasant to be associated with such people. I am now in Oklahoma.

Lawrence Hazelip, 1509 William Street, Valdosta, Georgia, November 13: With Norvel M. Young of Lubbock, Texas, doing the preaching and Warren Morris of Atlanta directing the song service, the Central Avenue congregation has just concluded a good gospel meeting. There were seven responses to the invitation. Three were baptized, two were restored and two were identified.

McGARY CARRIES ON

Clyde P. Findlay

Over at Montgomery, Texas, the surviving daughter of Brother McGary, founder of Firm Foundation is trying to establish the cause of our Lord there. Sister Viva M. McComb, Conroe, Texas, is carrying out the fine tradition of her father by helping in every way she can with the new little church at Montgomery. Her faithfulness and sacrifice is well-known throughout the entire section.

Now she is appealing for help. For many years a block of ground has been owned at Montgomery but never used. They have a building fund of around \$1,000 and another \$1,000 will probably be available when they start to build. But the great need is for a preacher. Brethren from Dobbin, Longstreet, Richards, Montgomery and other places attend. Preaching has been by weekly appointments. If enough churches would contribute a check each month to support a man there the work would grow and the building would soon go up.

Brethren, this is a great opportunity, a needy field, a good start and dependable people behind it. Let's get them out of the community center and into a house on their own property. I suggest that checks made payable to Montgomery Church of Christ be mailed to Mrs. Viva McComb, Conroe, Texas, who will see that they get into the fund.

Box 14446, Houston, Texas.

COMMENDATION

This is to state that Brother Gainey S. Westbrook, his wife Quanita, and his daughter, Jimmie Earlene, worked and worshipped with the church here for a period of three years.

Brother Westbrook is an excellent preacher and a very influential worker.

Truly we believe that they can be of great value to you if you will help them in the right way.

We commend them unto you.—Signed: Pioneer Park Church of Christ, Elders, W. J. Rogers, H. H. Whitney.

Jack Meyer, Jr., Box 21, Cyril, Oklahoma, November 5: "A Baptist woman and her husband were baptized here November 1."

MEDICAL OPPORTUNITY

New modern equipped hospital, reasonably priced, for sale. Wonderful opportunity for one or two Christian doctors. Ideal location to serve southwest Georgia, southeast Alabama and north Florida. Two congregations of the Church of Christ worship in the county.

For more details and information, please write

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MICHIGAN CHRISTIAN COLLEGE

Norman H. Beeman

Michigan Christian College enters its second year of operation with an enrollment of 103 students. Fourteen classes are being offered on Tuesday evenings by nine instructors. For your free copy of our catalog, write to Michigan Christian College, 14500 Greenfield, Detroit 27, Michigan.

W. S. Willis, Gustine, Texas, November 9: The church of Christ in Gustine, Texas, will have a lectureship November 16-20. The Theme: The Church. Subjects: November 16—The Church in Prophecy—M. F. Manchester, Comanche; Nov. 17—The Church in Planning—R. V. Hamilton, Hamilton, Texas; Nov. 18—The Church in Fact—W. S. Willis, Gustine, Texas; Nov. 19—The Church at Work—Speaker to be selected; Nov. 20—The Church of Tomorrow—David Allan, Brownwood, Texas.

C. Ray Miller, 208 So. Witte, Poteau, Oklahoma, November 4: B. E. Lemmons of Sherman, Texas, was with us in a meeting September 28 through October 7. He did his part well. The church was edified by the good lessons. I returned last week from Muncie, Indiana, where I was in a meeting with the Central congregation. Interest was good, one was restored and four were baptized.

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JACKSONVILLE, TEXAS

John W. Hedge, Representative

W. C. White, Cherokee, Texas, November 7: Interest in the work of the church in Cherokee continues. One was baptized at the close of the morning service on last Lord's day.

Archie Waldrum, 1313 Sylvan Avenue, Palestine, Texas, November 16: I have just closed a meeting with the Green's Bayou, congregation in Houston. Three were baptized. The church in Houston is growing. Our winter meeting begins here Sunday, December 6th, with John T. Smith, of Lubbock doing the preaching.

Felix W. Tarbet, 2685 20th Street, San Pablo, California, October 31: Ten were added to our working forces here in San Pablo during October. Five were baptized and five added by transfer of membership. Attendance and offering are at an all time high for San Pablo. We also opened a new class-room addition to our building during October.

J. O. Jones, 1014 Beech Street, Little Rock, Arkansas, November 9: There were three additions yesterday which makes fifteen in all the last few weeks since my last report. We rejoice to note the growth of the church in this part of the state. Also, from every place the Word is being preached it seems it is bringing forth much fruit. Let us thank God for the great harvest of souls that are being gathered in, and press on brethren to higher heights in the Master's service.

A. E. Findley, P. O. Box 403, Refugio, Texas, November 11: Some time ago we told about an oil and cattle man furnishing us a locker full of fine juicy steaks and roasts. Now here is something worth more than the cattle on a thousand hills. We baptized this man into Christ last Lord's day. He told me he had not been inside a church house in thirty years till he heard me preach last summer. He is really a fine man and will be worth much to the church. 59 from all sources have been added to the church since we came here twenty months ago. Peace prevails. To God be the praise.

O. C. Hartsell, 612 Elm Street, Minden, Louisiana, November 12: Recently Brother Elmer Gobles of Dixie Inn church of Christ met Mr. Kenneth Reeves of the United Pentecostal church in a discussion on the subject of Holy Spirit baptism. Brother Robert G. Cook of the Springhill church of Christ moderated for Brother Gobles. There were two days of this discussion. Large crowds attended. Good was done. Brother Gobles is a Bible student, loves the truth, and is striving to teach it at every opportunity that comes his way. Wife and I, with the help of God, are laboring with the Minden church to advance the cause of Christ in this Parish seat. If and when Sister Hartsell's health is back to normal we can do much more in our Master's name. Our hearts rejoice to know that the churches of Christ are on the move in all parts of the world. God's blessings be upon the churches of Christ everywhere.

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Dick Powell, 212 N. Taylor Street, Gainesville, Texas, November 16: We had good attendance here at the Broadway church of Christ yesterday. We had three to identify with us yesterday. The Commerce Street congregation of this city started a good meeting yesterday with Brother C. E. McGaughey doing the preaching.

Charles E. Wilson, 111 S. Keystone, Stafford, Kansas, November 16: We have had three restorations and one baptism since we moved here May 22. Brother Dale Church held our fall meeting October 7-18. His lessons were very instructive and the brethren feel that much and lasting good was accomplished by this meeting. I would like to hold about three meetings this spring. Meetings with a possibility of locating will be considered. I will also consider one missionary meeting.

John L. Davis, Junction, Texas, November 12: The work of the Lord moves along in a very fine way at the College Street Church of Christ here in Junction. After three years of pleasant work with the Eighth Street Church of Christ at Ballinger, Texas, I accepted a call from the brethren here in Junction. The church here is small due to the fact that the church has had some trouble and that another congregation has been started on Tenth Street. However I can state at this time that the trouble that existed has in a measure been brought closer together and it is only a matter of time until all will be settled. I am positive that all who pulled away are sorry and time will bring them back into the fold. We are busy having organized classes with good teachers and all seem to have a desire to work. At this time we are preparing to install a library in the church building for the benefit of all the members. We have a daily radio broadcast of (KMBL) and that has done a lot of good. We are hopeful of bringing many souls to Christ through this effort.

W. L. Baze, 417 Welch Street, Denton, Texas, November 17: Brother L. R. Wilson was the preacher during our fall meeting at Welch Street which closed last Lord's day evening. As always he was outstanding in his presentation of the truth. Two former Baptists are now New Testament Christians as a result of having been baptized into Christ for the remission of sins. One brother confessed waywardness and asked for prayers in his behalf. Last Lord's day morning saw a new record set in Bible study attendance and the house was packed for the preaching hour. We are certain that Brother Wilson's efforts will have lasting and far-reaching results. Quite a few students from both Denton colleges attend our services or those of the two other congregations. However, we believe that some are neither attending here nor at home. Therefore we ask parents to co-operate by doing their part in urging and insisting that their sons and daughters not forget their obligations to the Lord, while away from home. No one can take the place of father and mother when it comes to influencing these young people, and we need their help very much.

MAJESTIC HYMNAL

"And I said, Oh that I had wings of a dove! Then would I fly away, and be at rest" (Ps. 55:6).

After reading these precious words, turn to Song No. 1 in the "Majestic Hymnal."

—Austin Taylor

"This message to declare that I have closely examined MAJESTIC HYMNAL, the brand new song book just from the press of the Firm Foundation, and that I cannot recall a single gospel song book during the past 40 years that so completely justifies its title—MAJESTIC HYMNAL. Many brand new songs, many favorites of the past—the book is suitable for every purpose where good singing is desired and the truth taught. The book has my heartiest commendation, and I urge a thousand churches to order them in large quantities."—Tice Elkins.

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"I have received my copy of the MAJESTIC HYMNAL. My wife and I have examined every song, and we think it is the best of all your works. I want to say to the congregations throughout the brotherhood where I have conducted meetings the past fifty years: 'BUY IT'."—Tom Walker.

"We rejoice with the publishers of MAJESTIC HYMNAL for they have toiled into the night to produce a song book that would meet the needs of the churches everywhere and in all places. Each song is a gem and will have a spiritual effect in congregational and group singing."—J. G. Dooley.

"I have received and thoroughly examined a copy of the new MAJESTIC HYMNAL. I find it to be an excellent compilation of good gospel songs, and I am sure it will soon become a very popular song book among the congregations throughout the brotherhood. There are many numbers worth far more than the price of the book. Hearty congratulations to you upon the completion of this fine book."—Elbert V. Kelley.

"After a partial examination of MAJESTIC HYMNAL I find many of the songs we used to sing in the happy years gone by. Such gifted singers as Acuff and Evridge, Taylor and Edmiston, Kelley and Boring, and many other leading song writers and singers of the church seem to be fully represented as contributors to this work. This book will find a warm welcome. The songs of hope and love which it contains will stir the hearts of old and young to deeper reverence and godly living. Thanks a million for the copy you have sent to me."—Tillit S. Teddlie.

E. Lacy Porter, Huntingdon, Tennessee, November 16: In my last meeting near Tecumser, Missouri, three were baptized. The work here seems to be making progress. Our contributions have been larger this month, and we had our largest attendance in Bible study November 8 since I have been here. If you should pass through, we invite you to stop and worship with us.

Claude A. Guild, 2701 E. Belknap Street, Ft. Worth 11, Texas, November 16: The meeting at Baytown, Pruett and Lobit Sts., closed with two baptisms and five restorations. A sizeable contribution was made to the church work in Portland, Oregon, where we will be laboring beginning June, 1954. Brother A. Hugh Clark is the minister there and directed the singing during the meeting in a very fine way.

L. W. Mayo, San Jose, California: I know a fine young man who has been preaching for some years now who will be available for work soon. He is 26 years old, married and has one child. He has attended Abilene Christian College one year and has experience in local work. He is sound in the faith, and pure of character. If you would be interested in him, please write me at 81 No. 8th, San Jose, California.

James R. Wilburn, Box 109, Neenah, Wisconsin, October 19: This is my first report since coming to Wisconsin. I have been in Neenah, Wisconsin, now for about a month and a half, being supported by the church in Winters, Texas. Neenah is the center of the Fox River Valley, an area of some 400,000 population. Johnny Ramsey and I labor together in this area, making Neenah the center of our operations. One was baptized last Sunday bringing the total membership to 37. The contribution is averaging about \$110. We also have just closed an eight-day meeting in Green Bay, 40 miles to the north. Green Bay is a city of 55,000 with eight members of the church now. Speakers in the meeting were: Billy Boyd of Racine, Monroe Hawley of Milwaukee, Bob Lawrence of Madison, Johnny Ramsey and myself. Green Bay is predominantly Catholic and needs some strong congregation to back it completely in every aspect of the work. Our meeting here in Neenah, November 8 through 16, will be held by Billy Boyd of Racine, Wisconsin.

H. F. Sharp, Conway, Arkansas, November 15: Since Brother Nichol has been unable to obtain suitable propositions for debate and since Mr. Jackson wants to make all arrangements for the debate at Kewanee, Missouri, the debate has been put off for the present.

C. L. Maxwell, 1026 St. Paul, Gonzales, Texas: I had the pleasure of being in a gospel meeting with the brethren at Bastrop recently. The congregation is small but they have a will to work. Brother G. H. P. Showalter is laboring with them and is doing a fine work. Brother Norman, the song leader for the Northside Church of Austin, conducted the song service in a very commendable way. Brother Showalter and his excellent wife were present every service. Other preachers attending were Brother Lynn of the University Church of Christ, Brother Packer of McDade, and Brother Luther Norman of Barksdale. Despite the inclement weather the attendance was good. Three baptisms resulted from the effort, and interest increased. I have resigned the work in Gonzales effective the last Lord's day in January. I have seen this congregation grow from a small congregation to a good size church. I preached here in 1947, resigned, and came back in 1950. A new minister will be selected in the very near future. I shall begin with the Waelder Church of Christ the first Sunday in February. This congregation has been very small for years. Brother Clarence Miller and a few more faithful saints have maintained the work in the face of obstacles through the years. We are praying for growth, and for a harvest of souls. Brother Walter Clark of Seguin has been preaching there for the past few weeks, and is doing a nice work. I am available to conduct three or four summer meetings. Churches desiring my assistance may write me and I shall be glad to respond.

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Our Departed

BERGNER—Claus Bergner was born on March 4, 1887, and passed away in Nashville, Kansas, September 23, 1953. Of some men, relative to religious interest, the above bare facts tell the story—but not so of this servant of God. A charter member of the Isabel church, Brother Bergner, in his humble way, keenly supported the work of the Lord for over thirty-nine years. Edna Hamm, whom he married in 1904, was a tower of strength to him as these two gave their all in unending loyalty to the cause in a difficult area. Countless preachers made his home theirs, as they came for meetings and regular appointments. I remember vividly his conversation years ago when he said, "It's bad today when brethren don't want preachers in their homes. I have three daughters and I don't think I could have done anything finer for them than have preachers visit and share in our home as much as possible." This devoted servant is survived by his wife; three daughters: Charline Clark, New Braunfels, Texas; Betty McInteer, Nashville, Tennessee; and Bonnie Rutherford, Mendham, New Jersey, and seven grandchildren. Ernest Finley of Wichita said some very comforting last words and Bill Rhodes and Bob Timus handled the beautiful singing in the funeral service at Pratt. It is difficult for me to imagine a finer father-in-law or one I could have more deeply loved. How precious now are the promises of God.

JIM BILL MCINTEER

* * *

MCDONALD—Hattie McDonald was born February 15, 1883. She was the second child of eight girls and two boys born to Martin V. and Fanny Rainwater of Oenaville, Texas. She was married to Hap P. McDonald. They lived a devoted Christian life together, for fifty years, eight months, and one day. Brother McDonald was president of the Alabama Christian College at Berry, Alabama, for five years. Sister McDonald taught in the college. She was loved by all that knew her. The writer was a student at the above named school the first three year terms, 1918 to 1921. I have been in close touch with Brother and Sister McDonald for some 35 years. I do not recall the day that I thought she was out of place. She enjoyed good health and we have no record of her missing a Lord's service. She passed from this life September 1st at Fayette, Alabama. She was laid to rest at Greggton, Texas, September 4, 1953. The writer conducted the funeral service before many friends and relatives.

TOM WALKER

Dallas, Texas.

* * *

TAYLOR—Brother E. M. Taylor was born August 15, 1869, in Terre Haute, Indiana, and died October 12, 1953, in Bakersfield, California, at the age of 84 years, one month, and 27 days. In childhood his parents moved to Indian Territory where he married Miss Martha Johnson in 1890. They moved to West Texas more than fifty years ago and to California about 25 years ago. To this union six children were born. Five survive: Charley Taylor, an elder at York Boulevard church, Los Angeles; Ross Taylor, Bakersfield; Mary Pruitt, Taft, California; Nellie Smith, Snyder, Texas; and Mildred Reid,

Bakersfield. Sixteen grandchildren and 19 great-grandchildren survive. Sister Taylor died in Bakersfield, January 2, 1943. In 1947 Brother Taylor married Sister Elizabeth Bennett who survives his passing. Brother and Sister Taylor disregarded age and infirmity of flesh in order to serve humanity in the name of our Lord; and take care of many unfortunate children in the county of Kern. Their devotion and sacrifices won the admiration of a host of acquaintances. Brother Taylor heard Brother Jack McCarty preach the gospel in Lubbock, Texas, in 1913; he weighed the evidence and appeal for a few hours, and then sought our Brother Liff Sanders, who baptized him and his three daughters. For forty years, he proclaimed the gospel in song, sermon and service; and was a constant reader of the Firm Foundation for some fifty years. The family requested my service at the funeral; and Brother Smith of the Central congregation assisted. "Precious in the sight of the Lord is the death of his saints" (Ps. 116: 15).

J. EMMETT WAINWRIGHT

547 East Walnut Ave.,
El Segundo, Calif.

* * *

Book Review

P. D. Wilmeth

AND PEACE AT LAST. By Russell L. Dicks and Thomas S. Kepler. The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa. 94 pages. 1953. \$1.50.

This is a unique and singular book—nothing like it in print, known to this reviewer. Its purpose is to help us to face the unwanted fact of DEATH. Dicks recounts what went through his mind as he lay dying last night. The thesis of the book is that "death is a part of life." In Part 2 Dr. Kepler has made selections from some of the choicest writings of the centuries on the subject of death. At the close of the book are a collection of brief poems and prayers related to the Christian's experience of death. Preachers will find this a very valuable little volume for the person who is at the door of departure from this life. Our friends may order their copy from the Firm Foundation Publishing Co., Box 77, Austin, Texas.

THE RECOVERY OF HUMANITY. By James D. Smart. The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa. Pp. 157. 1953. \$2.50.

This is a volume of sermons delivered by Dr. Smart, a Presbyterian minister. It is an emphasis on expository preaching, which the author feels is greatly needed in these days. The sermons begin with the assumption that there is something wrong with humanity, and that the gospel is designed to meet that need. There are two focal points in these sermons; first, that of the individual, and second, the church and the world in which it is set. Dr. Smart is the author of or editor of the New Presbyterian curriculum for Christian education, and returned to the pulpit after completing this work. Any reader will find profit in this volume, even though he may not agree with all that is said.

Our friends may order their copy of this and other volumes from the Firm Foundation Publishing House, Box 77, Austin, Texas.

THE EPISTLE OF PAUL TO THE CHURCHES OF GALATIA. By Herman R. Ridderbos. Wm. B. Eerdmans' Pub. Co., Grand Rapids, Mich. 238 pages. 1953. \$3.50.

This is the latest volume in the series of commentaries under the general caption, THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT. This is an effort to present a series of commentaries by modern conservative scholarship that is thorough and abreast of modern scholarship, yet at the same time, true to the Word. But this series, like all others, will not coincide with what each reader may believe or understand—it is still a commentary, and a very good one.

This stimulating new commentary is by a Professor of New Testament at the Kampen Theological Seminary in the Netherlands. It is a valuable and critical commentary to add to one's book shelf. Our friends may order their copy or copies from the Firm Foundation Publishing House, Box 77, Austin, Texas.

THE SPREADING FLAME. By F. F. Bruce. Wm. B. Eerdmans Publishing Co., 255 Jefferson Ave., S. E. Grand Rapids 3, Mich. 550 pages. 1953. \$5.00.

This volume contains three volumes in one. It is a record of the "rise and progress of Christianity down to the time when it became established in Great Britain. The author writes for the average reader in a most interesting fashion. The author is a conservative English scholar, who is head of the department of Biblical history and literature at the University of Sheffield. This treatment of church history concerns a field of which most Americans know little or nothing. It has its place in your library. Our friends may order their copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

ON EAGLE WINGS. By George W. Truett. Eerdmans. Grand Rapids, Mich. 1953. 186 pages. \$2.50.

On Eagle Wings is the seventh volume in a series entitled, The Truett Memorial Series. This is the second to deal exclusively with Old Testament texts. The sermons in this volume cover a wide range of themes. Three of the sermons stand out in this volume as this writer views them. They are: The Bible Lost and Found; Mutilating God's Word; and The Great Woman. All are good, but these seem most pertinent to present day problems. Those who have been adding these volumes to their library will welcome this additional one and be happy to know of its availability. It is well known that Dr. Truett preached forty-seven years for the First Baptist Church of Dallas, Texas.

Our friends may order their copy from the Firm Foundation Publishing House, Box 77, Austin, Texas.

C. R. Nichol, Christian, and W. E. Sherrill, Baptist, will be in debate in Benton, Arkansas, December 1-4.



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Austin, Texas, Tuesday, December 1, 1953

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THINGS TO CONSIDER . . .

W. M. DAVIS

Man's Need of God

Men ponder the virtue of poverty and the vice of excessive riches without reaching a satisfactory conclusion. They read in the New Testament that Lazarus was saved and the rich man was lost, and erroneously decide that poverty saves while riches doom the soul. But Lazarus was saved because he did the will of God, not because he was poor; and the rich man was lost because he failed to do the will of God, not just because he was rich.

Riches may prompt men to a self-sufficient life, while poverty may lead them to trust in God. That riches do not necessarily condemn is manifest from what is said concerning Abraham: "And Abraham was very rich in cattle, in silver, and in gold" (Gen. 13:2). In spite of this, James says Abraham was the friend of God (Jas. 2:23). Rich men are sinners when they trust in riches instead of God. Excessive wealth has the tendency to cultivate in men a spirit of self-sufficiency.

The sin of the Laodiceans was in their notion that they did not need God, because they already had everything they needed. That church said, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). This sense of adequate provision made them lukewarm towards God. They lost their zeal and their devotion languished. They had five defects of which they were not conscious. They did not know that they were wretched, and miserable, and poor, and blind, and naked. They had lost sight of the providence of God and the true values of life. They did not recognize their need of God.

David had some vices, and probably his greatest virtue was his unfaltering trust in God. In time of need he looked to God for help instead of depending on his own resources. He wrote, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1, 2). The reason there is hypocrisy, indifference, backsliding, and negligence, is because men forget their need of God.

Christ The Only Way

Jesus and all the apostles taught that man's only hope of salvation is in Christ. Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Jno. 15:5). Then he said, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (Jno. 15:6).

When Thomas was in a quandary as to the true way to heaven, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (Jno. 14:6). Jesus is the only way to heaven because he established the only true church. When the church was established, it is

said, "And the Lord added to the church daily such as should be saved" (Acts 2:47). Who will say that the Lord's adding them to the church was non-essential? And who will say that the church to which they were added was not the church of Christ? Would the Lord add them to a church that was not his own? And don't forget that the Lord is still adding the saved to the church. He adds them to the same church he did then. And there were no denominations at that time.

5842 Monticello, Dallas, Texas.

Thanksgiving

Quentin A. Dunn

A few hundred years ago the pilgrims came to America, hoping to be able to practice their particular brand of religion, without anyone to molest them, or to make them afraid. While their worship was not in harmony with the will of God, we have reasons to believe that they were a thankful people. During the first harvest season after the pilgrims came to America, they gathered their harvest together, and gave thanks to God for their many blessings. The earliest harvest thanksgiving in America was kept by the Pilgrims in Plymouth in 1621, and it was repeated often then, and in the ensuing century, Congress recommended days of thanksgiving annually during the Revolution, and in 1784 for the return of peace. President Madison issued a proclamation of the same in 1815. Thanksgiving Day, in the United States, is a national festival, fixed by proclamation of the president and the governors of states, and ranks as a legal holiday.

Thanksgiving Day is a legal holiday, set aside by men, and not by God. Men celebrate it in various ways. Some make long trips, some go hunting, others get drunk, and others eat turkey. It requires only a small amount of thinking to know that getting drunk is not a process of giving thanks. No special day is mentioned in the Bible for thanksgiving; we should live thankful lives at all times. However it is not wrong to make a trip on Thanksgiving Day, visit friends, eat turkey, and give thanks to God for all blessings that we have received from him. Assembling for special religious services on Thanksgiving Day is a custom practiced by men, that is based upon the teachings of men and is without divine authority.

Men offer gratitude to God, we live in his presence each day, in him we live, and move and have our being. God is not only the maker of our bodies, he is also the Father of our spirits. Without the power of God, we could have no life, because he is the giver of all life, all breath, and all things. It

was God who breathed into man's nostrils the breath of life; and made it possible for man to become a living soul. God made man for a greater purpose than he did plant and animal life; God let man have dominion over everything that creeps upon the earth. Although God has placed a great estimate upon man, and has provided for all of man's physical needs, God wants us to know that the world is not ours but his (Psalms 24:1, 2). For all the blessings that God bestows upon us, we ought to give thanks to him every day of our lives.

Most of all we ought to be thankful for the gift of Jesus, because without the gift of Jesus no one could be saved. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16). The first part of the verse tells us how much God loves all men, we surely ought to thank God for his boundless love. To benefit from God's love, to be saved from one's past sins, and to be saved eternally is conditional. Man must believe on the Son of God, and this belief must lead one to obey the will of God. To be saved from past sins, one must hear and believe the gospel (Romans 10:17), repent of his sins (Acts 17:30), confess faith in Christ (Matt. 10:32), and be buried with his Lord in baptism for the remission of sins (Romans 6:4, Acts 2:38). Only those who have complied with the above conditions can acceptably thank God for the gift of Jesus. Those who have not complied with these conditions, deceive themselves when they think that God hears their expressions of thanks. Every faithful Christian is thankful to God, for the gift of Jesus, and we ought to express our thanks to him frequently.

Christians ought to thank God for the opportunity to work in his vineyard. The denominations have not entered the Lord's vineyard, therefore, they have no right to thank God for the opportunity to work in his vineyard. Our means of transportation is more rapid than it was during the days of the apostles; for this we ought to thank God, and show our gratitude by using the modern means of travel to carry the gospel to the lost. When the apostles were upon the earth, the means of transportation was very slow, yet Paul said that the gospel was preached to every nation during his generation. Today there are many nations that have not heard the gospel, in view of this can we truthfully say, that we are thankful to God for the opportunity to work in his vineyard? We are not in the Lord's vineyard to loaf, we are in it to work in his vineyard.

I am thankful to God for the form of government under which American citizens live, for the protection it gives man in life, liberty and his pursuit of happiness. In America a man has the right to be an employee or an employer, to marry, rear a family and the like. Under a communistic form of government a man does not have an opportunity to own property, cannot choose his employer, get his wages increased or quit his job at will. The sanctity of marriage is also destroyed, women became community property, and must produce as many children for the state as possible, their children being cared for by the state, in the meantime the women work for the state. I am aware of the fact that our government is not perfect, but I believe that it is the best in the world. I am thankful to God that I can speak against the evils of communism, and all manner of evil. Under our present form of government, we have the opportunity to worship God in spirit and in truth, without anyone to molest us, or make us afraid. If we were under the dictatorship of communism we would have to risk our lives to worship God in spirit and in truth. May God help us to be thankful for the blessings that we enjoy as American citizens, and especially, for the right to worship according to the will of God.

We enter the church as babes in Christ. It is God's will that we grow into the likeness of Christ. We cannot see ourselves growing into the likeness of Christ, just as we cannot see our children grow, however we know that it is normal

for them to grow; we can also know that we are growing into the likeness of Christ. A Christian is thankful to God for the opportunity to grow into the likeness of Christ. The more closely we imitate Christ from day to day, the more nearly like him we become. It is possible for us to anchor our life in him, to the extent that we will never fall (1 Peter 1:10). We ought to thank God for Christ who is our perfect example, and always look to him, and do all that we can each day to grow into his likeness.

The end of life on earth is not the end for a faithful Christian. He has the hope of eternal life, which is far greater than life upon this earth. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands, eternal in the heavens" (2 Cor. 5:1). Men are moved by the hope of reward, and we ought to thank God for the hope of a bright eternal home in the heavens. Heaven is only for those who prepare for it. Those on the outside of the church have no hope of everlasting life. Everyone who enters the church and remains faithful until death will be given the crown of life that fadeth not away. Are you living a thankful life? Only a Christian has the hope of glory (1 Thess. 4:13). If you are not a Christian, turn to God and live a thankful life of love in his service. If you are a Christian continue to serve God faithfully, giving thanks to him in everything, looking not upon the things that are temporal; but upon the things that are eternal.

Back In Germany Again

Roy V. Palmer

I am down in Southern Germany at Augsburg, not far from Munich, holding a two weeks meeting for the German church here. Brother Ted Nadeau and I are staying here with a German family, and they are really nice. He is a machinist who maintains the machinery in a weaving factory, but he is very poorly paid. He earns 290.-D Marks a month. They take out 90.-DM for insurance, social security, taxes, etc. They have a little apartment, a kitchen and bedroom, and one other little room as wide as a bed is long (about). No bath, toilet is downstairs, and water is in the hall. But it is spotless clean, and they are happy. He (Brother Lohner) is 53 and she 47. They were in the Baptist church 15 years or longer, but had practically studied themselves out of it when Ted and Jack Nadeau came here last year. The church began in September last year—they have baptized 33, and have 31 left, but three or four of these are pretty weak. Many are very devoted to the church. They had a tent meeting in June, and now this one—and perhaps because no advertising was done—our crowds have not been too good. We have several outsiders coming, though. Between 40 and 50 have been here most evenings.

We had a good meeting at Frankfurt with Brother Kaus Gobbels preaching. We had between 130 and 150 in attendance with a good number of outsiders. We have about 45 members there in the Sachsenhausen congregation. Brother Gobbels is one of the preachers who studied three years in the Bible Training Course in Frankfurt—in fact I think he is the very first one I asked to come to our Bible training pro-

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gram in 1948. He has made wonderful progress, and preaches like an old experienced preacher. We urge each person in these meetings to come to us privately to study the Bible and to let us help them obey the gospel. We also have cards in the songbooks and we urge them to write their names and addresses on these cards so we can visit them or talk with them about their salvation.

We have several contacts from the meeting which are being followed up by some of the brethren in Frankfkurt. I was able to make some calls before I left for this meeting, too. We enjoyed the lectureship immensely. Brother and Sister Floyd Davis from Lille, France (Norman, Oklahoma) were with us that week.

Last week I had to leave Saturday for Augsburg, and missed the Bennetts. They came to Frankfurt on the way to the States and stayed from Saturday night until Wednesday evening with my family.

Here in Augsburg we had 35 members from the church in Munich up to visit Sunday. They rented a bus. Brother Hopfl, a young German preacher, converted since I returned to the States in 1951, preached for us Sunday morning. He studied in Frankfurt one year, then Jack Nadeau returned to the States and he came to preach in Munich. He has made wonderful progress, and will really make a fine preacher with more experience.

We find that the work in general over here is making good progress. It is slower than we might hope, but sound. If we but have the faith to keep on keeping on we will see churches all over Germany in our lifetime. May the Lord give the brethren at home a spirit of perseverance in spreading the kingdom, and bless those carrying the Word in far away places with the strength to labor faithfully.

(TO THE READER: Those who know Brother Glen L. Wallace know quite well that Brother Wallace is not given to idle, thoughtless, wandering, worthless, pointless criticism of efforts being made by others in seeking to establish New Testament Christianity. We are publishing his article herewith with the feeling that it will meet with careful, conscientious consideration. With our confidence in the brethren who are preaching the gospel through the "Herald of Truth," we are certain that they desire to be scriptural and correct in all that they do and that the observations submitted in the following article by Brother Wallace will meet with kind reception and with due and proper, sincere and scriptural consideration.—G. H. P. S.)

Questions About The "Herald of Truth"

Glenn L. Wallace

One should be reluctant to criticize his brother, especially when there is evidence that the brother is sincere in what he is doing. When a suggestion is offered and a question is asked about a work that a brother is doing, there are some who immediately cry, "Obstructionist," "Objector," "Jealous," and "Crank," yet Truth is always to be found in sincere study of a question. I have some sincere questions to ask about the operation of the "Herald of Truth" radio program, but before I raise the questions, I wish to be understood. If I am wrong and if I have misjudged anyone, I shall be glad to make the necessary corrections.

The church that lends its endorsement to this program is a good congregation and is led by sincere men. They have always been men who stand for truth. The men who do the preaching are my friends and the sermons I have heard and read have been gospel sermons. I am not jealous of the work and I rejoice in any good that has been done. I do not question the sincerity of any who work for the program.

The budget for this program is currently set at ONE MIL-

LION, FOUR HUNDRED THOUSAND dollars for a year's contract on radio and television. This is a great sum of money and even if the results are very meager, perhaps the budget could still be justified. It is not the size of this budget that disturbs me, but the methods used to collect this money are questionable in my mind.

There are fourteen people employed in this organization and salaries for its operation are at present about \$5,000 monthly. Another \$2,000 is usually required to operate the office. This does not come from the church that "sponsors" the program, but from the people of the brotherhood over the nation.

The "Herald of Truth" operates under a sectarian name. Can we apply the name of men or movements to the official work or any part of the work of a New Testament church (1 Cor. 1:12)? The "Herald of Truth" is on the lips of listeners more than the name of Christ's church. "Herald of Truth" is used as a name for one branch of a congregation's work. To the average man over the land, the "Herald of Truth" is an organization with a definite program, personnel and organization. It is presented as the "Herald of Truth" just as the "Epworth League" is presented to the world by the Methodist Church. If the women of the congregation should organize the "Dorcas Club," would we object? If our young people want the "Busy Little Fingers for God," would we endorse such a name and organization locally?

The brethren of the "Herald of Truth" have an organization with officers both from the Highland Church and from other congregations. The "Herald of Truth" solicits money for its operation from individuals over the land. The program makes a solicitation through congregations but a campaign has been carried on independent of congregational solicitation. I am simply asking, is this a scriptural plan of operation? If a congregation among us should set up "The Society for the Conversion of the Orient" and send forth solicitors among the brotherhood, would anyone object? Would it be right?

The "Herald of Truth" solicits money for the "Herald of Truth." Checks are made payable to the "Herald of Truth." Advertising material features the name "Herald of Truth" in bold letters. If this is proper procedure, then I have been taught wrong all my life and I shall apologize for even raising the question.

There is within the mind of many today, a grave doubt as to the scripturalness and effectiveness of any program of work that reaches such proportions as to become a "World-wide brotherhood activity" and wholly beyond either the support or the supervision of any one congregation. Earl West, one of the most brilliant students of the Restoration movement today, says: "So, a local congregation obligates itself to spend half a million dollars in one year for a national radio broadcast, or a benevolent institution. Is anyone so naive to suppose that this is the work of a local church. A local congregation has obligated itself to become the agency through which the church universal can act." (Gospel Advocate). He then asks: "Does God intend the church universal to act in any kind of combination?"

1. Can a local church present a "Dorcas Club," a "Herald of Faith," a "Band of Hope" or the "Herald of Truth," as a medium through which to operate, either locally or in any capacity?
2. I have always preached that an organization larger than a local church is larger than a New Testament Church and is therefore not a New Testament Church. Have I been right?
3. Is the "Herald of Truth" a brotherhood program? If so, can the brotherhood offer suggestions and ask questions about its operation?

Abilene, Texas.

Divorce And Marriage

W. S. Willis

When I was preaching for the church at Grand Prairie, Texas, the Elders asked me to preach on the subject of Divorce and Marriage. There have been many who have requested that I submit that sermon to our church papers for publication. Therefore, I am presenting the following for your consideration.

The subject for this article is among the church's greatest and most serious subjects, and it should be given serious and prayerful thought. It is the oldest subject known to man as God introduced it when he created the man and made the woman and presented her to Adam, there God joined them together in bone, flesh and blood. And commanded them to multiply and replenish the earth." This subject has been known from the beginning of creation and was held and considered to be the most serious and important to man until the "hardness of his heart" prevailed upon Moses to write a "precept," a rule for moral conduct. This precept or rule did not change God's law, nor did it nullify it and make it of no force and effect. Notwithstanding, the eternity of God's law man has endeavored to so interpret it as to bring great confusion in the world, and many of the members of the Lord's church are greatly confused thereby. Today it is hard to find one who is not deceived in believing that if they can trump-up a charge of fornication against their husband or wife, they have the right to divorce them and marry another at their will and choice. The purpose of this discussion is to bring to light the truth on this subject and to impart knowledge to the members of the church concerning consequences of divorce and re-marriage. And to affirm that God's law is still in force upon man and woman in marriage relations. And that those who take upon themselves the sacred vows, are bound by God's law today just as they were in the beginning of creation. We have no record of this law having ever been taken out of God's law book, neither of its having been amended to suit the "hardness" of man's sinful heart, in his desire for the lusts of the flesh.

May we turn to the Lord's sermon on the mount, where he laid down the fundamental principles of the life when he declared the eternity of God's laws. Jesus said in Matthew 5:18-19, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." When will God's law be fulfilled? Not until heaven and earth shall pass away. In Matthew 5:31-32 hear what he said upon the subject of divorce. "It hath been said [note, that it had been said, and not by law] whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you that, whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery; and whosoever marrieth her that is put away committeth adultery." No language could have been plainer that the cause of fornication was a reason for the putting away, and not a reason for marrying another. Therefore, it is not hard to understand why divorce and re-marrying is such a great sin.

Upon another occasion the Pharisees (religious leaders) tried to trap him on the question of divorcement. These Jews knew the law on marriage as well as any other law God had given them. "Is it lawful for a man to put away his wife? And he answered and said unto them. What did Moses command you? And they said Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, for the hardness of your heart, he wrote you this precept, but from the beginning of creation God made them male and female [and in Matt. 19:8 he said "from the beginning it was not so"] for this cause shall a man leave his father and mother, and cleave to his wife, and and they twain shall be one flesh; so then they are no more

twain but one flesh. What therefore God has joined together let not man put asunder." It was God's ordained plan for man and woman to be joined together in bone, flesh and blood, in order that they multiply and replenish the earth. And when God has so joined them in their offspring there is no power on earth that can separate them, put asunder that union. "And in the house his disciples asked him again of this matter, and he said unto them, whosoever shall put away his wife, (notice) and marry another committeth adultery against her, and if a woman shall put away her husband (notice) and be married to another she committeth adultery." If there had been any exceptions that would have permitted a re-marriage while the put away companion was alive I am sure the Lord would have told his disciples about it. Also if there was anything in God's law that would have justified a re-marriage God would have revealed it to man in his word, through his Son, ordained apostles and inspired writers. This we do not find in the word.

We will now see what the Holy Spirit said on this subject through the apostle Paul. In Romans 7:1-4 Paul uses an allegory of God's law on marriage and the law of Moses to teach the Judaizing members of the church that while the law of Moses was alive—in effect, they were married to it, but when the law died—was taken out of the way, they were no longer bound by that law and could be married to another,

From Lusaka, Northern Rhodesia

H. E. Pierce

We were delighted to receive a letter from Henry Nchena, a Namwianga mission-trained and educated teacher, who is teaching for the government. He was teaching at Livingstone where I led and encouraged him into active evangelistic work for the church. He has transferred this year to the Mazabuka Government School in the northernmost district of the Southern Province. He tells me that he has started a congregation of the church of Christ there with twelve members. He is assisted in this by another ex-Namwianga boy who is welfare officer in Mazabuka. Henry's father and father-in-law were both gospel preachers in the early beginning of the church in this country. He is a very capable young man whose full-time efforts in such work of establishing the church would be a great boost to our work if he did not have to give most of his time to teaching for support. Only \$30 a month would be required to have his full-time services for the benefit of the church if we could get such support for native workers here.

Another interesting and forward step was made by the church here at Chilanga. The Lakes congregation was stirred to indignation by the refusal of the Welfare Committee to let us use the community hall. They determined to build themselves a house. I took hold of that determination and led them to the completion of a small but fairly satisfactory house. It is made of a framework of poles with grass tied all over the outside to make walls and a roof. Be it ever so humble, it is ours, made with our own hands, and is the first house of the church of Christ in the Central Province of this great country. It cost us about \$5.00 for nails and thatching twine. It will serve us for about one year. We hope by then to put up a permanent one.

There were three baptisms at the Mine congregation and two at the Lakes congregation. There were no baptisms at Lusaka or Lilayi.

We had a five-day camping trip in the Mkushi District where J. E. (Chiripula) Stephenson opened one of the first district offices in this country. We saw some very beautiful scenery and caught some very nice fish in the Lunsimwa River.

P. O. Box 1016, Lusaka, Northern Rhodesia.

even Christ. These Jews knew God's law governing marriage for Paul said, "Know ye not brethren, I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? (notice now For the woman which hath an husband is bound by the law to her husband so long as he liveth, [how long? until death shall them divide]. But if the husband be dead, she is loose from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress. but if her husband be dead, she is free from that law, so she is no adulteress, though she be married to another man."

Brethren, if there had been no law that bound man and woman until death, Paul could not have used this allegory. The seventh chapter of 1 Corinthians is given over almost exclusively to the discussion of the marriage relations between Christians and unbelievers. Neither time nor space will permit a further discussion of this subject—Divorce and Marriage. However, we will beg your patience while we mention a few things beginning with verse 10. Here Paul is discussing the relationship between Christians and unbelievers. As we have the same condition in the church today it will be well if we will give a few thoughts to this angle of the subject of Divorce and Marriage. Beginning with verse 10: "And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband: but and if she depart (notice) let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord. If any brother [he is here addressing members of the church] hath a wife that believes not, and she be pleased to dwell with him, let him not put her away. And if the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified (influenced) by the (Christian) wife. And the unbelieving wife is sanctified (influenced) by the believing (Christian) husband, else (otherwise) were your children unclean (disgraced but if the parents remain together and keep the children with them) then your children will be holy. But if the unbelieving husband depart (on his own will and choice) let him depart, the brother or sister is not under bondage in such cases" (they are free to pursue their own course in life and not bound to continue to work for and serve the departed one). This does not mean that they have been made free to marry another. If so, then Paul has contradicted what he said in the Roman letter, and what the Lord has said on the subject. As Paul closes his discussion he gives the noblest purpose for Christian husbands and wives to remain with their unbelieving companions. "For what knowest thou O wife, whether thou shalt save thy husband? Or how knowest thou O husband, whether thou shalt save thy wife." Paul in counseling with husbands and wives realized that there are some people it is impossible to live peaceably with, therefore he said, "God hath called us to peace."

Brethren, if I am in error, please advise me. Show me my error and I will greatly appreciate it, and will be glad to make the correction. This is too great and important a subject to pass over lightly. If our brethren had a better understanding of its seriousness the church would be spared much embarrassment and shame.

Gustine, Texas.

meet for worship, and as a result the growth has been hindered. The church has grown some, however, and now the brethren are determined to "rise up and build." They have secured well located lots and have plans drawn for a modest building which will be adequate for their present needs, and which can be added to as future need may demand.

These brethren are making every effort to be self-sufficient in financing this work, but with less than two dozen members and a weekly contribution of about thirty dollars, it will be impossible for this good work to go forward without help.

College Avenue will continue to support the preacher and the radio work and will make a substantial contribution to the building—we already have contributed \$2,600 on their building and lots. Paul Butterfield, the LaCrosse preacher, has appealed through the papers for more help, and I wish to commend him and the appeal he makes as worthy. Perhaps there are congregations who would like to help even with a small contribution; others who know the need more intimately will want to give liberally and substantially to assure a building for this heroic little group which is striving even beyond its ability to do the work which needs to be done in LaCrosse. Maybe there are individual brethren from the Northern states, who have prospered in this world's goods, and who would like to help these brethren. Send all contributions to: LaCrosse Church of Christ, 1808 Barlow Street, LaCrosse, Wisconsin.

LaCrosse is a city of about 50,000 population on the Mississippi River. The proposed building is shown in the accompanying sketch from the architect's drawing.

A DREAM COME TRUE

(An address by Athens Clay Pullias, President David Lipscomb College, delivered at the opening of the 63rd session of the Nashville Bible School and David Lipscomb College, September 24, 1953.)

Vice-President Collins, Members of the Board, Members of the faculty, Members of the Student Body, and Visiting Friends: Long ago David Lipscomb had a dream—a dream that took form after years of meditation and study. David Lipscomb dreamed of a school primarily concerned with the building of Christian character; a school where the Bible would be taught each day as the inspired word of God; and finally a school which would offer such other courses of study as would prepare young people for lives of usefulness in the service of God and man. There was a time in the 1860's and 70's when David Lipscomb himself feared that such a school might involve dangers to the church. As the years passed he viewed with growing concern the spiritual and educational needs of young people, and he matured in his study of the Bible. The conviction grew in his heart that such a school was not only not wrong, but that it was gravely needed in the training of young people. This conviction increased in force and scope until it became with him a consuming passion.

He and Aunt Magg sat before the fire in Avalon Home, a frame building which stood just a few feet from what you know as Avalon Hall, dreaming of the Nashville Bible School. James A. Harding, whose great-grandson, Bill Deese, is here today, and a host of others shared that dream. In October of 1891 this dream of Christian education became a reality. It began with two classrooms, three teachers, a student body of nine, and a deep love for young people. This dream has expanded and grown until today at the opening of the 63rd session of the Nashville Bible School and David Lipscomb College I have the honor to welcome this all time record student body of 1,487. The vision of David Lipscomb

The Church In La Crosse, Wisconsin

Jack Hardcastle

For three years now the College Avenue Church in Lubbock, Texas, has supported a preacher and a weekly radio program in LaCrosse, Wisconsin. From the beginning the work has been handicapped by lack of a suitable place to

has spread across the years and across the earth to the hearts of your parents, caught hold of your own minds and spirits, and brought you here today from approximately two-thirds of these United States, and from distant lands beyond the seas. I think it especially impressive that one man is here today who was born and reared eight miles from the city of Jerusalem in the land of Judea. In making it possible for you to be here your parents have entrusted us with their richest treasure, and it shall be our constant endeavor to help you grow in "wisdom and stature and in favor with God and man."

The growth of David Lipscomb College over the years has been an inspiring example of achievement. From the small beginning of nine in 1891 Lipscomb grew to 562 in 1943—a period of fifty-two years. Ten years ago today our student body, numbering 562, was divided as follows: The elementary school, at that time composed of grades one through twelve, had 243 students, and the college, offering only two years of college work, had an enrollment of 221. The total financial assets of the college at that time, as shown by the certified audit of June 5, 1943, were \$598,512.85. The faculty and staff numbered thirty-nine in all departments.

In ten short years God has wonderfully blessed David Lipscomb College. Today there are 295 students in the elementary school, and many, many young people were turned away this fall for lack of room. There are 306 students enrolled in the high school, grades nine through twelve. This is an all time record for the high school. The college also has the highest enrollment in its sixty-three year history—the total being 886. This means that there are more than two and one-half times as many young people in Lipscomb as in 1943. Lacking just two there are four times as many enrolled in the college department alone. The material wealth of the institution is more than six and one-half times as great as in 1943. The faculty and staff is more than two and one-half times the size it was then, and you all know that an exceptionally beautiful campus, with ten splendid new buildings and fine equipment, has been developed. The endowment has grown from nothing in 1943 to \$323,000 as of this day. The David Lipscomb College Foundation has been established for the purpose of guaranteeing financial support to the college. The Foundation now has assets of approximately \$250,000.

For this rare period of growth expansion and increased usefulness we are indebted to a host of people living and dead—from David Lipscomb, whose dream has become a glorious reality, to the last person who has lifted his hand in behalf of this institution. I am inspired this morning by the presence of Brother A. M. Burton and other members of the Board of Directors. I know the hearts of those members of the Board who could not be here today are beating in unison with ours this morning, and their prayers are ever turned this way. These men who comprise the board have given so much for so long of their money and time, and their devotion to Lipscomb, that we have no way of expressing in words our gratitude to them. The only way in which they can ever be repaid will be in seeing you, and those who have gone before you, and those who will come after you in the years ahead, become the noble Christian men and women that David Lipscomb dreamed of building. We also know that after this life is over their labors for this institution will be a part of their heavenly treasure.

We are pleased to have Mrs. Helena Johnson present today, who has given so generously on so many occasions of herself and her wealth to Lipscomb. Every girl that walks in and out of Johnson Hall for all time to come will owe a personal debt to her. We are grateful too for the presence on the stage of President Emeritus Batsell Baxter, and for the presence of the members of the faculty and staff, who have labored

so well and with such invarying devotion in building Lipscomb for you—the student body of 1953-54. One could never ask for the privilege of serving with a finer group of men and women than those who make up the faculty and staff of Lipscomb. These devoted hearts of the faculty and staff transform these elegant buildings into a living force for the cause of Christian education.

However, as encouraging as these recollections are, it would be dangerous to dwell too long on what has been done. One of the characteristic weaknesses of mankind is to fall into the error of thinking more highly of ourselves than we ought to think. The rich young ruler confidently asked the question, "What lack I yet?" and was disappointed to learn that he lacked a very great deal indeed. In the words of the inspired apostle Paul, we "have not yet laid hold." The things that have been done are but a beginning of all that needs to be done.

The next necessary step is to acquire membership for the college division of Lipscomb in the Southern Association of Colleges and Secondary Schools. Our high school is already a member and has been for a long time. The senior college has been approved by the Tennessee State Department of Education, the University of Tennessee, and has been strongly supported in its work by our gracious neighbors, Vanderbilt University and George Peabody College. We have never made application for membership to the Southern Association, but we have been in constant communication with the officials of the Association in the process of building the senior college. We believe that the time has come when a formal application is in order.

I think it proper that I should tell you exactly what our position is, and what our plans are. Acquiring membership in the Southern Association is a process that will likely require several years. It cannot be done over night. We now have the minimum permanent endowment required before we apply for membership in the Association. The David Lipscomb College Foundation now has the minimum resources required to guarantee a stable non-operating income for a period of five years. I would like to emphasize that these are the bare minimum requirements, and that improvements and additions must be continually made. There is also this extremely important fact which I want to set clearly before you. Over and above what I have mentioned, Lipscomb must have annual gifts for operating purposes of \$52,000, or more, for the present student body. If the student body should increase, as we have every reason to believe it will, this sum would increase at the rate of \$4,000 additional for each additional one hundred college students. We are now engaged in an intensive effort to secure promises of support from substantial and interested people in the amount of \$52,000 per year or more.

It would be unfair to leave the impression that our future goals are restricted to financial matters, or even chiefly concerned with them. There will go on, at the same time that we are striving to improve the financial position of the school, an even more zealous effort for improvement in achieving Lipscomb's educational and spiritual ideals. A perfect definition of what we are trying to do for you is found in the gospel of Luke 2:42, "And Jesus increased in wisdom and in stature and in favor with God and man." We will succeed in our real work to whatever extent you grow as Jesus grew.

I would like for this to be our motto, "It Can Be Improved." That applies to everyone of us, and to everything that is mortal. I can be a better man tomorrow than I am today. You can be better men and women than you are. It is this thrilling prospect of growth and improvement in every phase of one's life that is the real genius of Lipscomb, and I pray that each of us will take the attitude as long as we live toward ourselves and all that we do "It Can Be Improved."

ASSOCIATE EDITORIALS . . .

M. Norvel Young

What Does The Bible Say?

DON'T BE AFRAID TO BE IN THE MINORITY!

The politician who said, "I had rather be right than president" reflected a distinctly Christian attitude. We are firmly convinced that a democracy is the best form of government, but we do not believe that the majority is always right. In matters of right and wrong one man and God make a majority. If every one of the two and a half billion people on this globe voted that it is right to steal or murder, that would not make it right. So, don't be afraid to be in minority if you are in the right.

Jesus said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, many are they who enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it" (Matt. 7:13). He was warning us of the danger of drifting along with the majority on the downward path.

In all generations God's people have been a faithful minority. Noah and his household believed God instead of the people. Abraham and his family served God in the midst of heathen idolatry. A faithful minority of ten righteous people would have saved wicked Sodom from destruction.

Numbers do not impress the Lord if the majority is wrong. God chose Israel when they were few in number: "The Lord

did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Only a faithful minority of the Jews remained faithful to God. The twelve who stayed with Jesus when the multitudes went away were not afraid to be in the minority. At Jesus' trial all forsook him, but his righteousness condemned the sin in the lives of the mob who cried: "Crucify him." Paul experienced the pain of standing alone before Caesar's court. He said: "At my first defense no one took my part, but all forsook me: may it not be laid to their account."

Jesus praised a faithful minority in the church at Sardis by saying: "Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white for they are worthy."

It is better to be standing alone on God's truth than standing with millions on error. It is better to be right than president or governor or anything else. At the judgment bar of God the judge will not be swayed by numbers. He will judge according to the words of truth which he has given us in his Book. Don't be afraid to be in the minority if you are in the right. Study God's word and follow Jesus Christ and his commands at all cost. Believe on the Lord Jesus Christ as God's Son today. Repent of your sins. Confess your faith before men. Be buried with him to rise and walk a new life! Begin today by becoming a simple, undenominational Christian.

ANOTHER NEW CHURCH IN MAINE

Charles S. Chandler

The kingdom of God is spreading in New England as elsewhere. On October 25th at 3:30 p.m., a new congregation began in Kittery, Maine. Fifty persons assembled from the following places to assist in the beginning of this new work: Augusta, Brunswick, South Portland, and Kittery, Maine; and Mauldin, Brookline, and Natick, Mass.

Brother Joe Sanders, formerly of Nashville, Tennessee, and now preaching for the Brookline, Massachusetts, congregation delivered a very encouraging lesson on why another church in the Kittery, Maine-Portsmouth, New Hampshire area. Three members of the church already have been located in this area.

If you are interested in assisting in the beginning of this 4th new congregation in Maine this year, you may send any contribution for advertising or rent of the hall to: South Portland Church of Christ, Box 1754, Portland, Maine, marked "Kittery church." It is believed there are several other members of the church in this area stationed at the Portsmouth Naval Shipyard, but it will take advertising to locate them. If you know of any members of the church in this area, please notify the South Portland church. Kittery is located about half way between the South Portland, Maine, and the Mauldin, Massachusetts, congregations, thus bridging a gap of more than 100 miles between churches.

The new church in Kittery is the fourth church to be established in Maine in the past three months, and the eleventh during the past six years. This congregation has been in the planning for some three months with Brothers Charles Chandler and Howard Mitchell of the South Portland church planning to assist until a gospel preacher could be interested in moving to the new work. Already the Richard Hardys of Augusta, Maine, have determined with the help of God to move to Kittery in the near future. Brother and Sister Hardy are ex-students of David Lipscomb College in Nashville, and have been working with the church in Augusta for the past two years. Brother Hardy is currently working

for the state in the tax department for partial support, but it is hoped that full support can be arranged for him to devote his full time to the work in Kittery soon. If you know of any congregations who are interested in launching out in this new work with this fine couple, please contact: Richard C. Hardy, 236 State Street, Augusta, Maine, or the South Portland church at the aforementioned address.

Until the Hardys effect their move to Kittery, the Chandlers and Mitchells of the South Portland church will assist in the regular worship services each Lord's day at 3:30 p.m. in the Knights of Pythias Hall in downtown Kittery.

Box 1754, Portland, Maine.

INCLUDE A VACATION BIBLE SCHOOL IN YOUR PLANS

M. Norvel Young

Many elders or bishops of local churches of Christ are already giving careful thought to planning for the work in 1954. May we suggest that you include a vacation Bible school in those plans. About one church of Christ in ten is now taking advantage of this wonderful medium of teaching. Here are some of the reasons why more churches should have such a school.

1. It provides a wonderful opportunity for intensive Bible training for six or ten days.
2. If three hours are devoted to this each morning a two-week course is equivalent to a year's training in the average Sunday morning class.
3. It has the advantage of attracting children from homes of those not members. Such children will come when they will not come on Sunday morning. Once they get a taste of Bible teaching they often enroll for Sunday morning classes.
4. More members of the church can be given work to do.
5. The training in singing is often worth the entire effort.

Such a course costs some money and requires a lot of effort, but it is well worth it. So, may we urge you to prayerfully consider having a daily vacation Bible school next summer.

EDITORIAL

G. H. P. SHOWALTER, Editor

HARDING COLLEGE LECTURESHIP

The Harding College Fall Lectureship, November 15-19, was one of the most outstanding programs of any of the Christian colleges. The subject of Biblical Prophecy, and specially its relation to premillennialism, was discussed in perhaps the most exhaustive manner since it became an issue in the brotherhood. Some forty-five speakers in all addressed their remarks to various phases of the fulfillment of Old Testament Prophecy, and an examination of the arguments in support of the theory of premillennialism.

This editor had the pleasure of speaking twice on the program. I appreciated this courtesy on the part of those entrusted with arrangements of the program.

Harding College is growing. If it has received justifiable criticism in years gone in regard to its defense of, or an apathy toward premillennialism, it seems to this editor that this trouble should be forever set aside. Most people who are premillennialists are not ashamed to say so, and, as a general thing, are contentious for their peculiar views or convictions.

The book covering all the speeches is to be published immediately and will be a great contribution to the literature offered the churches on an issue of deep significance to the growth of loyal churches and the expansion of the congregations of churches of Christ throughout the world, in a general way. All the addresses in the entire series are to be included in the book. We believe that there has never been a book on this subject that will be as interesting and as valuable to inquiry along the line of various divisions and sub-divisions on the subject of the millennium. We do not believe that any one of our readers can afford to be without this publication.

Harding College is making a recognized and substantial growth which is very highly appreciated by qualified men who have contributed their services to the upbuilding of this great educational institution. The President, Brother George S. Benson, is nationally recognized as an authority in the field of economics and his services have been invaluable in the administrative department of the college. He has traveled much and has been responsible for the contributions of

many thousands of dollars sorely needed for the construction of modern, permanent and much needed buildings for the school. Associated with him is Bro. W. B. West, Jr., in the actual organization of the college and the arrangement of its curriculum. Also, Brother Russell Lewis, Brother Maddox, Dean Sears, and other members of the faculty are identified with the executive department in the arrangement of courses of study.

A valuable addition to the faculty is that of Brother Leonard Lewis recently from George Pepperdine College. I am mentioning men with whom I am personally acquainted and in whom I have confidence as to their ability and loyalty, and with no intended discrimination in regard to other teachers and instructors in the school, whose valued services have meant, and do mean much to the school.

Harding College has recently made a very pronounced forward stride in the construction of dormitories, library building, administration-auditorium building, etc. My understanding is that much attention is being given to vocational work in agricultural and craft and other fields. The regular enrollment of students is on the increase and brethren who know something of the sacrifices that have been made in the past, are much pleased with the progress that has been made, and is being made, at Harding College.

The series of lectures and addresses was concluded on Thursday evening with the great sermon by our aged colored brother, Marshall Keeble, President of the Nashville Christian College for Negroes in Nashville, Tennessee. People who know Keeble will understand that this was a great speech. The largest audience that has ever assembled in the auditorium at Harding College, some 1650 people, heard Brother Keeble. Record audiences were made, however, before this speech, during the lectureship.

It was a distinct pleasure for me and also for Mrs. Showalter, who attended, to be present at this lectureship and to contribute our part on the program. May loyal and faithful men direct the educational administration and efforts among us and become and remain what they should be, a great contribution of assistance to the parents of our children and the Christian homes in our land and in other lands.

Highland Elders Oversee Chicago TV Production

Confer With DuMont Network Officials

J. M. Patterson and John F. Reese, two of the elders of the Highland church in Abilene, are in Chicago this week to oversee final production shots of a "pilot film" of the Herald of Truth television program, and to confer with officials of DuMont Television Network.

It was disclosed last week in Abilene that the Highland elders had received offers from two major television networks. The Abilene Reporter News reported that the Highland elders

have taken up an opinion on the DuMont offer and that contracts are to be signed by December 18, 1953. Signing of the contracts is dependent on funds being raised by that date.

The Highland elders, in a release last week, said that if 1000 congregations would give \$27.00 per week, it would pay for broadcasting the gospel on 431 radio stations and on 62 television stations in America which will reach 82.29 percent of the TV homes in America. Plans call for a continuation and increasing the number of stations on the radio network which numbers 287.

Du Mont officials have indicated in Chicago that they made the TV offer in consideration of the rating that the

Herald of Truth has gained on nationwide radio. The A. C. Wielsen Company recently tabbed the radio broadcast as the number three religious broadcast in America with a listening audience in excess of three million.

The production of the first television film of the Herald of Truth is scheduled for completion by the 12th of November. Prints of the film will be available at that time so church members over the nation can get a "preview" in private showings. Most of the DuMont television stations have agreed to run the film one time as a public service to assist the church in raising funds.

February 12, 1954, is the date set for the actual launching of the new TV program.

James W. Nichols and James D. Willeford, speakers on the network radio series, will be the principal speakers on the TV program.

Accompanying Reese and Patterson to Chicago were Nichols, Willeford, and Orville L. McDonald.

Work In Alberta Capital Off To A Good Start

S. C. Kinningham

The church is now six months old in Edmonton, Alberta's fast growing capital. Brother Sidney Roper moved there from Water Valley, Mississippi, in May to start a congregation after the New Testament pattern and Brother Roy Tidwell moved there in July from Littlefield, Texas, to work with him. Since that time they have striven faithfully together to get the gospel of truth before the multiplied thousands in that city who were not acquainted with undenominational Christianity.

The advocates of error have been laboring diligently sowing and cultivating the seeds of sectarianism. The many elaborate church buildings over the city stand as a monument to their zeal and devotion to the cause they have espoused. If these can be converted to the truth as it is in Christ Jesus and their zeal turned toward the spread of the simple gospel it will be worth all the effort we can put forth to bring it about.

The Gratifying Start

It is truly gratifying to see the way our brethren have worked so tirelessly from the beginning in laying the foundation for a great work to be done through the years ahead in this great area. As Paul and Silas went through the city of Philippi daily showing unto men the way of salvation, these brethren have likewise gone about through Edmonton daily in the same work. They are distributing tracts, conducting Bible classes in homes, writing newspaper articles, preaching publicly and using all other means possible for reaching the people. The results from their efforts thus far have been very encouraging. People are beginning to ask questions and to investigate the things taught. A few have already rendered obedience to the primary principles of the gospel and a stable body of Christians, though small, now meets regularly in the Y.M.C.A. to worship God according to the New Testament. There is an average attendance of between twenty and thirty for the services each Lord's day.

A Building Is Badly Needed

Since sectarianism is the only thing that has been known through this vast area in the past years, they look upon any new group in the same light. They naturally look upon the brethren meeting in the Y.M.C.A. as something new and are wondering whether it will last. Many good people who otherwise might be reached with the gospel are waiting to see the work take a more permanent form before giving consideration to it.

Realizing the urgent need of a building for the church to add permanency to their work, the brethren have sought carefully for the best possible location for a church home.

After several weeks of survey and careful investigation they were fortunate enough to obtain one of the most ideal locations in the city at an extremely moderate price. In fact, the lots they obtained might easily have sold for three or four times the price they were able to get them for, but the city had reserved these lots for a church location at a minimum price and our brethren were fortunate enough to find this out before it was made known to the public. They have already been able to pay almost a third of the price and a balance of \$600 remains yet to be paid.

Forced To Act Soon

A building must be started on these lots by the middle of next year in order for the church to keep them. Help is badly needed from brethren where the church is already established if this great effort is to succeed. It is heart warming to see the interest the brethren in the south are showing in this field as they learn of its tremendous possibilities. The appeals for help have not fallen upon deaf ears, but the response has been wonderful. The support for the two brethren who are working in Edmonton was raised promptly when the need was made known. Funds for a lovely building in Saskatoon, Saskatchewan, were soon raised when brethren learned of the need for a building in Edmonton has become great and help is needed soon in securing the amount needed for the project. Since mission-minded brethren in well-established places have begun to rally so well to the support of the gospel in this section we are inspired to believe this project will be taken hold of and supported faithfully. A building should be erected that will be in keeping with the lovely surroundings of the place secured, but it will be just as nice as interested brethren are willing to make it.

If you want to have a part in helping establish a permanent base from which to radiate the gospel in this field that is growing so fast in population and developing so rapidly industrially and economically we urge that you start your support as soon as possible. All contributions should be sent to the church, Box 396, Edmonton, Alberta, Canada, or to Sidney G. Roper, treasurer, at 10723 107th Street in Edmonton. Each contribution will be acknowledged immediately and a regular report will be given of the progress of the work. Pray also that God will inspire us to use all dollars and sense to bring the greatest glory to his name.

814 30th Avenue S.W., Calgary, Alberta.

From Provo, Utah

Don Neilson

Brother Arthur W. Francis, Jr., of Sioux City, Iowa, was in Provo for a successful gospel meeting, November 1st through 8th. After services the last night a group drove to Salt Lake City in order to baptize two.

Attendance throughout the meeting was good. Much personal work was done and many personal letters with invitations were written in advance. A number of prospects attended quite regularly, as did Brigham Young University students. Members from Salt Lake City and Ogden came frequently to give their encouragement. Much good was accomplished by the meeting and the work which went into it.

This congregation has grown from 11 members to 30 in a little more than two years. Many of these are yet babes in Christ. More rapid growth is seen for the future.

A new Sunday morning attendance record of 72 was set recently. The gospel is being presented personally to more and more individuals, which is the cause of the increased attendance.

Our building fund now has \$2300. Much more is needed. Your contribution will be welcomed. Worship with us when you are in Provo.

FROM THE HARVEST FIELD

Cornelius C. Abbott, 401 No. Park, Seminole, Oklahoma, November 20: Three added last Sunday; two baptized and one restored. This makes 12 added the past few weeks. The work is at an all time high.

E. C. McKenzie, Box 1164, Montgomery, Alabama, November 9: Yesterday was a day of encouragement for the Catoma Street congregation. Three were restored and one placed membership. Our work is growing.

Murrey W. Wilson, Bentonville, Arkansas, November 17: Interest is fine here. A greater program of work is being planned. One lady, formerly a member of the Baptist Church, was baptized into Christ Sunday.

Carl T. Kell, 1422 Aton Avenue, Dallas, Texas, November 18: Our meeting at Sylvan Avenue Church of Christ came to a close November 15, 1953. Results: three baptisms and one restoration. Elwyn W. Snow, evangelist of Sudan, Texas, did the preaching. We recommend his services to any congregation planning a meeting as we are sure the church will benefit by his efforts.

J. D. Rothwell, 1004 El Sereno Drive, Bakersfield, California, November 16: Work continues to grow at Central. During the past two weeks we have had nine responses to the invitation. Three were baptized, three were restored, and three were identified as members of the church. Attendance at all services is good. We recently had a record of 180 present for mid-week service.

Jesse F. Wiseman, 1449 Brown Street, Akron, Ohio: After a year of pleasant and profitable work with the church at Salem, Illinois, I began work with the Brown Street church in Akron, Ohio, the first of November. Brother Charles M. Campbell was the former preacher for the Brown Street congregation. Brother Campbell did a great work in Akron and is held in high esteem by the brethren. The work here continues to prosper. One was baptized into Christ at the morning service November 15th.

Bill Cavender, 7724 Mohawk Drive, Dallas 19, Texas, November 21: Thomas B. Warren of Fort Worth recently debated John Staley of Waco, of the anti-class, anti-woman teacher, one container group, in the meetinghouse of the Love Field church. Warren did an excellent job. Staley was mighty weak. Twenty-two have been baptized, six restored since last report. Those baptized included six Baptists, two Catholics, one Jew and one Methodist. We are now constructing a new building and classroom addition at Love Field.

Robert Goodman, Box 476, Madisonville, Texas, November 18: Our work came to a close in Overton, October 28. That also was the closing date of a gospel meeting in which W. R. Jones of Lubbock, did the preaching and Harmon Morgan of West Mountain directed the singing. These men did their work well. The church was helped by Brother Jones' preaching and outsiders became interested. Immediate results were: one baptized, one confession of faults and membership, and one asking the prayers of the church. Our work here is beginning well. Brother Wyatt Sawyer did a good work here.

Wayne Hargrove, Houston 21, Texas, November 16: Ten more additions here at MacGregor Park in Houston yesterday—two baptisms (a Methodist and a Baptist), four restored, and four placed membership.

W. C. White, Cherokee, Texas, November 17: Another young man made the good confession at the morning service on last Lord's day. He was baptized the same hour of the day.

Ben West, Lampasas, Texas, November 17: A man and wife restored on the Lord's Day. 253 in Bible School. 227 at prayer meeting Wednesday night. Around 400 at worship. Spoke last night in gospel meeting at Georgetown. Opening a beautiful new building there.

Richard Weaver, Box 372, Smyrna, Tennessee, November 20: The first service in the new building at Glorianna was held Sunday afternoon at which time I began a meeting there. It continues through this Sunday. November 29-December 6 I will be at Middlesboro, Kentucky. Brother S. D. Lester is preaching here in my absence.

Murphy D. Phillips, 900 Second Avenue, Lake Charles, Louisiana, October 25: One was baptized here Sunday, October 19. Two placed membership and one was restored a week ago. This brings to seventy the number of responses to the invitation in three months. We broadcast each Sunday morning on KLOU, 1580, at 8:45. The Lord willing, we plan to build soon.

J. C. Chonte, David Lipscomb College, Box 846, Nashville, Tennessee, November 19: At the present time I am working with the Fairview congregation of Pulaski, Tennessee. Just recently I preached for the congregations at Big Reedy, Kentucky, Wise, Virginia, and Athens, Ohio. I also had the privilege of viewing the first telecast of a Bible program on the local television station at Parkersburg, West Virginia. Brother Paul Hall was the speaker with the Southside congregation backing the program twice weekly. Brother Hall preaches for Southside of the city.

R. W. Turner, P. O. Box 642, Tallahassee, Florida, November 17: Within the past few months at our regular services we have had seventeen baptisms, several restorations, and a goodly number to place their membership. We begin our ninth year with this congregation on December 1st. Attendance, interest, additions, and contributions are at an all-time high. The Lord willing, we expect to occupy our new and modern \$75,000 brick building located at 731 North Gadsden Street on or about January 1st. I pray that you and Sister Showalter may be blessed with many, many more years of fruitful service in the Master's vineyard.

Bill Thompson, 4th and Groesbeck Sts., Lufkin, Texas, November 17: Delmar Owens, Tulsa, Oklahoma, concluded a very fine meeting with us recently. Three baptized and four by membership since last report. We are now building additional classrooms and a nursery at Fourth and Groesbeck. C. R. Prince, Livingston, is coming to work with the Union Road congregation which we established, and begins December 13.

Luther G. Roberts, 1506 Clayton, Borger, Texas, November 7: Since the first of the month eight have been baptized, five identified themselves with the congregation at 2nd and Deahl Streets, and two have been restored.

Brooks Terry, Dallas, Texas, 2314 Overton Road: Recently ten have placed membership and one has been restored at Overton Road. November 1-8 Walter P. Bryan did the preaching in our meeting which resulted in four additions. I did the preaching in a meeting in Oklahoma City with Southwest Church which resulted in 14 answering the invitation.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, November 19: The meeting in Jackson, Michigan, closed without visible results. The brethren thought that much good was accomplished. The church has had a pretty hard struggle, but the future is much brighter and prospects are good for the Lord's work there. It is a great mission field. This leaves me in a singing school in Diron, Missouri. It is a work badly needed here, as well as many other places. I go from here to Heavener, Oklahoma, for a school. It will close my work for the year.

R. C. Copeland, Jr., Tahlequah, Oklahoma, November 3: Two were restored last Sunday. Contribution and attendance continues high, and new members move into this community almost weekly. This church is booming right along on the upward way. Our winter lecture program will be held from December 6th through the 12th with a different speaker each night. We are going to show a film relative to the proposed plan of the Herald of Truth being televised. The showing will be on the night of November 16th. Ladies Bible class here is studying how to do personal evangelism. That will surely help the growth of this church. Giving God the glory, we press onward.

Reginald Rogers, Sweet Home, Oregon, November 13: The church here is in its fourth year. In 1953 we have had one debate and one meeting. Brother L. W. Mayo was sent by the church in San Jose, California, to meet Ennis Hawkins, Seventh Day Church of God, for six nights. This was the third debate here for Brother Mayo. He did a splendid job. The church in Stockton, California, that meets at Channel and Stanislaus, sent Brother Guss Eoff for a meeting here. Interest in this effort was the very best. Brother Eoff spoke for all that is good and against everything that is contrary to sound doctrine, and did not drive the people away. Sister C. T. Graves, Joshua, Texas, sends tracts and papers regularly to help in the work here.

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Dick Powell, Gainesville, Texas, November 23: The Lord has certainly been blessing the work here at the Broadway church of Christ. I baptized a man and his wife this morning.

Elwyn W. Snow, Friendship Church, Sudan, Texas, November 19: I have just returned from a meeting with Sylvan Avenue congregation in Dallas; three were baptized and one restored. Many heard the word for the first time. The work here is on the increase. May we bring forth fruit unto God.

David Allan, Brownwood, Texas, November 22: There was fine attendance and interest at both services today. Two of our young girls were baptized at the morning service. Brother Frank Pack of Abilene Christian College will be with us in a teachers training class on the last Tuesday of every month at 7:30 P.M.

Melvin White, 43 Pecks Mill, West Virginia, November 21: It has been a long time since I have reported to any papers, although I have been busy in our Lord's vineyard—traveling and preaching. Occasionally I established a new congregation. We have a new one near home here about five weeks old. We meet each Lord's day at 2 p.m. We have a fair block building, but we need someone to donate seats or chairs to seat 200 or more people.

Mack Kercheville, El Paso, Texas, November 16: From November 1-11 Brother John F. Wolfe, of Brownsville, Texas, held one of the best gospel meetings that has ever been held for the Spanish speaking congregation in El Paso. We had the biggest crowds ever, the greatest interest, and there were eight baptisms and seven confessions of fault. No man in the brotherhood has made greater sacrifices for the Mexican field nor rendered greater service to it than

Brother Wolfe. From all reports he is doing one of the greatest works of his career in Brownsville, Matamoros, and surrounding territory at the present time. He has been instrumental in bringing back a number of people including several preachers and whole congregations in Mexico from the digression of instrumental music in recent years. Brethren who are missionary minded are backing him better than ever in this work. He still needs more help in the matter of training some young preachers who are studying under him at Matamoros.

Luther Savage, 809 Merritt Street, Fort Worth, Texas, November 23: The Rosen Heights church went far over its goal for Bible Class attendance last Sunday. The contribution was the highest that it has been since I have been here. Thanks to Brother A. V. Isbell who is here and in the midst of a gospel meeting. He is from Lawton, Oklahoma. This is the second time that we have gone over the goal recently.

Charles E. Gentry, Cookeville, Tennessee, November 23: There were two baptized and one restored yesterday at the Jere Whitson Road congregation. The work here is growing and is one of the most pleasant works that I have ever engaged in. We now have 66 members and our contribution has averaged over \$100 per week since I moved here 14 weeks ago. The people have a mind to work.

Dean Bullock, Durant, Oklahoma, November 23: The church here is making substantial progress. Several have been baptized during November. The attendance is at an all time high. Contributions are exceeding our budget. Interest and zeal are evident. A Christian spirit prevails. The forthcoming year promises to be the most fruitful in the history of this congregation. Pray for us.

John W. Rockhold, 440½ Arch St., Chillicothe, Ohio: Since October 1, we have been working with the church at 190 S. Hickory St., Chillicothe, Ohio. Since October 1, three have been restored, seven by membership, and one baptized. We look forward to a profitable work here for the Lord. Anyone knowing of members of the church, or others, moving into this area, who should be visited, let me know their address so I can call on them. Correspondents, please note my new address.

Homer A. Utley, 901 Madison Avenue, Redwood City, California, November 16: In September I closed four years of very pleasant work with the Shaw Avenue church in Cleveland, Ohio. I began work with the church here in Redwood City the first Sunday in October. The work here is going forward in a fine way. All services are well attended and interest seems to be at a high pitch. Three have been added recently. If you know of members moving in or near Redwood City, let me know and I shall be glad to contact them.

J. Porter Wilhite, 6717 Lyons Avenue, Houston 20, Texas, November 23: The church worshipping at Lyons and Majestic, where I have worked several years, is in good condition, spiritually and growing fast. We are all happy. They are missionary minded to the extent that they are willing to help needy places with meetings in 1954. If you have a place that is willing to do their part, by working and advertising, etc., and will write me at the above address we may be able to help you in a meeting. This church will sponsor the work if it is a worthy place with prospects of doing good.

Hatton B. Gist, 636 Steves Avenue, San Antonio 10, Texas, November 24: Three were baptized at Highland Hills, 303 Burkedale, Sunday, November 22.

Cecil Allen, Box 50, Plains, Texas, November 23: Last night brought to a close our meeting in which Jesse Brookshire of Morton, Texas, did the preaching. No visible results, but expect some later. He did his part exceptionally well. Gene Bennett of Denver City, Texas, directed the song service in a fine way.

Ben M. Taylor, Cyril, Oklahoma, November 19: Brother Glenn E. Green of Colorado Springs, Colorado, closed a very fine meeting here last night. Everyone enjoyed his humble yet forceful manner in presenting the truth. The meeting will long be remembered by all who heard him. Brother Jack Meyer, Jr., our regular preacher, is visiting the Searcy, Arkansas, lecture-ship this week. Jack is a tireless worker and preacher and is doing a fine work here. We expect to do greater things while he is with us and as a result of the recent meeting. We covet the prayers of all to this end.

Bill Morgan, Newport, R. I., November 20: A fine young man was baptized into Christ last week. Others are interested in the pure word of God. If you know of service men or women in this area, please write to us giving their mailing address or street address. Just because your son or daughter was faithful at home does not mean that he or she is faithful in this area, where it is usually supposed that there is no church. We are meeting at present in the Cranston School (near Broadway) here in Newport, R. I. We have several contacts and good results from these contacts made by parents and interested people writing us about service people here in Newport. Pray for the work here.

Reginald Rogers, Sweet Home, Oregon, November 13: The church meeting in Sweet Home, Oregon, that met three years in a rented hall, is now meeting in the new church building at Long Street and Pickens Road. The building, when completed, will seat 300. It is of pumice blocks, perforated tile ceiling, indirect lighting. We have no floor yet, but the gravel is not as uncomfortable as one would think. So far, there is practically no indebtedness on this undertaking, except the building lots, on which the payments are small. I was in a six night debate with Alfred Anthon, who represented the Church of God of Abraham Faith, at Corvallis, Oregon, recently. Brother Paul Fuston was moderator. We enjoyed having a part on the lecture program with the church at Puyallup, Washington, where W. W. McCollum evangelizes.

Vaughn D. Shofner, Lubbock, Texas, November 18: I preached in an interesting meeting at Arnett, Oklahoma, closing last Wednesday night. Frank Barnard is now preaching there. Other meetings of the summer and fall were with the Flora Heights congregation in Wichita Falls where Gilbert Copeland preaches; the San Jacinto church in Amarillo where Curtis Camp preaches; Ackery, Texas, where Roy Phemister preaches; Dequeen, Arkansas, where J. B. Lancaster preaches; Eastside in Waco where Thos. McDonald preaches. The church here in Vandella Village now has a few over 200 members, averages 240 for Sunday morning Bible school (last two months), and has a record attendance of 275 (last Sunday) for that service. Eighteen have been baptized and 14 restored here during the summer and fall.

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Levey Bivens, Box 734, Gadsden, Alabama, November 16: One was baptized at the opening of our men's training class on last Monday night. Two placed membership yesterday. During the month of October our average per Sunday attendance in Bible school was the largest we have ever had; the same was also true of our average per Sunday offerings.

St. Pierre H. Hoge, P. O. Box 472, Allendale, South Carolina, October 26: On October 7 we closed a meeting here in which Brother C. A. Buffington of Savannah, Georgia, did an excellent job, not only in the preaching, but in visiting and exemplifying brotherly love. Three were baptized, one restored, and the church greatly edified. I preached at 41st Street church in Savannah in Brother Buffington's stead both Sundays of the meeting; three were restored there, the second Sunday I was with them. I am resigning the work here in order that I might better utilize my time in mission work. I want to work with a new, or weak, or small congregation that is will-

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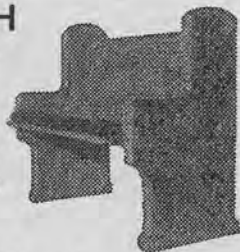
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ing to work and does not expect the minister to do all the work. Salary will not be of prime consideration in my decision as to where I go, but serious thought will be given as to harmony within the congregation, willingness to work, attitude toward God's truth, and other indications of love for God and the desire to see souls saved. Too, it is my desire never to compete with my brethren regarding a place to preach or any other phase of the Lord's work. Can furnish references. Would be glad to hear from any hard working, God loving congregation of the Lord's body that needs my services.

T. McCormack, November 20: Not physically able to preach standing any more because of necessary surgery to prolong my life here. I resigned from the work at Italy, and now am in my home in Dallas, 4739 W. Stanford. I regretted so much having to give up the Italy work. It is a good work. The people love the Truth, and accept it freely when in love it is presented. The church there needs one of mature age, and experience in manifesting the spirit of our Master both in the home and in the pulpit; one whose practice is consistent with his teaching—his teaching the Word of God and not his own explanation of the Word of God.

Murphy D. Phillips, 900 Second Ave., Lake Charles, Louisiana, November 19: The Second Avenue Church of Christ in Lake Charles is to have a singing school and song revival December 7-18. Brother Palmer Wheeler of Waco, Texas, the leading song director of the brotherhood, will be the teacher and director. There will be a short sermon with each nightly service the second week. I will be the speaker for this meeting with the exception of one night. Jimmie shall preach especially to the youth of Lake Charles. If you would like to come to Lake Charles and stay for this series of services, we will be happy to help you find a place to stay.

O. E. Correll, Kinmundy, Illinois, November 3: The meeting at Marion, Indiana, on West 9th Street, closed Sunday night with four additions: one confessed Christ and was baptized, one was restored, two others placed membership with the congregation. Much good was done other ways. For a few years this congregation has just been existing, with only a few members. They have come to life again with new zeal and a greater determination to work. The attendance was the best they have had for some years, which was very encouraging, and I will say the attention was as good as I ever had. This was my first meeting with these brethren, and I enjoyed it very much. I am glad that I could be a help to them. Let us all pray for them, that they may prosper in the work of the Lord.

Max T. Neel, 5651 McCormick, Houston 23, Texas, November 23: The Lord blessed us wonderfully here at Lawndale yesterday, with all previous records in class attendance and worship broken substantially, and another was baptized and three placed membership. We hasten to give the Lord the praise!

V. A. Vick, Lovelady, Texas, November 23: The work goes along very well here in Lovelady. We had five baptisms Sunday, November 15th. On October 4, my brother, R. B. Vick, and a few members began meeting in the county courthouse in Williston, North Dakota. They are having between 20 and 30 in their services there now. Williston is an oil center with about

11,000 population. There is certainly a good opportunity there. R. B. is working for his support and working with the members there, too. They are in need of some folding chairs. If any congregation has about 25 or 30 folding chairs they are not using, they can be put to a good use there in Williston. If anyone can help in this matter, please contact me or R. B. Vick, 824 2nd Street West, Williston, North Dakota. Who will and can help in this good work?

G. L. Mann, Fayette, Alabama, November 17: Four new class rooms and a preacher's study have been added to our building. Since moving into these new rooms November 1, interest, attendance and contributions have steadily increased. Chairs were placed in the aisles last Sunday to accommodate the overflow. More and more members are taking an active part in the work of the church. A well planned Bible school is now in operation.

Elders, College Street Church of Christ, Junction, Texas, November 1: Brother John L. Davis, former minister of the Eighth Street church in Ballinger, is now preaching for the College Street Church of Christ at Junction. A daily radio program, "The Gospel Broadcast," over the local station, KMBL, is being sponsored by the church and is receiving a splendid response from listeners. One woman, who was dissatisfied with her baptism was re-baptized recently. Last Lord's day a fine couple placed membership with us, and today an erring sister confessed her sins and placed her membership with the congregation. Peace and harmony prevail in this particular congregation and we are progressing steadily. We are indeed thankful for preachers like Brother Davis who fearlessly proclaim the gospel, who believe in church government, and do not sacrifice the church to popularity. God has been good to us and for this we thank him.

W. A. Harrison, Burns Flat, Oklahoma, November 18: The work of the church here at present stands in a healthy condition. The work is a pleasant and growing one although slow, but steady. There have been no additions of late, but all evidence points to an internal development for good. A lectureship program is in the making for the week of January 10, 1954, to continue through the 17th. The general theme will be "The Church at Work." It will feature ten speakers speaking on various Bible subjects that harmonize with the general theme. We believe this program will do much to stimulate interest among the local members. We pray that the Lord's church may expand its borders in the world with praise and glory ascending to Jehovah above. If there is a congregation interested in securing the services of a gospel preacher for 1954 for their meeting work, I will be available for a meeting or two. If interested please contact me at the above address.

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A LIVING SACRIFICE

J. C. Choate

Christianity is far more important than a few think it is. Some individuals want to go through life and enjoy all that the world has to offer and then be a Christian on the side. Such is impossible! One must either be a Christian every day or no Christian at all. Read what Jesus had to say about lukewarmness in Rev. 3:13-16.

Paul sets forth a wonderful thought in his writings to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Rom. 12:1). Just think, a living sacrifice! Yes, a Christian must be a living sacrifice. Moreover, a Christian must be a living sacrifice at all times. Furthermore, that living sacrifice must be of-

fered unto God. Hence, we might sum up the Christian life as a whole by saying it is to be a life of sacrifice.

So many members of the church have never learned how to sacrifice. There are some people who think more of worldly riches than they think of Christ. Others never want to work any for the Lord and his kingdom. Still others make excuses as to what they do or what they cannot do. Would you call such people sacrificial?

Dear brethren, when we learn that the Bible teaches that the Christian is to be a living sacrifice, then, and only then, will our lives be of value to the Lord. Devoted Christians want to do all they can for the Lord and his church, no matter what the price. Are you a living sacrifice? If not, then become one.

DEAR BRETHREN EVERYWHERE

Elkins

My health is improving very well, and my doctors assure me that when winter is past I shall be fully able to hold as many protracted meetings as I want to hold. I believe this is true, therefore, I am offering my services in that kind of work as follows: any place west of the Mississippi River by mid-April, and any place east of same river by mid-May.

I need the work more than I have needed work in forty years, for it has been one whole year since I have had any work to support my home. "Ma" Elkins and I do not need the most money a church can raise; we need a living, and are satisfied when we have that. If any congregation as stated above desires my help in a meeting, write me at once. I am booking a few scattered calls now, but will need several more for a full season. Let me hear from you at once, please.

1523 Cuba Avenue, Alamogordo, N.M.

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Dick Powell, 212 N. Taylor Street, Gainesville, Texas, October 26: Five months ago my wife and I moved here to labor with the Broadway congregation. These five months have been very happy ones for us, and we feel that there is still much good work to be done here. The elders here are very co-operative, and the congregation is a working group of Christians. Since coming here we have had a total of twenty-three results. The results are as follows: by baptism, 4; by restoration, 7; and by identification, 12; Brother Ernest McCoy is the minister of the other congregation in Gainesville, and together we have been preaching at the county jail. He and I alternate every other Lord's day except on the second and fifth Sundays; on these days there are other groups which have services. I look forward with much anticipation as I continue my work here and all of the glory or praise for the work here I give unto God who has so richly blessed us this far.

A. C. Huff, Plainview, Texas, November 2: I preached at Lockney, Texas, yesterday morning and evening and we had good attendance at both services. I am feeling well this morning. If there is any church that needs me, let me hear from you. Ask the church at Lockney or at Hale Center about me; or, either of the churches here. I am anxious to be busy in the vineyard of the Lord. I am sure most of the brethren think I am not strong enough to preach any length of time, but if you ask these brethren they will correct this error. Or, let me visit you some Wednesday night or let me fill in when your preacher is away. I can show you better than I can tell you. I do not ask to do this service because I am in need of money; I am prepared to live the rest of my days on earth without any money. I only want

to serve God. God has blessed me with unusual strength and vigor in my declining years and I feel duty bound to do all I can to save sinners. I have spent my life in the service of my Lord and I want to keep at it as long as God lets me live. I rejoice to see the great growth of the church. The report from the Herald of Truth, Abilene, of five thousand baptisms as a result of the radio program the past year is wonderful. Truly the church is growing as never before. Let all who love the Lord rejoice and be glad, and everybody work harder than ever before.

Arthur W. Francis, Jr., P. O. Box 924, Sioux City, Iowa, November 19: I am now engaged in a series of meetings with Gordon Pennock and the church in Bismarck, North Dakota. It is good to see the growth of the church in the last eighteen months in this neglected state. There are at least three other groups meeting where there was only the one when I was here last. It is much to Brother Pennock's credit that others have become interested in the field. The meetings at Provo resulted in two baptisms, a mother and her daughter. Brother M. A. Wright of Salt Lake City is now engaged in a series of meetings with the church in Sioux City. He is an able preacher and it is reported that the meetings have begun well. The new congregation at Sac City, Iowa, continues with the aid of the churches at Sioux City, Webster City and Jefferson. Pray for them.

Hartsell Johnson, 14th and Adams, Hutchinson, Kansas, November 18: The meeting held at Amorita, Oklahoma, was a source of great encouragement to me. It is always a privilege to return to a place where one has labored in regular work. This meeting resulted in reaping of six souls for the master—three baptisms and three restorations. The church there is to be in need of a regular minister about the time school is out this spring. Anyone interested should contact Brother Elmer Maltbie, Amorita, Oklahoma. Following the meeting above, we were engaged in a two weeks meeting at Bethel Church of Christ, Stafford, Kansas. We had an enjoyable meeting here with good crowds and interest. Brother Therman Healey is doing a good work as regular evangelist there.

The work at Hutchinson has great possibilities. We are glad to be back home again after nearly a month's lapse. Brother Healey, Brother V. D. Love and Brother Bill Evans spoke in my absence and good reports were given concerning the fine lessons they brought. As scheduled now, I have time for one more meeting this spring, and would be willing to go anywhere for preaching services if good could be done.

DO YOU NEED A LOAN?

E. G. Kemper, Sr.

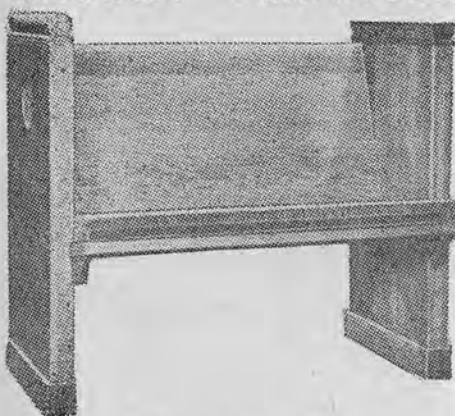
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AWARD ESTABLISHED BY LAYMAN TITHING FOUNDATION, CHICAGO, FOR LITERATURE ON TITHING

The Layman Tithing Foundation, at its annual meeting in Chicago, on November 12, voted to give an Annual Award to writers of articles, sermons or pamphlets on the subject of Tithing. A cash award of \$50 will be given to the author of the piece of literature, written during 1953, receiving first place by the judges, and \$25 for the one receiving second place. An inter-denominational committee has been chosen from the Board of Directors to have charge of the granting of the award. John E. Simpson, D.D., LL.D., Vice President of the Tithing Foundation and author of books on Stewardship, is chairman. The Award Judges will be outstanding leaders in the field of Stewardship from the United States and Canada. It is open to entrants from any part of the world. Rules governing the 1953 award may be secured from Layman Tithing Foundation, 8 S. Dearborn St., Chicago, Illinois. The Foundation was established by Mr. Thomas Kane, a Christian Industrialist, in 1917.

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LECTURES ON PREACHING

BY

B. C. GOODPASTURE

Brother Goodpasture will be on the campus December 7 to 11, 1953, to deliver the third annual series of lectures on preaching. The theme will be Paul's *Instructions to Timothy on the Work of Preaching*.

Lectures on preaching were begun in Abilene Christian College in 1951 when Brother John Bannister, of Dallas, Texas, was the speaker. Last year, in December of 1952, Brother Gus Nichols, of Jasper, Alabama, was the lecturer.

It is the purpose of these series of lessons to supplement classroom work by securing competent, experienced, God-fearing men of the church. The lessons are both inspirational and informational, hence, very helpful to our young men. Even though the lessons are prepared and delivered with the young preachers in mind, they are rich and profitable to Christians and older preachers. Everyone, therefore, is invited to attend these meetings and it is hoped that many will avail themselves of the opportunities. There will be two lectures daily, Monday through Friday at 10:30 a.m. and 7 p.m.

The topics of the first series by Brother Bannister were: "The Importance of Preaching"; "The Purpose of Preaching"; "The Qualifications of a Preacher"; "The Work of the Preacher"; "The Temptations of the Preacher"; "Different Types of Sermons"; "The Preparation of a Sermon"; "The Delivery of the Sermon"; and "The Supreme Test of a Sermon."

Brother Nichols' discussions had to do with: "Preachers and Preaching"; (I & II); "The Preacher's Manner of Life"; "The Call to Preach"; "Preaching Out of the Overflow" (V & VI); "The Sermon"; "The Material of the Sermon"; and "The Delivery of the Sermon" (IX & X).

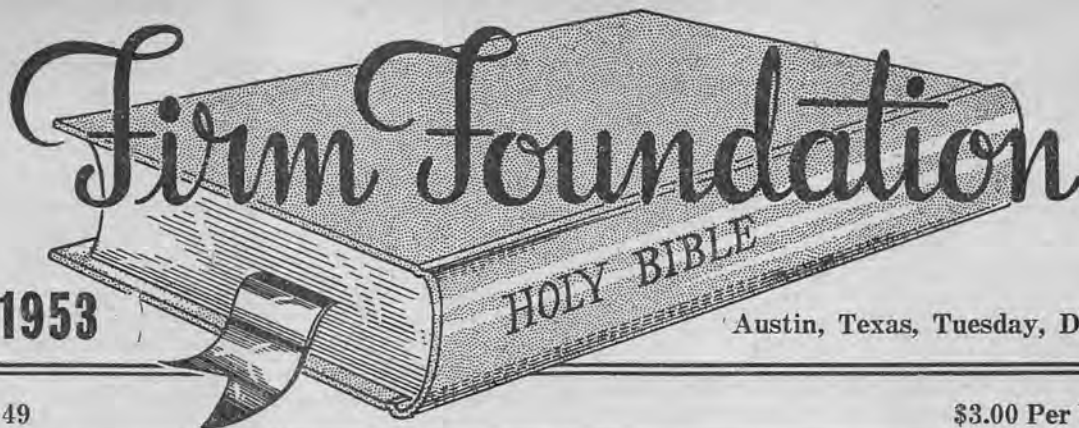
For additional information write to Mr. Fred J. Barton, Department of Speech, Abilene Christian College.

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THINGS TO CONSIDER . . .

W. M. DAVIS

Teaching Revelation

Last August Brother Leon Stephens, minister of Pecan Heights congregation here in Dallas, requested me to conduct a series of studies for them on Wednesday nights, covering the book of Revelation. I told him I would do this at a later date. On the first Wednesday night in October I commenced these studies, and continued for eight successive Wednesday nights.

Pecan Heights is one of the new congregations in Dallas, having been established about five years ago. The membership of this congregation is made up of splendid people, and Brother Stephens is doing an excellent work with them. I enjoyed this period of Bible teaching with them. The interest was real good with the exception of a few nights when the weather was bad.

Some of the Firm Foundation readers will recall that a few years ago, I published in book form a series of lessons on the book of Revelation. This apparently inspired considerable interest in the study of Revelation, and I was called to different places to conduct these studies. I used eight nights in going through the book, and sometimes the interest would take on the proportions of a protracted meeting.

Revelation is an interesting book to study. It has been placed at the close of the New Testament, and is a very fitting conclusion of God's revelation to man. No other book of the Bible would occupy this place so well. In a sublime way it reveals to man the celestial city—the final home of the soul—where God will be with his people and lead them unto living fountains of water, and wipe all tears from their eyes. I think Revelation will strengthen the faith and hope of all who devoutly read it.

Spiritual Strength

A constant need of the people of the Lord is spiritual strength. As people cannot go on from day to day without renewing their physical strength, so Christians are not able to stand up to life without renewing their spiritual strength. It is unfortunate so many who profess to follow Jesus seem to be satisfied with being dwarfs in the Christian life.

The Bible tells us how to be strong spiritually. Peter says, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:1, 2). No one can be strong spiritually when his heart is full of the vices enumerated by the apostle. These things are weeds of worldliness that must be destroyed. A crop of corn cannot grow in a bigger crop of weeds. The corn will be small, weak and yellow. Christians that are small, weak and yellow cannot survive very long.

To be strong we must be nourished by the word of God. There is no other way to grow. No one can avoid doing wrong

till he knows what is wrong, and he cannot do right till he knows what is right. The Bible is the only Book that enlightens us on the subject of right and wrong. Let us desire the sincere milk of the word that we may grow thereby.

5842 Monticello, Dallas, Texas.

The Church and the Substitutions Therefor

C. H. Palmer

In order to introduce the above subject it is necessary to note some of the dispositions and propensities of mankind.

Man was created immortal but not infallible; volative, therefore curious, discontented, impatient, willing to experiment to the extent of his own undoing. Is fallen man, with 6000 years of history, the complete divine record behind him any different today? He possesses the same power of volition, the same tendencies and traits, with additional ambitions and designs, and in a general sense, is farther from his creator than when he was expelled from the garden and the flaming sword was set against him.

When man, under the influence of Satan, separated himself from God and adhered to Satan; in order that the purpose for which he was created be not completely thwarted, it was necessary that God, in the process of time, retrieve him from the complete domination of Satan and redeem him from his lost estate into which he had advisedly placed himself; hence, “The seed of the woman shall bruise the serpent's head.”

After 4000 years of tutorage, during which time, man, at various periods became more obstinate and rebellious than in the beginning, God, nevertheless fulfilled his promise made in the beginning by bringing the propitiating power and redemptive price (the Lord Jesus Christ) into the world through the medium of a woman. And, in order that Christ be the propitiator and the redeemer of mankind, (bruise the serpent's head) he must, of necessity, establish a plan, or system of redemption. That plan was in the mind of God from the fall of man, and Christ, according to that plan came to earth, shed his blood and gave up his earth life that man might be redeemed from sin and returned to a state from which he might continue to attain unto his original state of purity into which he was created.

In this sin cursed world, it would have been impossible for frail and inconstant man to have attained unto his original status as created, even though Christ died for him, had he not prepared a place for him here on earth where he might be in constant communion with him; hence, the establishment of his church. Jesus said to his disciples; “I go to prepare a place for you.” “I will build my church.” And, on the first Pentecost after his resurrection, he established that place for mankind, that when he is freed from past sins through obedience,

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he could be added to him, his body, the church, where he can be in constant communion with him, where he can work out his own salvation in the fear and in the favor of God, apart from the sinful world and Satanic influence.

It must be borne in mind that Christ established but one plan of salvation, one body, one church. When he said; "I will build my church," that declaration excluded all possibility of there being any other plan or institution called "church" established by divine authority or sanction. When he established his church, that was the finis, the concluding feature of his plan of salvation which cannot be duplicated, imitated, or supplanted, or replaced by substitution. Man voluntarily separated himself from God by disobedience, therefore, none but God could state the terms by which he must return to him. That, he has done and his word is immutable. Those terms are specific, definite and final, not susceptible to being added to nor diminished from, consequently there is, in the light of God's word, but one way, one body, one church.

The term "church," as used by divine authority, does not admit of the plural form, except within itself. It is not susceptible of variations, neither has it in any sense affinity, but is exclusive of everything not incorporated therein by the divine author. The term "church" means, "Called out" and no man or group of men, of themselves, can call men out of a world of sin into an institution of their own construction wherein men can commune with God and work out their own salvation. Neither can anyone devise a church except the originator of the term "church" and the institution the term designates, "Except the Lord build the house, they labor in vain who would build it."

The plural form of the term "church" is used in a number of places, referring only to the one body; for instance, in Acts 9:31; 15:41; Rom. 16:4, 16:16; 1 Cor. 7:17 and others, referring to congregations of the one church in various places, but, in no instance to different institutions with different names and different creeds, for there can be no such things divine, Acts 2, therefore it is impossible to pluralize the term church by divine authority, as outlined above. The church is a universal institution, composed of many congregations and is the Kingdom of God - Christ on earth. Who would fain pluralize the term kingdom of God - Christ in the sense used by Christ in Matt. 16:19? If there could scripturally be a plurality of churches, there would, of necessity, have to be a plurality of kingdoms, since Christ's church is his kingdom. But, there is but one king—Christ—to reign, hence, one kingdom. There can be but two spiritual kingdoms in the world; the kingdom of God - Christ and the kingdom of Satan. All persons must therefore be in one or the other of these kingdoms, there is no middle ground. Where is there a reference, or even an inference, in divine writ of the kingdoms of God - Christ on earth? John says, after the seventh angel sounded his trumpet, great voices in heaven declared that "the kingdoms of this world are become the kingdoms of our Lord and his Christ." This, of course, refers to the triumph of the witnesses and final exaltation of Christ, when all nations will have recognized him as King of kings and Lord of lords (Rev. 5:13).

When Jesus said: "Upon this rock I will build my church," he did not imply that he would build more than one church, nor did he imply that after he had built his church upon

the truth of his messiahship, that men would be at liberty to establish substitutions upon any basis or theory whatever denominate such institutions, churches. He gave us, through the Holy Spirit, the founding time and place of the church, of whom composed, the organization, the work and worship thereof, and only those who accept and conform thereto constitute his church. His church is referred to as a growing institution like unto a mustard seed with a very small beginning, but developing into very large proportions, sufficient for the salvation of all mankind; therefore Jesus said, (Matt. 15:13) "Every plant that my heavenly Father has not planted shall be rooted up." And God, knowing the disposition of man to imitate and substitute, stated ages before, "Except the Lord build the house, they labor in vain who would build it," Parsons, Kansas.

Have You Ordered Your Bundle of "Improving Congregational Singing"?

Brother Garrett's Plan for Edifying the Church

J. W. Roberts

Brother Leroy Garrett (Bible Talk, October, 1953) thinks that he has discovered a "scriptural" plan for edifying the churches. He thinks that the plan that a great many of the churches are now using is not scriptural. He thinks that many Christians are being robbed because elders employ a minister of the word of God to work under their direction in teaching and preaching the gospel. He thinks that this is a one-man ministry; a modern "pastor" system.

Brother Garrett's "plan" is not new to our churches, even if it is based on a misunderstanding and misapplication of scriptures. It is the "mutual edification" system, which doomed so many churches in some sections of our country to slow death. It is a system which does not edify the church. Some churches which use it haven't built up anything in ages, not even themselves.

Let us hear his "plan:" "In Ephesians 4:11 four offices are listed as being given for the perfecting of the saints. The word perfect means to train . . . And what for? The next two phrases, both beginning with *for* (*eis*) which shows purpose, indicate that saints are trained 'for the work of ministry.' That is, saints are to be trained to minister: 'for the edifying of the body of Christ'—that is, the training is for the purpose of qualifying them to edify the church" (pg. 5). The plan, then, is that "apostles, prophets, evangelists, pastors and teachers" are given so that they may train the saints, so that the saints in turn may "do the work of ministering" and "edify the body of Christ." Hence the plan is to let the preacher stay with a church only so long as the training of the saints goes on, then when they are able to do this, force the preacher to "repair to other needy fields." I had seen this analysis of Ephesians 4:11-12 made by Carl Ketcherside, but am surprised to see it from Brother Garrett's pen. His training should have taught him better.

In vain it has been pointed out to him that an evangelist in New Testament times "did the work of an evangelist" under the elders of the church at Ephesus. Ephesus had elders (Acts 20:17, 28) many years before Paul left (I Tim. 1:3) Timothy there to work under the elders (I Tim. 5:19). It is clear from II Tim. 1:17 and other internal evidence that Paul wrote the pastoral epistles after the Roman imprisonment.

One wonders why Brother Garrett cannot see that his interpretation of Ephesians 4:11-12 destroys his contention which he continues to harp on, that the elders must do the teaching and edifying of the church. If God gave some evangelists, among others, to prepare saints so they could edify the church, and if this means that the evangelists may not edify the church, then we note that the pastors (elders) and teachers were in the same group given also to perfect the saints. So

the elders are shut off from the work of edifying. Brother Garrett's interpretation would force the elders (as well as the evangelists) to "repair to other needy fields" when the saints are able to edify themselves.

What Leroy really does is to claim in this article that the saints are to edify themselves, while in other parts of it he claims the elders are to do it. Which does he really believe? If the saints are to do it, what then of his oft-repeated claim that the elders must do all the feeding of the flock (which he wrongly interprets as teaching)? His "mutual edification" plan based on his interpretation of Ephesians 4:12 turns out the shepherds and lets the flock feed itself! Now if he should say that the saints may do their edification under the supervision of the elders, he lets a door down by which a local preacher could get in also.

Brother Leroy's interpretation of Ephesians 4:12 also shuts off preachers, prophets, apostles, pastors, from "the work of ministry." This is based on the same reasoning: It is the saints who are to be perfected so they may do this. Any student of the Bible knows this is not true. Preachers, Paul, etc., are said to minister. Paul and prophets especially are also said to edify the church, which would not be possible according to this exegesis.

The words *pros* and *eis* in this passage (for perfecting and unto the work of ministry and unto edifying) do not mean different things as Leroy would have them. Paul varies the prepositions simply for variety, as he often does. In Romans 3:25 we have "for (*pros*) showing" and "for (*eis*) showing" where Paul is simply repeating his own statement. In Philemon 1:5 we have "Toward God and toward all the saints" where many of the best texts have the two prepositions interchanged. The same is true of "let each one please his neighbor unto (*eis*) and unto (*pros*) edification" (Rom. 15:2). Ephesians 4:11-12 simply means that these workers are placed in the church to do all three works: 1. perfect the saints, 2. do the work of ministry, 3. edify the body. It teaches the very opposite of what he is trying to make it teach. It teaches that elders and evangelists are given to do the work of edifying the body.

I should like to show the readers a few of Brother Garrett's statements. In all of these he is trying to prove his "mutual edification" theory. He quotes Romans 15:14 "Instruct one another." Here the verb is *noutheto* which simply means to "put one in mind of," to "admonish" and does not necessarily mean public teaching.

He quotes Galatians 6:1 to show that the spiritual (not just preachers) should restore the ones overtaken in a fault. But does this "restoring" involve public edification and teaching as he is applying it?

He quotes I Thess. 5:11, "Encourage one another and build one another up, just as you are doing." He says, "Here is more mutual edifying! And still no hired preacher!" He forgets that Paul had sent these very Christians and a church which already had elders seemingly (I Thess. 5:12) a "minister of God in the Gospel, to establish" them, and "to comfort" them concerning their faith. See I Thess 3:2 where Paul had related about sending Timothy to them only a short time before. See also Acts 17:14ff and 18:5. According to Brother Garrett's argument their mutual edification must not have worked. Then too, if it did, why did Paul have to write them two letters?

Next in setting forth his plan, Leroy expounds on I Cor. 14 that "all" prophesied and "each one" had a hymn, a teaching, a tongue, an interpretation" when the whole church came together. He doesn't even see that this is the very point which Paul is trying to correct! They all wanted to speak and at the same assembly and Paul wouldn't let them. He limits them to two or three at a meeting. They were practicing "mutual edification" and Paul told them to stop. Of course, this had reference to the exercise of spiritual gifts and not

to the preaching and teaching of the gospel, but it is his scripture. By the statement that "all" prophesied I suppose Paul meant all who had the gift for he had said that all did not prophesy (1 Cor. 12:29).

Again Hebrews 3:13 is quoted: "exhort one another" and then he says, "This would have been a good time to have said, 'Look to your minister for the courage you need in your hour of trial.'" Leroy ought to be ashamed. Paul told the church at Thessalonica that he had sent Timothy to "establish them and comfort them concerning their faith" (I Thess. 3:2) yet he makes fun of a preacher's doing that today.

Finally he quotes other passages in Ephesians 4. When Paul says that "speaking the truth in love" we should grow up, etc., that is "mutual speaking," but he assumes that that means public teaching and edification. The verb *aletheuo* simply means to deal truthfully or speak truthfully. He couldn't prove that it means what he assumes it means to save himself.

Brother Leroy himself doesn't think that "all" or "each one" can learn to edify the church. He says on page 6 of this same issue, a scriptural evangelist should train the saints to speak, etc. "He would put men before the audience just as soon as they were capable of edifying. Those who could not learn to edify (the number would be few) would be given other tasks." Notice: those who could not learn to edify. Even Brother Leroy thinks some cannot do it. Some joints just cannot function as a tongue. "If all were the tongue, where would the hearing be?" I wonder how many members could be given other tasks under his plan and still have a "mutual edification system. Could we say ten? twenty? a hundred? I wonder what "other tasks" they could do? If they did some other tasks, would every joint be edifying the body?

In I Cor. 12:29 Paul uses a Greek form of question which expects a negative answer and asks the question: Are all teachers? Brother Garrett's plan which he has discovered say "all but a few" must be. That is the difference between his plan and Paul's idea of how the church edified itself.

Does every member of the church have to do the same work? Are there no diversities of work as well as diversities of gifts? Do all the members (or all but a few) have to do public teaching before the church is edifying itself and the members of the church instructing one another? Is not a preacher a part of a local church and when he teaches and preaches is this not the church building up itself? Are the sermons and classes taught by the preacher in our churches all the edification those churches receive? In the church of which I am a member more than 200 different people have a part in the public work and teaching of the church every week besides the work of the local preacher. Is this mutual? Is this the church edifying itself? Would changing the work of only one man among this whole group make it mutual?

Have You Ordered Your Bundle of "Improving Congregational Singing"?

SOME SPECIALS

Each of the following books is specially recommended to preachers as a gift for everyone they baptize:

"Now That I Am A Christian," R. B. Sweet—Copy	\$.30
Dozen	3.00
"Prayer Book," Book of Prayers for all Christians, Showalter-Cox,	Copy
Dozen	3.00
"The Churches of Christ Salute You," John White,	Copy
Dozen	2.50
"Which Way Out?" J. V. A. Trayler50
"Where the Saints Have Trod," Stories of the Church85

FIRM FOUNDATION PUBLISHING HOUSE

P. O. Box 77
Austin 61, Texas

Memorial Services For Brother J. M. McCaleb

Vermont Avenue Church of Christ, Los Angeles

Officiating Minister, Hugh M. Tiner

Monday, November 9, 1953

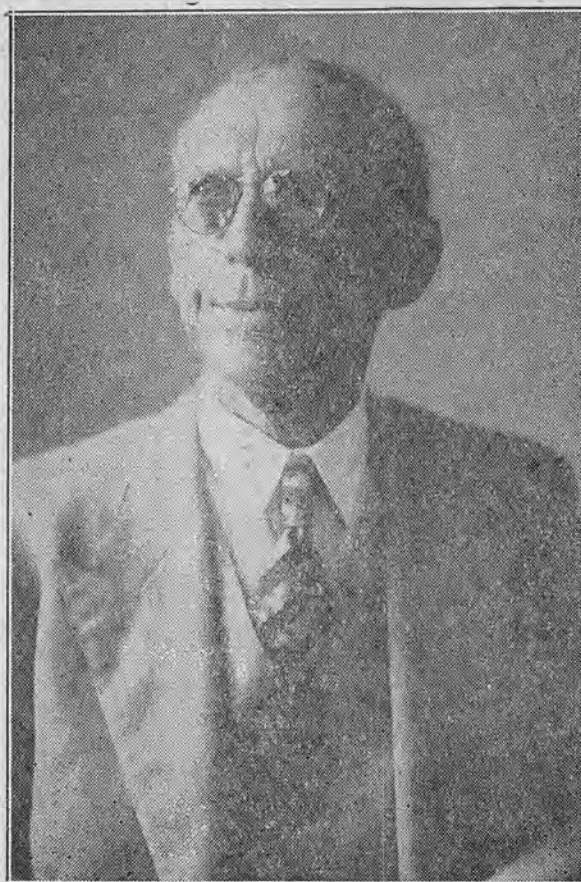
Order of Service

"Blest Be The Tie"	Congregation
Directed by Russel N. Squire	
"Nearer My God To Thee"	Group
Scripture Reading	Hubert Derrick
Prayer	E. V. Pullias
"The Gospel Is For All"	Group
Hymn composed by Brother McCaleb	
Obituary and Remarks	Harry Robert Fox, Sr.
Sermon	Hugh M. Tiner
Prayer	S. H. Hall
"Rock Of Ages"	Group

At The Grave

Reading of Twenty-Third Psalm	Joseph W. White
Remarks	Hugh M. Tiner
Prayer	E. W. McMillan

(Six young men from Japan served as pallbearers)



OBITUARY AND REMARKS By Brother Harry Robert Fox, Sr.

John Moody McCaleb was born at Duck River, Tennessee, September 25, 1861, and passed from this life in Los Angeles, November 7, 1953, at the age of 92 years, one month and fourteen days.

He attended Carter's Creek Academy and later, the School of the Bible, now Transylvania College, Lexington, Kentucky. There he met Dorothy Bentley of Maysville, Kentucky, whom he married in 1891. In April of 1892 they went to Japan as missionaries.

Brother McCaleb gave his life to the work in Japan—a span of nearly fifty years. He returned to the States in 1941. A short time later, in 1942, he married Elizabeth Reeves of Tennessee and they established their home near Pepperdine College here in Los Angeles. Brother McCaleb taught in the field of Oriental Religions at Pepperdine until ill health made his retirement necessary a few years ago.

In addition to his wife, Brother McCaleb is survived by three children: Lois (Mrs. John T. Glenn), James Harding McCaleb, and Ruth (Mrs. Forrest Earl Williams); five granddaughters and five great grand-children, and a host of other relatives and friends.

The facts and figures just presented in the obituary can do only scant justice to the real quality of life and character of this saint of God. And I use that word "saint" advisedly, for truly he was a "man of God" if I ever knew one. And I think I had ample opportunity to know Brother McCaleb, for not only did we work rather closely together in Japan over a period of fifteen years, but what is more: my wife and I had the rare and blessed privilege of living with him in his own home, eating with him at his table three times a day, and kneeling beside him in prayer by that same table, as his custom was, every

morning for the first year or more while we were living in Tokyo, learning the Japanese language. And in all of these intimate relationships together, we learned to appreciate him as a true Christian gentleman at all times and under all circumstances. As such, he continued to be our valued counsellor and adviser during our whole sojourn in Japan. In attempting to evaluate the large contribution he rendered the Cause of Christ in Japan, I feel inadequate to the task. For his vital part in that work was of the pioneering type, the more difficult and less spectacular service of seed-sowing or foundation-laying; hence I believe that only the Light of Eternity will fully reveal the actual fruits of his arduous labors. Then, I believe, "many shall rise up and call him blessed." And what is more: it will be his to hear those words of the Master, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

Sermon by Brother Tiner

Human words seem so inadequate at a time like this, when we attempt to give comfort in a memorial service for a departed friend and loved one.

Brother McCaleb was modest, meek and humble, and his desire would have been that little be said of him and much be said of the one for whom he lived, in whom he placed all his trust and faith, and to whom he looked for sustenance and strength, even Jesus Christ the Lord.

Brother McCaleb would have said about this service, "Remind the living that life is short, transient and passing; eternal life is all that really matters, so we should diligently prepare for it; death is inevitable and universal—no one can escape it—therefore we should all try to understand its mean-

ing and purpose and realize that it fits into God's eternal purpose for us."

Brother McCaleb would have said that the only thing that matters in death is that a man have faith in God.

We who knew Brother McCaleb knew him as a man of faith. Mrs. A. J. McCall, secretary at the Temple, Texas, church, gave me a poem which she said her late husband, who for many years preached in Texas, used at funerals. I feel this poem expresses Brother McCaleb's faith and confidence in the Lord:

FAITH

When sorrow comes as come it must
In God a man must place his trust
There is no power in mortal speech,
The anguish of his soul to reach.
No voice however sweet or low
Can comfort him, or ease the blow.

He cannot from his fellowmen
Take strength that will sustain him then,
But with all that kindly hands can do
And all that love may offer too,
He must believe throughout the test,
That God has willed it for the best.

We who would be his friends are dumb,
Words from our lips but feebly come,
We feel as we extend our hands
That one power only understands,
And truly knows the reason why
So beautiful a soul must die.

We realize how helpless then
Are all the gifts of mortal men,
No words which we have power to say
Can take the sting of grief away,
But that power that marks the sparrow's fall
Must comfort and sustain us all.

When sorrow comes as come it must,
In God a man must place his trust.
With all the wealth that he may own,
He then must meet the test alone.
And only he may stand serene,
Who has a Faith on which to lean.

—Edgar A. Guest

There is so much which could be said on the occasion of the passing of a great soldier of the cross like Brother J. M. McCaleb, and yet so little needs to be said, for his exemplary life speaks for itself.

The Lord spoke of one of his faithful servants, Abel, in these fitting words, "He being dead yet speaketh."

Brother McCaleb still speaks to those of us who survive him and will continue to do so, because we know that he was a man after God's own heart.

Brother McCaleb's life has taught us many things—patience, faith, love, wisdom, humility, and understanding and tolerance toward all.

Brother McCaleb's life was as near a living demonstration of the principles of Christ as I have ever seen in a human being. His great concern was always for others. This concern led him to leave his friends and loved ones to spend over fifty years in a foreign land in mission work. His spirit and attitude toward all people everywhere is beautifully expressed in a song which he wrote, "The Gospel is For All:"

Of one the Lord has made the race,
Thro' one has come the fall
Where sin has gone must go his grace
The gospel is for all.

Say not the heathen are at home,
Beyond we have no call
For why should we be blest alone?
The gospel is for all.

Received ye freely, freely give,
From ev'ry land they call;
Unless they hear they cannot live:
The gospel is for all.

Brother McCaleb is better off than he was. He has now achieved the goal for which he has been striving so diligently for many years. He is now in a position to enjoy the fruition of all his earthly labors. For many years he has been laying up treasures in heaven. All of us have heard him quote the

words of Jesus, "Lay not up for yourselves treasures . . ." He believed these words and practiced them.

Brother McCaleb slipped quietly to his eternal abiding place. Sister McCaleb hardly knew when he quit breathing.

There so little difference between life and death. In death our spiritual body lives on, but our mortal body returns to the dust. Brother McCaleb is now residing in the mansion prepared for him by our Lord.

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living in another room.

Living, like the one who loves me,
Like yon child with cheeks abloom,
Out of sight, at desk or school-book,
Busy in another room.

Nearer than the youth whom fortune
Beckons where the strange lands loom!
Just behind the hanging curtains,
Serving in another room.

Shall I doubt my Father's mercy:
Shall I think of death as doom
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit ensnathed in gloom
When I know my love is happy,
Waiting in another room?

As the years go by all of us are realizing more clearly that this life is short and uncertain. All of us, sooner or later, will be called from the stage of action here below to face the judgment bar of God.

Brother McCaleb was certainly not one who believed that this short and uncertain existence upon this old earth was all there was to life, but he believed in a larger, fuller life which follows this one.

Brother McCaleb's life was not without purpose because he believed and trusted in one greater than man. He was acquainted with the divine purpose and meaning of both life and death.

At the funeral of Brother and Sister McCaleb's infant daughter, Ann Elizabeth, I read the following verses which Brother McCaleb liked very much and he expressed a desire that they be read at his funeral:

I am home in heaven, dear ones—
O, so happy and so bright!
There is perfect joy and beauty
In this everlasting light.

All the pain and grief are over.
Every restless tossing passed;
I am now at peace forever,
Safely home in heaven at last.

Did you wonder I so calmly
Trod the valley of the shade?
Ah! but Jesus' love illumined
Every dark and fearful glade.

And he came himself to meet me
In that way so hard to tread;
And with Jesus' arms to lean on,
Could I have one doubt or dread?

Then you must not grieve so sorely
For I love you dearly still;
Try to look beyond earth's shadows,
Pray to trust our Father's will.

There is work still waiting for you,
So you must not idly stand;
Do it now, while life remaineth;
You shall rest in Jesus' land.

When that work is all completed,
He will gently call you home.
O, the rapture of that meeting!
O, the joy to see you come!

No person has developed a true concept of life, until he has achieved the true spiritual concept of death. Those who view life entirely from the materialistic standpoint frequently fail to appreciate that "death" has an important part to play in God's scheme of affairs.

"Death is the golden key that opens the palace of eternity."
"Death is the foreshadowing of life. We die that we may die

no more, but to live eternally." "It is impossible that anything so natural, so necessary, and so universal as death, should have been designed by Providence as an evil to mankind."

When we understand God's purposes in two worlds, life and death become more meaningful to us and the bitter sorrow and sadness of death is lessened. The advent of Jesus into the world, his ignominious and untimely death, and his resurrection bring hope and encouragement to us.

"We see in the risen Christ the end for which man was made and the assurance that the end is within reach. Christ rose from the grave changed and yet the same: and in him we have the pledge and type of our rising."

In the light of these spiritual truths, Paul's admonition in I Cor. 15:58 takes on added significance and meaning.

As you know, Brother McCaleb often expressed his feelings

and thoughts in poetic form. His last poem, written in August, 1951, will be a fitting conclusion to my remarks today.

O, that I my life may give
Showing others how to live!
That when I the trail have gone
Others may be coming on.

And let not one, because of me,
The path to glory fail to see,
Be led astray and fail to reach
That place of bliss of which we teach.

But may the path on which I've trod
Sure be the one that leads to God,
That all who will may reach the goal
Straight on to God—home of the soul.

1953 EUROPEAN LECTURESHIP

Lloyd Collier

The brethren who work for the spreading of the gospel in Western Europe always look forward to the annual European Bible lectures with anticipation of a great spiritual feast. They were not disappointed this year, for the strengthening fellowship, invigorating admonitions, as well as informative discussions were even better than the previous year. The wonderful series of meetings, which reminded us of a visit to the States with the brethren there, gave each missionary new vigor and zeal with which he could return and do a more effective work of planting Christ in the hearts of the people where he works.

The brethren from England were again a shining torch of encouragement in this meeting. Frank Worgan presented some stirring lessons. Brethren from Holland, Belgium, France, as well as from eleven cities of Germany were present. The workers in Italy could not come, so they sent a letter which was very encouraging. Two Italian brethren delivered the letter, and remained for only a part of the lectureship, since they did not understand English too well.

The time from August 2 until 9 went by like a day, and we wondered if it were not a pleasant dream which we had experienced, as we returned again to our tasks with happy but heavy hearts at our parting, each already looking forward to another such fellowship next year.

A young man, Hugo Jeck, of Wiesbaden, went to Frankfurt and remained the entire week during the Lectureship. He will long remember this spiritual feast for he was born into the Lord's family there on August 5. We were happy to welcome him into our fellowship here in Wiesbaden.

Sister Hermann, a lady who had been attending our services for about a year, was baptized August 27.

Wiesbaden, Germany.

Have You Ordered Your Bundle of "Improving Congregational Singing"?

RETURN FROM TOKYO, JAPAN

Lt. Col. Robert M. Silvey

My family and I have just returned from Tokyo, Japan, where we spent one year working and worshipping with the Christians there. We were within walking distance of the Yoyogi-Hachiman Church of Christ where Brother George Gurganus is doing a wonderful work for the Lord. The Japanese Christians in this congregation are truly devoted to Christ and show great promise for the future. Their spirituality, and zeal impressed us deeply as we worshipped with them in their services.

We also enjoyed worshipping with other American service men in the New Kaijo Chapel in Tokyo. This is one of four G. I. congregations in the Tokyo-Yokohama area. Much of the success of this effort is due to the encouragement and help of the missionaries in this area, Brethren George Gurganus, Ed Brown, and Colis Campbell.

THANKFULNESS

M. Keeble

For over fifty years the Gospel Advocate and the Firm Foundation have introduced and encouraged our leading Negro brethren to the world and to our great brotherhood, and they have caused the white churches to call us to establish thousands of congregations among my race in America, mostly in the South. Thank God, had it not been for these papers the brotherhood would not know that such great evangelists as S. W. Womack, G. P. Bowser, R. N. Hogan, Luke Miller, John R. Vaughner, F. L. Thompson, A. L. Cassius, Sutton Johnson, and hundreds of other great Negro preachers lived. We owe a great debt of gratitude and thankfulness to these two great papers because they endorsed us and informed the white brethren about us. They always accepted and published our reports. For all of this free advertisement we are thankful. These papers encouraged the white churches to call us to establish churches all over America. We thank God for Brother David Lipscomb and Brother G. H. P. Showalter who were instrumental in encouraging the brotherhood to call us to preach to my race. What a blessing these brethren have been with their pen, the present editor of the Advocate has the same spirit Brother Lipscomb had, and we thank God for these great godly men who write for these papers and we thank God for them, and we thank God for our Christian schools. Nashville, Tennessee.

POPULAR BOOKS

A Man Called Peter	\$ 4.00
The Robe	1.98
The 1954 Edition Minister's Manual, Doran	2.75
Egermeier's Bible Story Book, Child Culture Edition, with Presentation Page	4.50
Egermeier's Bible Story Book, Red Fabrikoid, Boxed	4.95
Hurlbut's Story of the Bible	4.95
Mary, A Novel by Sholem Asch, author of The Nazarene and The Apostle	3.75
Handbook of Denominations, Mead	2.75
Webster's New Collegiate Dictionary, latest edition, Merriam	6.00
Webster's New American Dictionary with Synonyms and Antonyms	2.98
Gospel Preacher, Volume I, Franklin	3.50
Emily Post Etiquette, the Blue Book of Social Usage, ideal for the home, 658 pages	5.00
Better Homes and Garden New Cook Book	3.95

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ASSOCIATE EDITORIALS . . .

M. Norvel Young

ANOTHER SPECIAL ISSUE DUE DECEMBER 17TH

On December 17th the Firm Foundation will bring out its special issue on "Improving Congregational Singing." We believe that the well-known song leaders and preachers who write in this issue are qualified to help Churches of Christ to improve their singing. We hope that elders at various places will see that every member gets a chance to read this copy. It may be ordered in bundles at \$4.00 per hundred. At this low price it should not be difficult for any congregation to provide a copy for each family. We urge the careful reading of it, because we believe that one of the places in which much improvement is needed is in the realm of singing.

Our singing as a whole throughout the brotherhood is improving, but we haven't touched the hem of the garment of the beautiful and spiritual singing of which we are capable in most places. Tell others about this special issue. Be sure and hand a copy of it to the song leader where you worship or to the preacher and suggest that a bundle be purchased by the church or else purchase a bundle and hand them out yourself. Be looking for it on December 15th. Here is a list of the writers and their subjects: "Gospel Singing is a Heart Service" by Horace Coffman; "Gospel Singing is a Teaching Service" by Buddy Arnold; "Every Member Should Sing" by Bill Davis; "How to Create Interest in Singing" by Texas H. Stevens; "Obligations of Parents to Teach Children to Sing" by Marion Davis; "What a Singing School can do for a Congregation" by Wilkin Bacon; "Teaching Singing in Bible

Classes" by Frank Dunn; "Obligation of Preachers and Elders to Teach on this Subject" by J. T. Marlin; "Hints to Song Leaders to Improve Their Leading" by L. O. Sanderson; "Working with Groups in Singing" by Harold Fletcher; "Convincing our Friends of the Advantage of New Testament Music" by Paul Epps; and "Our Singing is Improving" by J. C. Rigney.

HINTS ON BUILDING UP BIBLE SCHOOL ATTENDANCE

1. Let the elders discuss the effectiveness of the Bible School work at least once a month.
2. Have regular monthly teachers' meetings.
3. Conduct an annual Teach-training school with teachers who are able to teach Bible teachers how to teach.
4. Preach often from the pulpit about the importance of studying the word of God.
5. Provide adequate rooms and supplies for the teachers including sound Bible school materials for the students.
6. Give proper respect and honor to those who do a good job in teaching the Bible.
7. Have a daily vacation Bible School one or two weeks during the summer.
8. Remember the Bible teaching work frequently in public and private prayers.
9. Urge parents as well as children to attend regularly.
10. Take a census of the neighborhood and provide transportation for children whose parents are not members.

HIGHLAND ELDERS REPORT SUCCESSFUL CONFERENCE WITH DU MONT OFFICIALS

Return To Abilene With Pilot Film

John F. Reese and J. N. Patterson, two of the elders of the Highland Church in Abilene have returned from Chicago where they have been conferring with officials of the DU MONT TELEVISION NETWORK and overseeing production of a pilot film of the HERALD OF TRUTH.

Ted Hergmann, president of DU MONT assured the Abilene men that the program would enjoy the same "freedom of expression" accorded the radio program which has been carried on a major network for the past two years. Bergmann said the television offer was made after observing the results of the radio series. Also attending the Chicago conference were Bob Lethridge and Gordon Mills of DU MONT'S Chicago office, Jerry Martin of DU MONT'S New York office, James W. Nichols and James D. Willeford of Abilene, and Orville McDonald of Dallas.

Present plans call for the launching of the television program on February 12, 1954. Sixty-two television stations are included in the original "target group" which will take the Herald of Truth into 4 out of 5 TV homes in America. The radio series, now heard on 287 stations, will continue with additional stations being added.

The Highland elders have signed an option on the television offer and plan to sign contracts on December 18, 1953. Acceptance of the offer will be conditioned upon the successful raising of funds.

Many of the DU MONT stations have already agreed to run the program one time free between November 15 and December 15 of this year. This will enable viewers of the nation to preview the first film entitled "Life Without Liquor." This film will also be shown in open meeting halls in various metropolitan centers of the nation.

There are eight elders at Highland. Aside from Brother Reese and Brother Patterson, there are: W. C. Smith, Frank Cawyer, W. C. Foutz, L. E. Weathers, Lewis Smith and R. L. Crawford.

THE DALE RICHESONS SAIL IN JANUARY FOR KOREA MISSION

A. R. Holton

According to present plans Brother and Sister Dale Richeson and son, Bruce, will sail January 12, 1954, from San Francisco, California, for Japan and Korea. They will be our first American missionaries of the churches of Christ to Korea. Another couple is planning to join them in the Far East and may be ready to sail on the same date. The Richesons are working under the oversight of the 16th and Decatur Street Church of Christ, Washington, D. C. Brother Richeson will be traveling among the churches until the time of his departure, showing pictures of Korea and talking to the brethren about the work there. These pictures were made by Brother Joseph Cannon on his recent trip into Korea from Japan.

Brother Richeson is a graduate of Harding College, Searcy, Arkansas, and has done local work in Prescott, Arkansas, and Mena, Arkansas, and Hopewell, Virginia.

We urge the brethren to receive Brother Richeson and have him speak to the people about the work and we urge brethren to have fellowship with him in this great undertaking. The church here at 16th Street, N. W., Washington, D. C. feels that Brother Richeson is well equipped to be our first missionary in Korea and we are hoping to be able to announce soon that a second family will be going with him. We are of the opinion that two can do a much better job in this Far Eastern field.

Washington, D. C.

Have You Ordered Your Bundle of "Improving Congregational Singing"?

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FIRM FOUNDATION PUBLISHING HOUSE

P. O. Box 77

Austin 61, Texas

EDITORIAL

G. H. P. SHOWALTER, Editor

ANOTHER "SPECIAL" ISSUE

Brother M. Norvel Young has made announcement that we are bringing out a special issue of the Firm Foundation on "Improving Congregational Singing." I have been away from the office most of the time during the last two or three weeks, and it is possible that we have said too little about the forthcoming issue on December 15th. It is highly important that all of our readers should act promptly. The price of this new special issue is only \$5.00 per hundred and the size of the paper and the contents make that a very low price.

We do not know of any one of our periodicals that has brought out a special issue on the subject of "Improving Congregational Singing." The large number of writers in this issue, and their special qualifications along the line of congregational and personal praise service in the church, will be very important. We call attention to the following who have supplied us with important discussions on this subject: L. O. Sanderson, Clifton Rogers, Henry Arnold, Bill W. Davis, Paul H. Epps, M. Norvel Young, W. B. Bacon, Horace Coffman, J. T. Marlin, J. C. Rigney, Harold Fletcher and W. M. Davis. These are not all the writers. However, these will present for our readers twelve articles by twelve different men on the very interesting, important, scriptural and essential service of song in the churches of Christ. We fully believe that these articles will be of an order that will arrest the attention and inspire a special interest in this part of our worship. The best music in the world is rendered by the human voice, well trained. The worship is often much more interesting to outside people on account of the well directed worship in the service of song. People love to sing. Good people love to sing religious hymns—they love to listen to this service. God has authorized vocal music. It may be made very much more interesting and generally is far more interesting than the efforts that are put forth by denominational people with the use of instruments of music. The whole congregation is seldom trained or interested in choir singing with instruments of music. The whole congregation may be trained and, through us as a people, are being trained in good singing. What is more elevating, inspirational and enjoyable than a large congregation, singing the "Songs of Zion" in the church of the living God, assembled for worship?

Remember the time is short and we would like for everyone to place their order at once. If it is inconvenient to send remittance, simply write a letter or card stating how many copies you or your congregation, or any individual, will want. It is important for us to know this immediately in order to guide us on the number of copies we print. Will you kindly

write us a postal card immediately when you receive this, stating how many copies you or your congregation can use on the great subject of "Improving Congregational Singing?"

Have You Ordered Your Bundle of "Improving Congregational Singing"?

J. E. NORMAN

We are grieved to learn of the sudden passing of Brother Jim Norman. Brother Norman was killed in an automobile accident in Bakersfield, California, on November 19th. Funeral services were at Sherman, Texas, and the interment at Denison, Texas. Brother Norman was a brother of Luther Norman, another one of our popular gospel preachers. Brother J. E. Norman was well known throughout Texas and California, as well as in some other states among loyal disciples to whom this message will come as a distinct shock. The writer of these lines has known Brother Norman from the time he was a student in Lockney Christian College at Lockney, Texas, a little more than fifty years ago. He has always been a loyal contender for the truth and has distinguished himself both as a preacher and more particularly as a debater. I remember a debate he held with the Mormons which lasted twelve days at San Antonio, more than forty years ago. His handling of the points at issue was highly interesting and Mormonism suffered a severe defeat. He was the respondent in quite a number of religious discussions on various issues among denominational leaders.

I received a letter from him just a few days ago, stating that he was making final arrangements in California to make his permanent home in Texas. But such is the uncertainty of life. Brother Norman leaves besides his widow, a number of children and grandchildren. The editor of the Firm Foundation feels a distinct loss in this sudden passing of one who was not only a brother in the Lord, but a special friend. May the blessings of the Lord rest upon the bereaved ones.

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HOMEcoming, STEPHENVILLE, TEXAS



The Graham Street Church of Christ, Stephenville, Texas, announces a homecoming lectureship, November 29 - December 6. All members and past members of the Graham Street congregation, friends and neighbors far and near are invited to return home at this time and see old friends, make new ones and rejoice in the great progress made over the past 75 years.

The speakers for this occasion will be the past preachers who have done local work with the congregation—those available and able to come.

These men are as follows: November 29, 11:00 a.m., Ralph Starling, present preacher for the church, speaking on the subject, "Who Is The Christ?" 2:30 p.m., Tom Walker of Dallas, with the Stephenville church from 1928-1931 will speak on "The Need For Christ." 7:30 p.m., Olan Hicks of Abilene will speak on "Preaching Christ Through the Printed Page."

Monday evening, C. M. Moser of Whitesboro, Texas, will speak on "The Living Christ." Brother Moser worked with the Stephenville church two years, 1940 and 1941.

Tuesday evening, Ben West of Lampasas will speak on the subject, "Christ's Church at Work." Brother West was in Stephenville from 1925 to 1929.

Wednesday evening, Bill Coffman now of Sinton, Texas, will speak on "Living For Christ."

Thursday evening, Luther Roberts of Borger, who preached for the Stephenville congregation the years 1932 until April, 1935, will speak on "Unity in Christ."

Friday evening, J. M. Gillpatrick of Pampa will speak on "Praying Through Christ." Brother Gillpatrick preached for the Stephenville church from May, 1947 until August, 1950.

Saturday evening, Max Crumley of Ranger, Texas, will speak on "What Think Ye of Christ?"

Each morning, Monday through Friday, from 10:00 - 11:00 there will be a round-table discussion on the general theme of "Church Problems."

The Stephenville church extends a most hearty invitation to one and all to attend this homecoming. Lodging will be furnished to the extent of our means. It is not necessary, but we would appreciate advance word of your coming if possible, that facilities may be ready upon your arrival.

Have You Ordered Your Bundle of "Improving Congregational Singing"?

SELL THE BIBLE SCHOOL!

By Alan M. Bryan

The Bible School must be sold. It should be sold first to the elders of the church, whose duty it is to feed the flock. An effective systematic educational program can do much to feed Christians spiritual food and the elders must be sold on that fact.

The Bible School must be sold to every member of the congregation. Every person must be convinced that Bible School isn't something just for children but for all people of all ages. Each person must be convinced that in order for the elders to feed the flock, each member must take advantage of every opportunity arranged by the elders to dispense spiritual food. A large percentage of members of nearly every congregation are not even enrolled in Bible School or if enrolled rarely ever come to class. A real job of selling must

be done to these members to influence them to become faithful in Bible Study.

One may ask, "How can the Bible Study be sold?" First, in elders meetings the importance of this phase of the work of the church needs to be discussed. Considerable planning on this phase of the work by the elders is needed if the Bible School work is to prove successful. The elders can visit congregations whose education work is above average or attend teacher training courses wherever held.

Next, the members must be sold on the importance of Bible Study by every conceivable means. Through the bulletin, sermons, announcements, teacher training series, special lectureships and above all careful guidance by the elders, every member can be convinced that he or she needs to attend Bible School regularly. This cannot be done in a short period of time but takes constant effort over a period of months and even years but the results will more than amply repay the efforts put forth to sell the Bible School to the congregation. God help us to promote more interest in this very important phase of his work.

Have You Ordered Your Bundle of "Improving Congregational Singing"?

"Improving Congregational Singing"

Paul H. Epps

On December 15, the Firm Foundation will publish a special issue on the subject, "Improving Congregational Singing." Several articles have been written by various preachers, experienced teachers of gospel singing, and song directors of the church, in hope that each Christian may be made to realize the need of improving the song service.

Several thousand extra copies will be published and distributed. Every congregation should see that each member receives a copy of this special issue. It would be well to send a copy to an interested friend as it might draw that one closer to the truth on this important subject. In order that each Christian may be moved to greater zeal and determination toward the improvement of our song services, these articles may be used in a teaching program in various classes: the young people's class, the ladies' class, the men's class, also at mid-week services and over the radio. Certain men of the congregation may be selected to give a talk at these classes or at the mid-week service.

Many timely articles have been written and many fine sermons delivered in defense of the truth on the subject, "Why churches of Christ do not use instrumental music in worship," and much good has been accomplished. Now, it is high time that we deliver more sermons and write more articles on the improvement of gospel singing. Let each of us put forth the proper amount of effort, individually and collectively, in improving that for which we are rightfully contending. Hence, this special issue is being published with one purpose in mind, namely, to cause each member of the body of Christ to place the proper evaluation upon gospel singing, a subject that has too long been neglected in teaching and in practice.

Before the publication of this special issue—each congregation would do well to make necessary plans for the distribution of copies to the membership. Each member of the congregation should be informed regarding these articles, and be persuaded to read each one in order that more knowledge may be gained, and more interest may abound in the improvement of that which God has authorized—gospel singing. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16).

Have You Ordered Your Bundle of "Improving Congregational Singing"?

THE SECOND COMING OF CHRIST

Cecil N. Wright

(Sermon preached over Radio Station KFEL, Denver, Colorado, September 6, 1953).

That Christ is coming back to earth in person a second time, is clearly taught in the Bible. In Heb. 9:27 the apostle Paul declares that he will "appear the second time without sin"—that is, without a sin-offering—"unto salvation." In Acts 1:9-11 it is recorded that angels declared at the time of his ascension that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Rev. 1:7 says, "Behold, he cometh with clouds; and every eye shall see him." And Jesus himself also promised, saying, "I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:3). The fact, then, of Christ's return is not a matter of question. But there is no little controversy over when he will return and what will take place after he gets here. And the sad part is that much of this discussion completely ignores much of the plain teaching of the Bible on the subject.

Exact Date Setters

For one thing, ever since the very days in which the New Testament was being penned by inspired writers, uninspired men have been predicting an immediate personal return of Christ, some of them waxing so bold as even to set the exact date. For example, Cromwell's followers in England said it would be in 1666; Swedenborg said 1757; Bengel, 1836; Miller, 1843; Cummings, 1852; Channing, 1867; Baxter, 1881; Charles T. Russell, first in 1914, then in 1918, and finally in 1925. Then when 1925 came and went without the appearance of the Lord, the followers of Russell and his successor, Judge Rutherford, to save their faces, announced that the Lord actually did come in 1914 as first predicted, but that his presence was visible only to themselves. That, of course, was untrue, for the Bible says that when he comes "every eye shall see him" (Rev. 1:7), and that "as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be" (Matt. 24:27). The folly of these date-setters is manifest to all. And the source of it is their gross ignoring of what the Bible says in this regard. Hear Jesus in Matt. 24:36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." And, again, the apostle Paul in 1 Thess. 5:1, 2: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." A thief does not announce the time of his arrival. Neither does the Lord. That is what the Bible says.

Other Prognosticators

But we have another type of prognosticators who are not so bold, but who simply say that the Lord's return will be soon. How do they know? Well, by observing the "signs of the times" and interpreting prophecy, they say. But how long have they been doing that? Ever since the days of the apostles. If you doubt it, read 2 Thess. 2:1-3, which we shall have occasion to refer to again later. But these predictions have so far proved just as untrue as those of the exact-date-setters. They have been being made off and on for 1900 years, and Christ has not come yet. So there is only one conclusion to come to—namely, that nobody, not even the closest student of prophecy or the keenest observer of the times, knows when Christ is coming back. Those who claim otherwise contradict the Bible itself, the very book on which they claim to base their knowledge—knowledge that Christ says no man has.

Wrong Signs Employed

It is true that these prognosticators claim scripture as their authority for such predictions. They refer especially to

Matt. 24:32-34, the language of Jesus, which says: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." But what is Jesus talking about here? Is it the end of time, or is it something else? A careful study of this chapter reveals that he is discussing alternately the destruction of Jerusalem, which occurred less than forty years later, and also the end of time, which has not come yet. He was not giving signs of the approach of both, but of "it." Now, what was "it"—the destruction of Jerusalem, or the end of time? Well, it was not the end of time, for in that very connection Jesus said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." That generation has long since passed, but the end of time has not come yet. So the signs referred to had reference to the destruction of Jerusalem, and not to the second personal coming of Christ and the end of the world.

Personal vs. Impersonal Comings

You notice that I say the "second personal coming of Christ." I do that because the coming of the Lord and the presence of the Lord are often mentioned in the Scriptures when his "personal" presence or coming is not intended. The Jews thought of any great exertion of power through divine providence as being a coming, appearance, or presence of the Lord. For instance, in 2 Sam. 22:7-18, where David poetically describes a mighty earthquake and terrific storm by which the Lord delivered him from his enemies, he says in verse 10 that the Lord "came down." But he did not mean that he made a personal appearance. In the 19th chapter of Isaiah the Lord is represented as coming into Egypt to destroy its government and religion of that time. Yet this was not a personal coming. And Josephus, a Jewish historian, in his "antiquities of the Jews," book 18, chapter 8, and paragraph 6, tells of God showing his "presence" on a particular occasion by sending down great showers of rain contrary to human expectation, and speaks of this as one of the "very plain signs of his appearance." Yet this was not a personal or bodily appearance, but rather an appearance or presence through his providence. We call attention to these examples because they illustrate a type of reference to the Lord's coming that we must understand if we would avoid being confused by a few New Testament passages.

For instance, while Jesus was yet on earth he said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:18). Thus the establishment of Christ's kingdom on earth in the lifetime of his contemporaries is referred to as a coming of Christ; yet it was not a personal coming, but rather a signal manifestation of his power and the beginning of his reign. Likewise, there is every indication that the destruction of Jerusalem, which would end Jewish persecutions of Christians, was referred to as a coming of the Lord. To this the apostle Paul must have alluded when he said, "For yet a little while, and he that shall come will come, and will not tarry"—that is, will not delay. See Heb. 10:37. And so with James, when he admonished, "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:8). We know that it was not Christ's second personal coming that was then drawing nigh, but we do know that through his providence the destruction of Jerusalem and the end of the Jewish state was drawing nigh. And this must have been what was in the mind of the apostle Peter when he wrote in 1 Peter 4:7 that "the end of all things draweth nigh"—that is, the end of all things Jewish—the end of their state, the end of their temple and its worship, and also the end of their persecutions of Christianity.

(Concluded in issue of December 23)

FROM THE HARVEST FIELD

Clarence A. Price, Box 2021, Route 9, Waco, Texas. One was baptized last Wednesday night here at the Lakeview church. Worship with us when traveling through Waco.

Wyatt Sawyer, 4018 Sue Ellen, Houston, Texas, November 30. The Pecan Park congregation was strengthened during the month of November by two restorations and two additions to the church by baptism.

Jas. E. Laird, Rockmart, Georgia, November 30: Since last report one has been baptized and one placed membership. The work on our new class rooms has been held up due to the lack of material.

Virgil Bentley, 719 North West Street, Cordell, Oklahoma, November 27: Our meeting with R. B. Sweet closed November 1 and while there were no additions the church was greatly edified. We soon will have been with this congregation five years, and have set December 1 as the day for paying off the indebtedness on our buildings.

The obituary in last issue of the Firm Foundation of Hattie McDonald of Fayette, Alabama, who passed from this life September 1 was signed "Tom Walker." That is wrong. "Tim Walker" should have been signed, not Tom Walker. Please correct and oblige your friend—Tim Walker, 2211 S. Tyler, Dallas, Texas, November 26, 1953.

Jess Hall, 3205 Denton Road, Ft. Worth 11, Texas, November 30: Thirteen new members at Birdville were enrolled during the month of November. Five of these were baptized and three were restored and identified with us. Five were identified. Our work is moving forward in a good way here at Birdville and we hope to accomplish more in the coming year.

Dick Powell, 212 N. Taylor St., Gainesville, Texas, November 30: Yesterday here at the Broadway church of Christ the evidence of personal work, patience, perseverance, and prayer was made manifest when two came forward to be restored and to be identified, and then there came forward two more to be identified. We set a Bible school attendance record here yesterday. The cottage meetings here in town are growing in interest, numbers, and spiritual value. We press forward in the work before us asking God's help and giving him all glory and praise.

W. S. Willis, Gustine, Texas, November 30: The work is moving forward in a very satisfactory way. Nothing unusual, just striving to do the Lord's work, and "to keep the unity of the spirit in the bond of peace." The lectureship was a great success. Every speaker did his part in a most commendable way. Many congregations were represented with a goodly number each evening and many outside the church heard the wonderful facts about the Lord's church. The community singing will be conducted at the church building next Lord's day. There is a good interest in these singings. Many congregations have numbers present with their singers and leaders. The community is well represented and the singing is wonderful. Brethren, pray for me that I may continue in health, strength, and faith.

John T. Smithson, Wingo, Kentucky, November 24: Last Lord's day I preached at Metropolis, Ill. There were two fine audiences. One was baptized. The church there is moving along in a fine way.

James Huggins, Box 72, Gunter, Texas, November 30: Recently an elderly lady was baptized here. She had formerly been a Catholic. Three days after she obeyed her funeral was preached.

Wayne Hargrove, MacGregor Park Church of Christ, Houston, Texas, November 23: One was baptized, one was restored, and five placed membership yesterday here at MacGregor Park in Houston.

Ernest McCoy, Gainesville, Texas, November 27: We have just closed a very successful meeting here at the Commerce Street congregation in which C. E. McGaughy did the preaching. There were eleven baptisms and fourteen to be restored or place membership.

Paul Southern, 1642 College Drive, Abilene, Texas, November 25: Two were baptized, two restored, and one placed membership at 14th & Vine last Lord's day. We continue to have good attendance at both of the morning worship services, 9:00 and 11:00 o'clock. The brethren have hopes of building within the next year.

James O. Wilburn, Box 11, Gruver, Texas, November 24: The Baptists closed a meeting here Sunday night. During their meeting it was our privilege to baptize two Baptists into Christ for the pardon of sins. John Ally will assist us in a meeting the first of April. Because of postponement of a meeting I will have time for one more between now and summer.

Wm. E. Wallace, 641 Elma Street, Akron, Ohio, November 25: Brother Jeff A. Martin, Jr., replaces me at the Hickory, N. C. congregation, effective December 1. Brother Martin is from Texarkana, Texas. I believe he will do a fine work at Hickory. I am to begin work with the Thayer Street congregation in Akron, Ohio, November 29. I have enjoyed over two years of pleasant harmonious work with the Hickory group. They are progressing and in years to come will be one of the stronger congregations in N. C. Please note my change of address.

W. D. Black, Box 182, Evant, Texas, October 12: It has been some time since I reported, but have been quite busy. I have been to Rogers, New Mexico, again recently in a meeting. No additions. Had the hearty cooperation of both 4th Street and East 2nd Street churches in Portales. Brother G. C. Ross and Brother R. L. Allen at 4th Street and Brother W. T. Garnett at E. 2nd Street are men held in high esteem and are doing a fine work. Other congregations in reach of Rogers attended the meeting. It was a very busy time. School was just starting, but we think that good was accomplished in the way of sound teaching. The first and second Sundays in October, I preached at Lometa while Brother Robert Bolton was away. He is doing a fine work at Lometa and is loved and respected by all. I go next Sunday to Goldthwaite I am ready to preach anywhere in reach of my home.

HAVE YOU ORDERED YOUR BUNDLE OF "IMPROVING CONGREGATIONAL SINGING"?

Adron Doran, 109 La. Avenue, Lexington, Kentucky, November 28: I preached on Thanksgiving Day at the Druid Hills church in Atlanta, Georgia. Work in Central Kentucky is showing some signs of progress.

Lloyd E. Ellis, 231 Fourth Avenue, Chula Vista, California, November 25: The congregation here is determined to go forward about a special effort to increase our building fund on November 22. By Sunday night the contribution totaled \$1285.04. This came from a congregation of less than one hundred members and without solicitation. We hope to secure sufficient loan to enable us to construct an auditorium of our own. When you or your friends came this way meet with us.

Bobby L. Hoover, 9th and Columbia, Plainview, Texas, October 30: The church here sponsored me in the first week of Coffeyville, Kansas, nine day meeting with the church there. Four were baptized, one restored and three placed membership. George Darling is doing a worthy work there. Cleon Lyles held our fall meeting. Six were baptized, six restored, and two placed membership. We have had five to place membership and one baptized since he closed here October 14. We are now planning a Lectureship for January.

A. E. Wickham, Middlebourne, West, Virginia, November 3: I spoke near here last night at a place called Burt where I took my stand several years ago with the church of Christ. It is a pleasure to be here. I closed a splendid meeting last week with the Wolf Creek congregation near Malta and McConnelsville, Ohio. Splendid cooperation of preachers and congregations. In 1875 John Rowe, father of Fred Rowe, who published the Christian Leader for years, held a meeting of four weeks in the grove, which resulted in 100 additions. On the Lord's day more than 1500 people were present. There were large crowds in Coshoc-ton last Lord's day.

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by

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Nannie Dodson, 218 Ware Avenue, East Pine, Georgia, October 9: I want you to know how much I do enjoy the Firm Foundation. I pass them on. The issue of September 29th had many good articles in it. Many wonderful things were said for the Christian.

J. F. Deggett, 805 East St., Graham, Texas, November 25: For the benefit of all who may in any way be interested and particularly for friends I have recently moved to the above address to work with the Graham congregation. The work has started off in a fine way. I had no trouble at all in persuading the brethren at Grand Saline, Texas, to "loose me" and let me go as far as the work there was concerned. I have never at any time thought I was indispensable to the work of any congregation. Brother Bill Decker of Abilene, Texas, preceded me in the work here and left many friends in his going. I am in fine health, busy, and happy in the work of the Lord. I would be glad to conduct one or two meetings next year. When coming this way we invite you to worship with the East side congregation.

R. V. Wood, Box 482, Mission, Texas, November 30: A fine young man and wife were added to our working force recently by transfer of membership. The work of the Lord in Mission is growing steadily. Interest and attendance are increasing with almost every service. The churches of the valley have a daily radio program except Saturday, one of the Ministers have the program a week at a time. We think much good will result. With a 75% Latin American population, and 20% people from the north, who are either Catholics, Lutherans, or Episcopalians, we do not have too many left to work on, but we are slowly making some inroads among the Latin-American Catholics. This is the best time of year to visit the valley while thousands of acres of vegetables are being harvested, and the citrus fruit is being gathered. Why not take time off and run down?

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JACKSONVILLE, TEXAS

John W. Hedge, Representative

Elvin Bost, Allen, Oklahoma, November 15: Brother Cled E. Wallace held our fall meeting October 18-25. The preaching was superb. The interest was good and two fine boys were baptized. I am well into my third year with this good church. Prospects are very bright.

A. R. Holton, 4801—16th St. N.W., Washington, D.C., November 27: Three placed and two have been baptized since last report from Church of Christ, 16th & Decatur, N.W., Washington, D.C.

L. D. Hall, 717 South W. 24th Street, Oklahoma, November 11: I have been busy working with home forces thus far, but am ready and anxious to answer calls for monthly appointments or can hold a winter meeting for you. Do not think about the cost of this kind of work, but think about your neighbor needing to be saved. Write me and I will do my part in preaching to the lost. You may set the price for my labor.

Robert H. Bell, 672—19th St., San Diego 2, California, November 29: From November 1st through the 10th, we conducted our lecture series on "The Church in Prophecy and Fulfillment." Ten different local preachers were used. Each had his lesson well in hand and delivered it in a masterful way. November 15-22 I did the preaching in a meeting with the small church in Encinitas, California. This was the first meeting that had been conducted there in about three years. The few members that are there supported the meeting well by their presence. No one responded to the invitation. This was a mission effort on the part of the Central congregation. Brother Robert W. Lehmann, a local preacher, preached here in my absence.

R. K. Akers, Niagara Falls, New York, November 24: It was my happy privilege to do the preaching in an inspiring meeting in Petersburg, Ind., Nov. 1-11. The visible result was four baptisms, two husbands and their wives. All four had previously been baptized into the Baptist church. They readily obeyed the gospel when they learned the truth. Good preparation under the direction of Elders Shull, Hollon, Alexander, and Willis, and on the part of the local preacher, Gene Carroll, resulted in good interest and attendance on the part of the people of the community. Gene Carroll has done and is doing a fine work. He was an excellent coworker. Last Lord's day was a happy one for us here as two men were baptized and a husband and wife were restored. Not reported previously in the Firm Foundation were three baptisms on October 18 and two recent additions by transfer of membership.

W. Earl Mansur, 241 E. Arlight, Monterey Park, California, November 30: Two were identified with the Montebello church yesterday. Our work here is pleasant and there is encouragement in all phases of activity. When in this area of southern California, worship with us at 536 N. Poplar.

W. D. Black, Box 182, Evant, Texas, November 25: The work at Copperas Cove is starting off fine. Interest is fine. Attendance is increasing. Zeal and enthusiasm are manifest in the members of the Lord's body. We press on with hope.

Flavil R. Yeakley, Sr., 508 S. Oklahoma St., Weslaco, Texas, November 28: Last Wednesday night I closed a pleasant meeting with the church in Brownsville, Texas. There were only two additions during the meeting. They came by transfer of membership. But it was a pleasant meeting. I found R. M. Grigg, the local preacher, a fine, capable, pleasant co-worker. Our work at Weslaco moves forward in a nice way.

Dick Powell, 212 N. Taylor Street, Gainesville, Texas, November 25: Two were baptized tonight following the mid-week service. Two more were baptized last Monday afternoon. The brethren here are going out into the highways and byways and are seeking the lost, and souls are being saved right along. May God have all the glory and praise.

Walter W. Leamons, Junction, Texas, November 30: Two good audiences and one baptism yesterday at Tenth Street church. There is a good interest in all phases of the work, including the broadcasting of the gospel over the local station, KMBL, now in the fourth year. All the congregations of the Lord in this section are showing increasing activity. This is a matter for rejoicing, as there is room and work for all.

Joseph H. Cox, 4422 Preston Hwy, Louisville, Kentucky, November 22: The meeting held the first of November at Middletown, Ohio, was well attended, but there were no additions. The work here at Preston Highway is rapidly growing. The elders have arranged for Warren Rainwater to be my co-laborer in this great work. Eleven placed membership and one was baptized before my departure for the Middletown meeting. One was baptized here today. This congregation has not yet been in its new building two years, but now we are forced to build more class rooms to accommodate our Sunday morning Bible school attendance. The project is now under way and is expected to be completed next spring. There will be six large class rooms in this addition. Those moving to Louisville should contact us.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma, November 30: After eleven years of labor with the churches in Oklahoma and Texas, I am moving to Chattanooga, Tennessee, to begin work with the Red Bank church. I have labored with Chickasha, Altus, and Seminole churches in Oklahoma. I also was with the Lamar Avenue church in Paris, Texas, for two years. Our work has been so pleasant in the west and it is difficult to leave so many wonderful brethren, but we feel a great work can be done with the Red Bank church. They have just completed a beautiful new building and educational building that will seat several hundred. It is air-conditioned throughout. The move will put us closer to our relatives who live in Ohio and Tennessee. The church work at Seminole is at an all time high. Twenty have responded to the invitation the past few weeks. We begin our work at Red Bank January 1.

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FROM CAMP PICKETT, VIRGINIA

Several members of the Church of Christ, all soldiers stationed at the Medical Replacement Training Center, Camp Pickett, Va., have successfully provided their fellow soldiers with weekly religious services which will enable them to continue their religious activities in their own particular belief.

The planning and conducting of the services have emphasized individual participation in all aspects of the worship, and since these services were started in early December, 1952, there has been a rise in attendance of well over 100%.

Chaplain Wayne M. Daubenspeck, Lt. Colonel, has stressed religious freedom in the Army, and has cooperated in every way in providing the needs of these services.

While with the Army at Camp Pickett, many of the men and their wives have taken advantage of the opportunity and have assisted smaller congregations, such as South Hill, in strengthening their activities in this area.

The unanimous opinion of the men stationed here is that cooperation of the MRTC Chaplain's office has been excellent, and that the parents of sons in training here can be assured that they will be able to attend the Church of Christ weekly.

Among those who have actively participated are former students of David Lipscomb College, Nashville, Tenn., Florida Christian College, Tampa, Fla., Athens Bible School, Athens, Ala., and Abilene Christian College, Abilene, Texas.

Robert C. Copeland, Jr., Tahlequah, Oklahoma: Two were recently baptized, and one placed membership here. This church is growing in all phases. The contribution, Sunday attendance, Wednesday night attendance, and Ladies Bible Class as well as all classes are growing. The future is bright, and it is believed that many more will answer the invitation of our Lord Jesus Christ. Soon new church signs will welcome all visitors traveling the three main highways into Tahlequah—the old capitol of the Cherokee Nation. We cordially invite all who travel in this scenic section of the country to stop and worship with us. This is a friendly congregation. Several are disgusted with the First Christian Church here and that affords us a great opportunity to teach them. We have had several in attendance from the music church, and with God's word we are showing them that the mechanical instrument can neither teach nor admonish according to Eph. 5:19 and Col. 3:16. We recently had three to place membership, two to make acknowledgments from the Ketcherside faction about three miles from here. Anti-ism, whether against orphan homes, mission work, colleges, or any other phase of good work—will not long stand against the truth. Radicalism has been our downfall in years gone by as the Church of Christ, but thanks be to God, we have come out of the radical-ism and are now practicing evangelism.

Basil C. Doran, P. O. Box 186, Ferris, Texas: As part of its missionary program the Ferris church supported me in a fifteen day meeting the first half of September last with the Eastside church, New York City, which the Lord blessed abundantly. Twelve responded to our Lord's invitation. Seven were baptized, three restored and two placed membership. Brother Eddie Grindley is in charge of this work and is doing a good job. He is without doubt the hardest worker I have ever seen. This man can do more than three should do. He is being ably assisted by Brother Bob Davidson of Port Arthur, Texas. Brother and Sister Davidson are of the finest type, and are proving themselves worthy of their chosen vocation. The

Eastside church has a great challenge before it and I predict it will accept this challenge and in the near future will become one of the great churches among us. The other congregations and their preachers in the Greater New York area assist much by attending and lending encouragement to the work. Brother Leonard Kirk, a well known singer among us did a beautiful work in leading the worship in song. I shall return for another meeting soon. The work here continues to improve. Several have been added recently. Our program over Station KGKO, 1480 on your radio dial, 8:00 o'clock each Sunday morning is being well received. Visit us when you pass this way.

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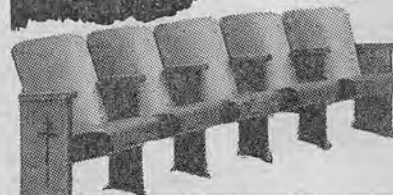
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Dale R. Larsen, 5148 Dodge Street, Omaha 3, Nebraska, November 25: The new congregation in Bellevue, Nebraska, began meeting November 22 with 42 in attendance. Bellevue is a rapidly growing community just south of Omaha, and the congregation has purchased a meeting house only a few blocks from the Offutt Air Force Base. The Bellevue church is a planned outgrowth of the church at 52nd and Dodge in Omaha.

Homer A. Daniel, Julian Road, Chattanooga, Tennessee, November 25: My meeting with the Beaver Street church in Lisbon, Ohio, resulted in one baptism and some 18 preachers attending. Ray D. Beggs is Evangelist of this church. Harold Hadley of East Liverpool, Ohio, faithfully led songs. I am to return in 1956, the Lord willing. While in that area, I visited Bethany, W. Va., and was privileged to see scenes that made history in the long ago that are connected with the great Restoration Movement. Two have been baptized and two placed membership here at East Brainerd recently. This congregation is having a part with others in this area in supporting the Hortons and Huffards in Nigeria, Africa. We are beginning our ninth year in the Chattanooga area.

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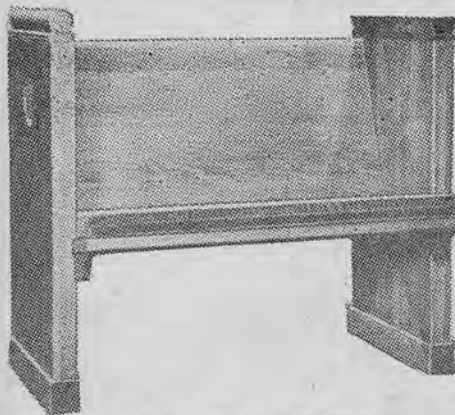
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W. S. Boyett, 1320 West Fourth Street, Pecos, Texas, November 25: After more than three years of very pleasant work with the good church at Altus, Okla., I have moved to Pecos to work with the good church here. The opportunity here seems to be outstanding and we feel that we will be able to do much good in the Lord's work. **Mardell Lynch**, now of Phoenix, Arizona, preceded me here and did a fine work. A new building with adequate facilities for the work was erected while he was here. The church in Altus is one of the best and it was with much regret that we left them. November -15 I did the preaching in a meeting at Visalia, Calif., where **Floyd Mitten** is the loved and respected preacher. The meeting was well attended and twelve responded to the gospel invitation. The Lord willing, I shall return for another meeting in 1955. Correspondents, please note change of address.

Virgil H. Lawyer, Justin, Texas: I have completed, as of August 31, five years and eight months of labor, under the oversight of the elders of the Southside Church of Christ in Fort Worth. A full five years of this time was spent in Japan where I helped to establish eighteen new congregations and to baptized one thousand and thirty souls. My support came from the Southside church and never once was it tardy. They spent a total of \$19,050 on our support and rent during our time with them. Since our return to the states last February, until September 1st of this fall, I have been preaching at Southside in the absence of their regular preacher, **Robert C. Jones**, and travelling on behalf of the work in Japan. During August I held a two weeks meeting in Chillicothe, Mo. Southside supported me in this meeting also. Brother **Joe Lemmons** is the preacher for the Chillicothe congregation. It is small, only fifteen members, but gives well and will grow, I am sure. **Carl Ketcherside** is the ruler of most of the congregations in that area and as a consequence the church is dead, cold and full of petty grievances. Brother **Lemmons** has the patience and faith to press on, in spite of these obstacles and I do believe that the simple New Testament church is there to stay. Our association with the brethren at Southside has not been marred by one single misunderstanding. They gave me freedom to carry on the work of preaching the gospel to the Japanese, in the best way that I knew how. In turn, I felt my obligation toward them and wrote monthly reports of my activities. They were my elders and never, at an ytime, tried to be elders of the churches I helped establish in Japan. They have now taken over the support of Brother **Charles Doyle** and family, who will soon be returning to that field. I began work with the church here in Justin September 1st. We began with an eight day meeting and had one restoration.

G. C. Hartsell, 612 Elm. Street, Minden, Louisiana, October 13: By the authority of our Lord Jesus Christ we press forward to the ultimate victory over the power of darkness. Sister **Hartsell** is improving with the days and should be out of the hospital tomorrow, the Lord willing. Our work here, so far, has been cooperative, pleasant and profitable. A heating system for the building is now being installed. Other improvements are in the making. We can do all things in him that strengtheneth us. May churches of Christ continue to move ahead in Jesus' name.

J. P. Williams, Rt. 11 Box 198, Ft. Worth, Texas, November 30: Since our last report four or five have been added here at Lake Worth in Fort Worth by restoration and membership. I have tendered my resignation effective March 15, 1954, here. I am leaving of my own free will and accord. I have not located a place at this writing but have my heart and mind turned toward the mission field somewhere in the United States. I would be happy to correspond with any congregation desiring to send someone out. I will be happy to consider any call, and furnish references. No one has been selected to follow me here at this writing. The brethren here are congenial and peace and harmony prevails.

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Heart of Man

The functions ascribed to the heart in the language of the Bible show conclusively that it is not the physical heart that is under consideration. When Solomon recognized his great responsibility in ruling the kingdom of Israel, he offered this petition to the Lord, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad" (1 Kings 3:9). And the Lord answered this prayer, saying, "Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart" (1 Kings 3:12). It seems impossible for anyone to miss the truth so far as to teach that the heart in these passages mean the physical heart.

Solomon wrote, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). And again he says, "For as he thinketh in his heart, so is he" (Prov. 23:7). From this it is apparent that the heart is the mind with which we think and understand. Sometimes it is used in a broader sense, to include the affections and will, as follows: "Thou shalt love the Lord thy God with all thy heart," and, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (1 Cor. 9:7).

Christians need to use their hearts in every act of obedience to the Lord. When a man purposely misses the worship on the first day of the week, his heart is not right with God.

Jesus said, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). So we cannot serve the Lord with a divided heart. We do not trust in the Lord while we trust in earthly treasures. A man's heart is not right with God when he fails to use his money as the New Testament teaches him to use it.

The Savior of All Men

Paul wrote this to Timothy, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe" (1 Tim. 4:10). God is the Savior of all men in the sense that his plan provides for the salvation of all men. This does not mean that all men will be saved. The Bible teaches that many will be lost. But God loved all men, and sent Jesus to die for all men, and commanded the gospel to be preached to all men. So if men are not saved, God is not responsible for their being lost.

Paul says God is the Savior "specially, of those that believe." You cannot feed a starving man who refuses to eat. And God cannot consistently save a man who refuses to be

saved. When men reject Christ by refusing to believe his word and obey his gospel, they will be lost. Jesus declared, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

5842 Monticello, Dallas, Texas.

LIFE'S CHANNEL IS FIXED

S. H. Hall

An address delivered over KFVD in Los Angeles, September 13, 1953.

First in the natural kingdom—

We go back to the beginning, and find in Gen. 1:11, 12, these words: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so. And the earth brought forth grass, and the herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good."

From that day, this law, established in nature, stands unchanged. The whole success of the commercial world rests on this unchanging law. Otherwise when a man sows wheat he could expect barley, oats or perhaps raspberries, strawberries or something, he knows not what. When you put a setting of eggs under a hen you would not know what would come—chickens, buzzards or crows.

Principles are easily understood as great truths, although we may not understand the working of these principles. Life itself is a profound mystery, but there are certain facts and truths about life that we may understand to a certainty. Here are the hog, the cow, the sheep, in the same beautiful pasture feeding on the same grass, drinking the same water, breathing the same air and enjoying the same sunshine, but we know what the results will be to the owner—beef from the cow, mutton from the sheep, and pork from the hog. This we know and this we expect. But why these three animals produce these different meats from the same food, no one knows except God. Every seed shall produce after its kind, both in the vegetable and animal kingdom.

But let us look again. There in that beautiful plot of ground, we have the apple, the peach, the pear, and the grape, all rooted in the same soil, and their roots actually intermingled in the soil, but the apple, the peach, the pear, and the grape all are reproduced after its kind. God made it so in the beginning, and it so remains. But the point I want to drive home to your heart is that God did this by his spoken word, by the breath of his mouth. And all of this being true, why should it be

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thought incredible that the new birth should be effected by his word?

Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). How well we know these things. Let us read here Psalm 33:6-9:

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done, he commanded, and it stood fast."

Yes, the heavens and the earth and all things therein came into being by God's *speaking* them into being.

May we ask here: What is life's channel in the vegetable kingdom? First it is seed; second, this seed must be planted in soil; third, there must be moisture and the warmth of the sun. Can any one of these things be left out? Certainly not. The channel was fixed in the beginning, and it so remains fixed, and we conduct ourselves accordingly. This is true of the vegetable and also of the animal kingdom. And life is perpetuated by God's law—there is a channel of perpetuation. We have to have food, water, exercise, air and sunshine. Are there any of these things that we can eliminate? Certainly not.

Second, in the *Spiritual Kingdom*.

Our Lord has declared that this "life channel" in nature is analogous to the spiritual kingdom. Here let us read it:

"And he said unto them, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, and after that the full corn in the ear" (Mark 4:26-28).

Reflect on these words: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men" (John 1:1-4).

But read right on till you come to verse 14, and you find these revealing words: "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The same word that spoke the world into existence, that established life's channel in the kingdom of nature, now God lets become tabernacled in a human body and he lives among us as "God's Life Channel In Grace." Tell me not that this is not so. Listen to him: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). This settles it. The very word that was in the beginning with God, and was God, by which the worlds were spoken into existence, now dwells here, clothed in flesh. He declares, "He that seeth the Son, seeth the Father also."

Oh, I know it is a mystery, and the Book so declares: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory" (1 Tim. 3:16).

Let us reflect together for a few moments. That word, by which the heavens and the earth were spoken into existence,

became flesh and dwelt among us. Did anything confront him that he could not handle? We should not marvel at his speaking to the blind and they see, to the maimed and they walk, to the deaf and they hear, to the angry sea and it is calm, and even to the dead and they come forth. Remember, he is the word of God that was with God and is God among us. Yet he lived as the Son of man, with our fleshly nature, tempted in all points as we, suffered more than any being has ever suffered, allowed himself to be nailed to the cross and there was killed by pain, but as he had before stated, undone all the enemy had done to him and came forth by way of the resurrection. A mystery—yes a staggering mystery, that our Modernist friends will not take, but it is true, a thousand times true.

But in every seed in the vegetable kingdom—take the wheat seed for instance, there is in that seed the germ, the life within the seed, which springs forth, under the proper circumstances. Just so it is with the pure word of God: In it we find Christ as the germ or life giving part of the word. Yes, Christ is in his spoken word—did you get it? Hear him: "The words that I speak unto you, they are spirit and they are life" (John 6:63b). This caused Peter to exclaim, "Thou hast the words of eternal life." And get it, they are words that he has spoken, not thoughts of his he never expressed. This is why Paul declares in Hebrews 4:12: "For the word of God is quick (life giving) and powerful (full of power)." That is why the apostle Peter could tell Cornelius and his household, "Words, whereby" he and his house could be saved (See Acts 11:14). This is why we are exhorted to "receive with meekness the engrafted word, which is able to save" our souls (See James 1:21b).

But get this—our Lord is not in the doctrines and commandments of men. How well did Paul declare to the Thessalonians, "When ye received the word which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe" (1 Thess. 1:13b).

Here let it be said: You cannot improve on the way God puts things or says things. Open your Bible to Hebrews 4:12, 13, and look closely as you read, "For the word of God is *quick* (life giving) and powerful (full of power) and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight." Whose sight? "But all things are naked and opened unto the eyes of him with whom we have to do." Can't you see how the thinking glides from the pure word of God to our Lord and Savior Jesus Christ? Yes, we must face Christ in the judgment. But the same Book says we must face his spoken word in the judgment. See again John 12:48 and Rev. 20:12.

Now all this being true, how could anyone hope to receive this Christ and have him as his Savior short of receiving, with the whole heart, every word that Christ has spoken unto us. Here I want to drive home to your hearts, that you can as easily fly to the moon as you can touch Christ separate and apart from his words. Hear Peter in Acts 3:22, 23: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

So there it is. Christ we cannot have as our Savior separate and apart from his word.

In John 12:48-50, Christ says: "He that rejecteth me, and received not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting."

Yes sir, and there is no such thing as eternal life separate and apart from the commandment of God. It is said in Rev.

22:14: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Yes, as John says in 1 John 2:17: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Here is the secret of eternal life. Since Christ is the way, the truth, and the life, we understand the words of the Holy Spirit, speaking through John, when he says, "He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:12). But the same writer says in his second epistle, verse 9:11: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." Now note the warning: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." When they come with another doctrine, they come without Christ. The only way you can receive Christ is to receive his words, not substitutes for his word. For as he says in John 6:63: "The words that I speak unto you, they are spirit, and they are life." Don't you see?

Oh well, on and on we could go, but space forbids my giving it all in this address. Before closing, let us note again in particular, the analogy between the natural and the spiritual.

1. First, there must be seed, it must be planted, and with other attending circumstances, it springs forth and reproduces itself—reproduces after its kind, if you please. Here is life's channel for the natural kingdom, and it has so stood, unchanged since the world was created.

2. Just so in the spiritual kingdom: "The seed is the word of God." So says our Lord in Luke 8:11. This word must be planted in the soil of the human heart. The parable of the sower teaches this. See Matthew 13:18-23.

Do you know of a single convert in the days of the apostles that sowing the seed of the kingdom, the word of God, did not come first? And it should be remembered that Christ, the life given germ, was driven home to the hearts of the people. Note the conversion of the three thousand on Pentecost—Christ and him crucified, buried and arisen, ascended and crowned were the great thoughts these words planted in the hearts of the hearers. So it was with the conversion of the Samaritans—Christ was preached to them. So was it with the conversion of the eunuch—Philip preached unto him Jesus. So was it when the jailor and his household were converted—they spake unto him the word of the Lord. Cornelius was instructed to send for Peter and he would tell him words whereby he and his household should be saved. Yes, sir, when you carry the words of Jesus to the people, you carry Christ to them. Separate and apart from his word, he cannot be found. This is why James teaches us to receive with meekness the engrafted word that is able to save our soul (See James 1:21).

But the final word by way of warning—God's word will produce only Christians, true children of God; it will not produce Campbellites and establish churches not one time named in the word of God. In Matthew 15:9 Christ says, "But in vain they worship me, teaching for doctrine the commandments of man." Christ, the life-giving principle in the word is not to be found in the doctrines and commandments of men. Hear Christ again in Mark 7:9: "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." But the traditions of men contain not Christ, and though they are taught in the name of Christ, will not produce the children of God.

Think of the warnings, over and over given: "That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Paul says to Timothy, "As I besought thee to abide still at Ephesus—that thou mightest charge some that they teach no other doctrine" (1 Tim. 1:3). Paul also says to the Ga-

latian brethren that though he or an angel from heaven preached any other gospel, let him be accursed (Gal. 1:6-9). And on and on you find warnings in the Bible. Peter says, "If any man speak, let him speak as the oracles of God" (1 Peter 4:1a).

The cases of the speccial pleading, mentioned in Matthew 7:22, 23, are those who have taught in the name of Christ their own doctrines, and this is spiritual forgery. Remember it states that that prophet who shall presume to speak a word in my name that I have not commanded, that prophet shall die. See Deut. 18:20. These are the ones who will cry unto our Lord at the judgment, saying, "Lord, Lord, have we not prophesied in thy name? Yes, taught in the name of Christ their own doctrines (Matt. 7:22). Then it is our Lord who will say unto them: "I never knew you: depart from me, ye workers of iniquity." Yes, they have forged our Lord's name to doctrines he did not command—a very iniquitous thing to do. When one signs the name of someone else to a check, without his consent, and collects on it, he goes to the penitentiary. Where should it be thought people should go who forge the name of eternal God and his Son to doctrines they never authorized them to teach?

Let us be careful about what we teach—teach only what God's word says, and you will reproduce children of God and re-establish the church Christ purchased with his own blood. Let us see to it, as teachers and preachers, that we "speak as the oracles of God" as we are commanded (1 Peter 4:11).

Box 863, Arcadia, California.

CONTINUE NETWORK RADIO PROGRAM

The elders of the Highland church in Abilene report that much progress is being made in the preparation of the network television program which is scheduled to be launched on the DuMont Television Network in early February, 1954. One of the wire services announced last week that the Highland group had been offered time on 62 DuMont stations covering 82.29 per cent of TV homes in America. An option has been taken on the contract offer and the contract is to be signed on December 18, 1953.

The Highland elders carefully pointed out that the new TV program will not replace the present radio program carried by the American Broadcasting Company. The radio work will be continued with efforts made to add the present 287 stations now carrying the coast-to-coast broadcasting.

In an open letter last week the Abilene brethren said: "We feel that the opportunity of obtaining a network television program for preaching the gospel is one of the greatest opportunities to come our way. This does not mean the discontinuation of the radio broadcast but that a greater overall audience may be reached by radio and television."

Two of the Highland elders, J. M. Patterson and John F. Reese, have just returned from Chicago where they have been checking production of the first "pilot film" of the Herald of Truth. A number of the DuMont stations have agreed to run it one time as a public service while funds are being assembled.

Signing of contracts is dependent on sufficient funds being raised by December 18.

DESIRABLE BOOKS FOR EVERY HOME

Commentary on Matthew by H. Leo Boles	3.00
Commentary on Luke by J. S. Lamar	3.00
Commentary on Luke by H. Leo Boles	3.00
Commentary on Hebrews by Milligan	3.00

FIRM FOUNDATION PUBLISHING HOUSE

Box 77

Austin, Texas

THE HERALD OF TRUTH BROADCAST

By LOGAN BUCHANAN

February 10, 1952, the ABC network began to carry a broadcast introduced by, "The churches of Christ salute you with the Herald of Truth." God willing, the DuMont Television Network will likewise begin to carry the program of February 12, 1954, so that ten million people each week may see and hear the gospel of the Master.

This program is identified as follows: "This program has come to you under the direction of the Highland Church of Christ, Abilene, Texas, and is supported by churches of Christ." Its elders inspect the program before it is transcribed, and give it final approval before it is put on the air. I was tremendously impressed by their willingness to accept suggestions during their inspection of one of the programs.

Funds are sent to the Highland church, especially earmarked for the Herald of Truth broadcast, to a special post office box set up by the elders "providing for honest things, not only in the sight of the Lord, but also in the sight of men (2 Cor. 8:21). P. S. Kendrick of College church has acted in the past as treasurer, and Phil Kendrick is the able announcer.

Office Work Is Tremendous

Hundreds of personal letters go out each day, answering questions, helping people locate congregations, answering requests for sermons, etc. Three secretaries and eight typists and bookkeepers are required, and they are swamped with work. These are paid \$45.00 and \$42.50 per week, respectively.

James Williford and James W. Nichols have done most of the preaching, and have been paid \$100.00 per week, until recently, when they were increased to \$150.00. John F. Reese, elder at Highland, gave up his business to manage the office, answer questions, and generally supervise this work at a salary of \$150.00.

The two preachers spend many hours per week preparing the sermons, making transcriptions, piecing the program together, and following the continuity written by Brother Reese. Phil Kendrick, the able announcer, is paid \$25.00 weekly.

Since Highland church had no space, offices had to be rented and furnished by the congregation. About one-sixth of the funds expended have been spent on transcriptions, printing and mailing copies of the sermons, paying the salaries and office expense, keeping the records, acknowledging the contributions, and for utilities, telephone and supplies.

History of the Broadcast

The two evangelists selected to do the work were preaching on a small six- or seven-station network in the northern states, when they were given an opportunity to enlarge their work and place it on a network.

College Church in Abilene was the first sponsor for the program, and since Brother Nichols' salary was guaranteed, this church agreed to serve as sponsor for four months, while the matter was put before the brethren. On September 16, 1951, *The Minute Monitor*, weekly bulletin of the College church in Abilene said:

"Brother James Walter Nichols has been working with the College church for the past four months in a special radio project. The College church agreed to sponsor this work for four months. This work is of the highest type and is commendable. . . We do offer a prayer for God's blessing on this and any other good work."

After releasing the work, College church continued to support it, and carries an item in its 1954 budget:

"Radio, Highland church \$3.33 (month) . . . \$1,000 (year)."

The Missions Program division of the Annual Report from College church says:

"We are also making a sizable contribution regularly to the Herald of Truth radio program. It is expected that as our budget grows we can do far more of this type of work." Their interest in this program shows almost one-tenth of their mission budget is spent here.

From September 16, 1951, the Highland church in Abilene has been overseeing this work. Their 1953 directory says:

"Many conversions and restorations have been reported. This work is being supported by a great number of congregations and individuals."

How Is The Money Raised?

Highland church has appealed to the churches through the mail, by telephone, and personal contact, for funds to do this magnificent work, as one sister congregation asking others for help and cooperation. Pledges are made by the churches to Highland church in Abilene, which pledges are paid by the local churches at their convenience.

Some individuals also make contributions, although no campaign for individual contributions has ever been made. It has never been said that it is sinful and wrong for individuals to contribute to a worthy cause.

Why Is This Called "Herald Of Truth"?

The Highland elders could not officially speak for the churches of Christ in any capacity. They therefore do not say, "The church of Christ claims and teaches so-and-so . . ."

This broadcast is not the church, and cannot advertise itself as such. It is the work of the church, or an activity of the church, even as a church bulletin. Other radio programs conducted by our people are called by such titles, to help build an audience: "The Gospel in Sermon and Song"; "The Bible Hour"; "Bible Questions and Answers"; "What Does Your Bible Say?"

Churches print bulletins with similar titles: "The Minute Monitor"; "Stop and Think"; "The Visitor"; "The Truth"; "The Caller."

Such a title is no more unscriptural than to call a mid-week service a "prayer meeting"; or to call a protracted revival a "gospel meeting"; or to call a number of classes meeting simultaneously a "Bible school." These names simply describe what the church is doing, and none need misunderstand.

Why Carry "Herald of Truth" On Letterheads?

To plant firmly in the minds of people that Highland church, with the help of sister congregations, does HERALD the TRUTH, it advertises this fact—just as we have always advertised the slogan—"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

This does no discredit to the church. All the advertising, programs, letterheads, films, and brochures sent out by Highland church make known clearly and without subterfuge, that this work is under the immediate and direct oversight of the Highland elders, to whom any criticism, suggestion, or question may be addressed, either from Abilene, or from any other quarter.

The first monthly report sent out said:

"If at any time there should arise in your mind a question about any of the phases of this work, we would appreciate your writing. We believe that you should know how the program is being handled, and by whom . . . We look forward to hearing from you . . ." (pages 5, 6).

But the church is honored in every program. We sincerely believe that none can hear, or see, one of the broadcasts or telecasts without learning what the program says repeatedly: "This program has come to you under the direction of the Highland Church of Christ in Abilene, Texas, and is supported by churches of Christ." None need misunderstand.

Is It Right To Preach On Radio Or TV?

Such mass media as radio, television, and printing tracts reach beyond any local church in communicating the gospel. Surely no one is naive enough to think that such mass media for heralding the truth as newspapers, radio, TV, etc., can be used without reaching into territory that the elders of a local church cannot supervise and oversee.

But the churches of Christ, operating under the Great Commission of our Lord, are engaged in a world-wide operation, since Jesus said: "Go ye into all the world, and preach the gospel to every creature . . ." (Mark 16:15). Every Christian is a part of this world-wide operation, and every congregation has some obligation to carry it on. The local elders must plan ways and means to push this world-wide operation along, and help it succeed.

Some elders have greater vision than others, just as some preachers have greater vision. Some can see the possibilities of good in the work of the church, and some can see only the dangers of something bad.

If, as some would have us think, it is sinful and wrong for a local church to engage in any operation that reaches beyond the support and/or beyond the supervision of any one local church, it becomes sinful and wrong (according to that reasoning), to put ONE sermon on ANY radio station.

The sermon would be heard by someone not under the supervision of a local eldership, and its results would be felt in territory beyond their oversight. Does this not condemn ALL radio preaching?

Are we going to be driven into accepting the Catholic "Diocece" idea, or shall we follow the New Testament?

If it is right to preach the Gospel on ONE radio station, it is right to preach the same sermon on a thousand stations, with or without the use of a network. If elders do not overstep their bounds when they supervise a radio program heard 20 miles beyond their immediate neighborhood, they do not overstep their bounds when they supervise a program that reaches 2,000 miles beyond their own neighborhood.

Distributing Tracts Is Likewise

To prohibit a local church from conducting any operation that reaches beyond the supervision and/or beyond the support of the local church, would condemn ALL use of the printed page, including tracts, newspapers, etc. Somebody just might get their hands on a gospel tract who was not under the supervision of the local elders, and who never attended the local congregation.

If it is scriptural and right for a local church to send tracts and letters to people in its own country, it is scriptural and right for a local church to print and mail sermons and letters all over the world, in spite of the fact that it is thereby conducting an operation that reaches beyond the supervision and the support of the local church.

What About Public Contributions?

If indeed the local church must not permit anyone who is not under the supervision of the local elders to help in the support of its work, we are forever prohibited from passing the contribution platter to an open assembly.

Somebody just might put a contribution in the platter who is not a member of the local congregation. If it is wrong for a church to do what it cannot support without outside help, it would be wrong to accept this money. This legislation would force us to "closed box," and make us refuse non-members the right to worship by giving. Then we would have to decide whether a member is in good standing before he could give, etc. Is this what the New Testament teaches?

Can "The Churches" Unite To Act?

Prayer is an action that cannot be limited by congregational lines. Paul tells us to pray "everywhere" (1 Tim. 2:1-8). What is there about which we may unite in prayer that we cannot scripturally unite to help?

Fellowship between churches is not only proper and right,

it is scriptural and divinely commanded, whether it consists in sending money to a missionary, relieving human distress, or helping one another.

Let us not be naive enough to think that our own local church has done ALL that has been done, when we baptize a man into Christ. Other congregations may have helped.

We all depend on one another to a great extent, and we shall always need the help of other congregations, in holding gospel meetings, building buildings, or preaching the truth on radio or elsewhere. Let us not be naive enough to think that the progress of the church at ANY locality is due solely to what that particular church itself has done. The training of its leaders, preachers, and its teachers, has probably been given elsewhere, by other churches.

One congregation, working by itself, can accomplish little. By joining hands together, we can do much more. There is a cumulative effect on the world, when the church works together (John 17:20, 21). God help us to grow more willing to "hold hands across the world" for the salvation of souls.

The Herald of Truth Is Such A Work

Although it is under the supervision of Highland church, this broadcast is a worthy enterprise, in which we can all help. One hundred and seventy souls die per hour in our nation without God. Those who care about these souls MUST be interested in reaching as many as possible with the gospel. The very thought of preaching to ten million people per week thrills the souls of those who believe in the power of the gospel.

Is This Program Too Big To Be Right?

Unless we have lost sight of the principal work of the church, to "preach the gospel to every creature," we will not say this work is too big. It is really too small. While we fiddle, souls die without hope.

Is it scriptural and right for several churches to work together on a given project, and to see it through as partners in a worthy enterprise? Or is anything too big for one local church, too big to be scriptural? And is it possible for several churches to work together and to act in concert without losing their independence, autonomy, and identity as local churches?

Our Great Danger Is Doing Too Little

There is not very much likelihood that "our" people will do too much, or get very far ahead of what the New Testament specifically authorizes. We have too many people who are always "agin" everything, for anything unscriptural to get very far.

Let us seek a Bible answer to our question.

A New Testament Example

Note the methods Paul commanded to be used in raising money for such a worthy project in New Testament times in 2 Cor. 8. Note:

1. There were saints in Jerusalem who needed relief. (This was AFTER the story of the sending of money to Judea in Acts 11:27-30).

2. Paul gave apostolic "orders" to the "churches of Galatia" (1 Cor. 16:1, 2), to give to their relief. Corinth was LIKEWISE ordered to join in this cooperative enterprise.

3. The "churches of Macedonia," verse 1, joined in this cooperation of churches, to have part in "ministering to the saints."

4. The church at Corinth had made a pledge to the work, a year before, 2 Cor. 8:10, 11, and Paul commanded them to KEEP their pledge.

5. The money was sent to Jerusalem by the hands of Titus, another unnamed brother, who had been selected as a co-operative action, "chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord . . ." (2 Cor. 8:19). (This word for "chosen" is XEIROTONETHEIS, an aorist passive participle from XEIRO-TONEO—defined by Thayer's Lexicon, page 668. It is the

same word translated "appoint" in Acts 14:23. In 2 Cor. 8:19, the preposition UPO—which with the genitive case here shows the agents by whom the choosing or appointing was done—this brother was chosen "by the churches" (plural).

6. These brethren circulated among "the churches" to gather the cash and carry it to Jerusalem (1 Cor. 16:3).

Shall We Deny God?

Here is a New Testament example of cooperative action, in which more than one church chose a man to go out to more than one other church and promote a scriptural work, requiring the raising of funds from more than one congregation. This was a scriptural operation, in spite of the fact that it was too big for the oversight and the support of one single local congregation.

Paul commended these churches who took part in this cooperative enterprise, and commended the men who raised the money as "the messengers of the churches, and the glory of Christ" (vs. 23).

We believe, then, that the principle of congregational cooperation is a scriptural principle, and that no man has the right to remove it from New Testament Christianity, nor to ridicule those who were called by God "the glory of Christ." If this be heresy, rescue me from it—I cannot deny God.

Let Us Follow God, Always

If it was right for the church at Corinth to pledge their giving a year ahead for the relief of the poor saints as in 2 Cor. 8:10-12, and if it was right to send money to elders of another congregation as in Acts 11:27-30, it is still scriptural and right for a local church to pledge to help Herald of Truth and send money to the Highland elders. If not, why not?

Let us not fear to follow the Bible, and do what these churches did, just because some person imagines and fears "it might some day lead to something big and bad." Such timid failure to obey God is unworthy of those who have placed their faith in Christ Jesus.

THE UNBRIDLED TONGUE

Ben M. Taylor

The Scriptures say, Ezek. 3:18: "When I say unto the wicked, thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"He that is silent concerning a known evil, becomes a partaker of the sin." So why should I or any anyone else hesitate writing or saying anything we might be able to say or write concerning any evil? and especially upon the subject under consideration?

If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, this man's religion is vain" (James 1:26). "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God" (vs. 19-20). "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (Ch. 3, v. 8). "Speak not evil one of another, brethren, he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge."

And many other things are mentioned in these first four chapters of the book which are easily understood.

Sometimes I wonder if we do not exercise more judgment rabbit hunting, than we do in the proper use of our tongues. We can readily understand if a gun is improperly handled, calamity of some sort is certain, but when it becomes a matter bringing on destruction to both soul and body, we seem to lose sight of the fact we are carrying about something which is "full of deadly poison" the tongue which no man can tame, etc.

The tongue when improperly controlled, can destroy the church in just a little while. It can cause more grief and cause more heavy hearts, retard the progress of good gospel preachers than any one thing we might mention.

Yes it is so easy to pop off. Someone has said or described one who talks too much as a "popperoffer" then defined the word "popperoffer" as being "one who should be listening instead of talking". So whether this is the correct definition or not, it certainly serves the purpose very well.

"Speak not evil one of another" says James, and tells us what we become if we do, should be sufficient, but on we go with that unbridled tongue. I use the word "we" because none of us are as careful as we should be, I am sure.

For an example, I know of a certain congregation who secured the services of one of the best tried and true preachers the church has ever produced, a man who has and is now endorsed by the entire brotherhood, to conduct their meeting, and before the meeting was four days old, a vain individual begins with the unbridled tongue, to ridicule and say many hurtful things about the preaching. "He will run folk away; He is too hard; He calls names; We need a man who will use tact" etc.; and I suppose had it not been for the fact most of the congregation knew the preacher was guilty of no such thing, much harm could have been the result. But in that the preacher ignored it, and preached as hard as he could, the meeting was a success. The preacher found it out of course, as he always does, and perhaps left with a heavy heart, realizing of course more good might have been accomplished had this not happened, etc.

Now we might ask the question, Why did this all just have to happen? Simply because of what James said in his first remarks, Chapter 1:1. This is exactly why.

Webster defines the word "Vain" as "worthless—conceited" and so now we see hard it is for a church to grow or prosper, when this sort of material shows up.

Now think of the other accusations he made, "too hard, drives folk away." I have lived quite some time. I have never heard any preacher preach as hard as did Jesus and his apostles, and I doubt if I ever will. They called names and preached so hard many of those who heard, tried to do them bodily harm, and death finally came to them as a result of their preaching the truth, as it was revealed.

They used tact also, because they were guided by the Holy Spirit, and because of what the definition of the word "tact" given by Webster, which is as follows. "Tact"—Nice discernment and delicate skill in saying exactly what is expedient, or suitable in given circumstances." And so it goes, here we have a person who never preached a sermon in his life trying to dictate to a preacher who has given the best of his life to the preaching of the gospel. "Brethren these things ought not to be." There has been much written in the past covering plain, hard preaching, and how necessary it is, but if this nonsense which is so widespread in the brotherhood could be traced down properly, the most of it could be found to have originated most all together to he or she whose religion is vain. Mark them, and put it down when you find an individual who is constantly complaining some preacher preaches too hard and void of "tact" you will have found one who has some sort of an ax to grind. Sometimes it's a political axe, but more often we will find one who is unconverted to the old apostolic style of preaching the truth. John 8:32: "Ye shall know the truth and the truth shall make you free."

Cyril, Oklahoma.

ASSOCIATE EDITORIALS . . .

M. Norvel Young

WHAT DOES THE BIBLE SAY?

Are you happily married?

Everyone knows that our divorce rate in this country is appalling. It has risen to the alarming proportions of one divorce in three marriages. Obviously many marriages are unhappy ones. Also, it is apparent that many homes are now headed for the rocks. What about your home?

An ounce of prevention is worth a pound of cure in marital relations. The time to prevent a broken home is before it happens. Too frequently couples who are having trouble, put off seeing a competent counsellor or doing anything to improve the situation until it is too late. To appropriate the slogan of the Citizen's Traffic Commission: "Be careful about your marriage. The home you save may be your own."

ATHEISM DOES NOT LIKE ITS FRUITS

James D. Bales

Atheism is finding it difficult to get converts to band together, and even in making converts. An article by Hal Boyle in a recent newspaper quoted an atheist as follows:

"Our membership was never lower," recently complained Woolsey Teller, secretary treasurer of the American Association for the Advancement of Atheism.

"In many ways we who are trying to lead people away from church are in the same boat as those trying to lead them into church.

"People today are generally too interested in material things. The average man, I'm afraid, would rather play gin rummy or watch wrestling on TV than take part in something serious."

"The anti-religious organization, founded in 1925, reached a peak soon thereafter of 1,000 members but some months ago dropped to a low point of 340. Members pay \$1.00 a year. Most members are 'middle-aged or more,' said Teller, adding:

"We seem to have a great deal of difficulty getting younger people interested."

"The states having the most formal atheists are California, New York and Ohio.

"Maine, Delaware and West Virginia are the worst states for us," said Teller, who believes some people are afraid to become atheists for fear they will be called Communists."

It is good to know that the 4A is having difficulties. Likely it ill fade out not too long after its founders pass on. Several observations are in order concerning Teller's statements. First, why should atheists want to band together to advance atheism. What bond of fellowship is there in denying God and affirming that men are just animals? It is better for atheists to live in a society which is composed mainly of non-atheists since at least the non-atheists believe, as a general rule, that there are real moral standards. They are thus more apt to treat an atheist like a man instead of like a dog.

Second, that people are not interested in something serious is one of the logical fruits of atheism. If atheism is true, then what is serious? Nothing is of real value and nothing is lasting.

Third, if atheism is right there is nothing but the material. Thus people would be fools to be interested in other than material things. Why should Teller devote his time to teaching men atheism, and then cry because some people live as if atheism is true! If he does not like the fruits which atheism would produce, or sanction, let him stop sowing the seed which produces that type of fruit.

Most young couples in our country want a lovely Christian home. They want a home where the Christian virtues of purity, honor, faith, hope, and love prevail. They want the fruit without being willing to plant the seed and cultivate the plant. You can't have the fruit without the root. The roots of a Christian home must be a deep faith in God, a trust in Jesus Christ, a knowledge of the Word of God.

A happy home is based on the character of the two individuals who form the union. There is no substitute for the Word of God to produce Christian character. So, if you want the fruits of a Christian home, give attention to reading the Bible daily, obey its prospects, attend church where its teachings are preached and practiced, seek Christian companions who will bring out the best in you. By cultivating your spiritual nature you will be making a great contribution to the happiness of your home.

Fourth, if atheism is true why should an atheist confess his "faith" if it might have some consequences which are unpleasant. What would be wrong with letting fear of being classed as a communist keep one from confessing that he is an atheist, or becoming an atheist? What principle in atheism is there to give man courage, to lead a man to stand up for what he believes? If there are no moral principles a man would be a fool to invite unpleasant consequences by taking a definite stand.

Fifth, atheism does prepare the way for communism. Communism is atheistic in its nature. More than one communist has testified that atheism softened him up for communism. Professor Budenz, once the managing editor of the *Daily Worker*, told the writer that that was his experience as well as the experience of other communists whom he had known. He has now given up both communism and atheism.

LET ME CHALLENGE YOU TO READ THE BIBLE THROUGH!

The new year of 1954 is beginning soon. Perhaps you have made several good resolutions. May we challenge you to read the Bible through in 1954.

You can do it by reading three chapters each day and five each Lord's day. You can complete it in 365 days.

More Bibles were sold in 1953 than in any year of history. No doubt you own one or more. But the Bible must be read, must be meditated upon, must be obeyed in faith if it proves the way of salvation for us. We are largely creatures of habit. How easy it is to spend 15 or 20 minutes each day reading the daily paper which is thrown away the next day. How much more valuable for us to read God's Book which will last forever. Most people find it better to start with Matthew and read the New Testament first.

It is best if you can choose a definite time for each day's reading, and hold to it. Read with expectancy seeking God's will for you. Mark the passages which are most helpful so that you can re-read them later. Memorize key verses so that you can meditate on them during the day. Be sure to pray for God's blessing as you begin to read and for strength to do his will when you finish your reading. Such a program will bless you beyond measure in 1954.

Several hundred people locally have made this resolve, and the church is furnishing them with a 38-page pamphlet on "Understanding the Bible." If you would like a copy of this you may have one by writing a card addressed to the church, Broadway and T, Lubbock, Texas. But be sure to read the Bible every day in 1954.

G. H. P. SHOWALTER, Editor

FIRM FOUNDATION PUBLISHING HOUSE
Box 77—Austin, Texas.

THE CHURCH AND SUBSTITUTIONS THEREFOR

C. H. Palmer

When Christ declared, "I WILL build MY church, and the gates of hell shall not prevail against it," he was declaring the fulfilment of prophecy in spite of the opposition of the Satanic power. He, no doubt, recalled the opposition of the Satanic power from the beginning, and his combat with him in the wilderness and the opposition during his personal ministry, that, after the declaration to build his church that he would add, "the gates of hell shall not prevail against it." He, no doubt, meant primarily, that the enclosure of his body in the grave would not prevent the building of his church. But, he meant more than that. Why would he build his church in spite of death and the grave, and then leave it to the ravages of Satan after it became an active institution. Hell as used here by the saviour means, grave, hades, sheol, and the term "gates" refer to the designs and devices of Satan as well as an adjustable door closing an entrance to an enclosure. Since Satan invented the grave, or made the grave necessary, it is a device of Satan. Satan has myriads of devices, all of which he will bring to bear upon the church (2 Cor. 2:11). Many of such devices are working within the church today, weakening and impeding its progress in sounding out the word of truth and thereby preventing it reaching many unsaved.

Satan arrayed himself against God, his human creatures and his plan in their behalf from the beginning, and he prevailed against his created pair in the Garden of Eden thereby establishing his influence in the world to the extent of causing God to repent that he had made man, and to decree that he should be destroyed from the face of the earth. But, the destruction of man by the flood did not arrest or destroy Satanic influence in the world, but he continued to oppose God, through man, down through the ages, and when the promised redeemer came into the world to eventually destroy the works of Satan (1 John 3:8) he increased his attacks against him, and against his church as soon as it was established. He tried to destroy Jesus soon after his birth; he tempted him through every possible avenue in the wilderness alone, and harassed him continually during his personal ministry, through his human agencies, and finally crucified him. But, he could not retain him nor stop the progress of his work, even by the gates of hell.

It was ordained from the beginning that his kingdom, or church, should be an everlasting kingdom. That it should never be destroyed, but should stand forever (Dan. 7:13, 14:18-27; Micah 4:7; 1 Cor. 15:24, 25, 27; Heb. 12:28). These scriptures, nor any others, infer that only the seed of the kingdom (the word of God) shall remain forever, but the kingdom itself. The king, Jesus Christ, has not been without a kingdom since its inception on Pentecost, and will not be so long as time shall last. When Satan initiated the great apostasy (2 Thess. 2:2-13; Acts 20:28-38; Jude 4; Gal. 2:4; Titus 1:15-16; Heb. 12:15) he did not renounce the church but began at once to change the truth of God into a lie, worshipping images, changing the organization and function of the church, and convinced men that it was all simply the church at work, or the church progressing.

From the beginning of time down to a number of years after the church was established, Satan's attacks against God, Christ and mankind were open and direct. But having been foiled by Christ and his followers who were taught of his devices, the direct approach was no longer so effective. Satan transforms himself into an angel of light, began talking religion, a perverted religion, a campaign of deception which was much more effective than open opposition, hence, the great apostasy. He seemed to come to a realization that he could captivate, unsuspectingly, more precious souls through advocating a perverted gospel, and an apostate church, something different, something better, than would be possible through continued open opposition to the true church. Knowing the disposition of

man to readily grasp something different, a perverted teaching would be very effective. Therefore the perversion of the gospel, by the Satanic power, began in earnest about sixty years after the church was established and continued on and on, and is very active at this present time. In about the year 533 after Christ, the apostasy had become so powerful through deception, murder and all manner of persecution of those who would not submit to the apostate teachings and practices, that the true church was driven by the Satanic power into the wilderness, into seclusion. She was given the wings of a great eagle that she might fly to where she had a place prepared of God for her, where she was fed and nourished for 1260 years. While the church was in obscurity, invisible, outwardly inactive, it was still in existence, being nourished of God, for the time, when the two witnesses would arise and again testify. God's two witnesses, the Old and New Testaments testified in sackcloth during that period, not being permitted to reach the populace but then killed and lay unburied in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified (that damnable Satanic system) for three and a half days, 1260 years, but was resurrected and again began to testify. The Bible was, to all intents and purposes, legislated out of Europe during that time, but about three and one half years after its complete suppression, it was released and began again to testify to a limited extent.

THE HERALD OF TRUTH

Tom W. Phillips

I have read some two or three times Glenn Wallace's remarks concerning the Herald of Truth program; and knowing Glenn Wallace, his remarks rang with sincerity. He and I have about the same background in our religious training. I am somewhat older, but our reactions are about the same. I have gone over in my mind the same questions that were asked by Brother Wallace. My conclusions have brought a decision that there is nothing unscriptural with the way the Herald of Truth is being conducted within its organizational or money raising aspects. I can see no similarity between the Herald of Truth and the Epworth League or any society in the churches of denominational nature. Neither do I see an organization which could be termed one greater than the local congregation; it makes no dictates to any local congregation nor does it combine any or several congregations into a synod or anything like one.

I do not exactly think of the Herald of Truth in the same light as one of our papers or schools, but almost! I see Highland church elders overseeing the preaching that is being done; I also see them as guards of the financial integrity of the Herald of Truth organization. To me this is a splendid thing for Highland to do and gives greater confidence to the Herald of Truth efforts. I grant that the Herald of Truth is heard more than the church of Christ. After much deliberation, this seems wise to me, for it keeps the program from sounding sectarian; and no one can deny that the preaching on the broadcasts from the very beginning has certainly been true to the Book and has told of the Christ that purchased his church with his own blood. A church of Christ denomination has not been presented! Of that I am glad.

I own my own shoe store in Santa Barbara, California. There are three working in the store besides myself. If I were to have daily Bible teaching in the store with these three people, there would be nothing unscriptural in that; it would be more scriptural if the elders of the church supervised that teaching. From very few members of the church do I make my profit to run the store, yet there would not be an opportunity to have daily teaching with these three (if I did) without profit from people of the world. No, there is not a similarity between my store and the Herald of Truth, but the example does provoke thinking about what can be scriptural and what is not scriptural.

I must go along with the Herald of Truth.

FROM THE HARVEST FIELD

Roy Burgess, Box 212, Zellwood, Florida, November 30: Two confessed sins and were restored Sunday. We have had responses in most of our services in the last two months. "Work while it is called day."

Murray W. Wilson, Bentonville, Arkansas, December 1: A man and his wife, formerly Baptists, were obedient to the gospel here Sunday. This makes four Baptists in five weeks who have turned from their religious error to the truth of the Bible.

Ben West, Lampasas, Texas, November 26: Spoke at Henderson. Glad to be invited to speak in lectureships at Stephenville, Blanco, Georgetown, places I once served and other places. Young men led in a great prayer service here last night. 219 were present, 243 in Bible school and over 400 at worship.

Sylvan Gray, Gunnison, Colorado: We have just completed a meeting from the 24th through the 29th of November with an average attendance of 30, one baptism and one restoration. Brother Duward Lee of Grand Junction did the preaching, assisted by Brother Reginald Beavers of Delta, and Brother K. A. Stone of Montrose leading the singing. We are very much encouraged over the interest shown during the meeting.

Ira D. Brister, 234 S. Hampton Road, Dallas 8, Texas, November 30: Yesterday I spoke for the Mesquite, Texas, church both morning and night. I preached for them regularly some three or four years ago. It was good to be with them again. They now have a new building and prospects are bright for continued growth and development. The Sunset church is growing. Some twenty additions in November from all sources. Homer P. Reeves is now in his seventh year and the congregation is in the best condition ever. We are still looking for a song director and assistant minister.

J. David Taylor, Box 232, Gould, Oklahoma, November 26: Gould Church of Christ enjoyed a series of fine Bible lessons from different preachers from November 12 to 15, on the important subject of "Cost of Discipleship." Our second year here is accomplishing much good, we believe. Our men's training class, Monday nights, is making fine progress. We had two fine speeches this Wednesday night by a high school boy of the class and a fine man who is doing a fine part in different ways of the work of the church. Sincere Christians, can but enjoy the very fine articles appearing in the Firm Foundation recently.

E. Paul Mathews, 4701 E. 58th Street, Maywood, California: The church in Maywood is making rapid progress. Fifteen have been baptized here since my last report, (thirteen of them within the past six weeks). New attendance records are being made repeatedly, and our contributions have more than quadrupled over the past two years. Our auditorium is in the process of being enlarged, and we expect to be meeting in it by March 15, 1954. This is one of the hardest working congregations that it has been my pleasure to serve; we enjoy peace and harmony, and, almost to a member, everyone has a mind to work. To God and these faithful brethren go all the praise.

Howard A. Blazer, Sr., Route 1, Florence, Alabama, December 3: We have recently moved here to labor with the Shiloh congregation. All our friends please take note of the change of address.

William Reeves, 2 Keer Ave., Apt. 504, Newark, New Jersey, December 1: Brother Norman Gipson held a meeting at the new Central congregation in Newark November 22-27. One was restored. Please send us names of contacts in this area.

Horace Teddlie, Box 152, Midlothian, Texas: I have sold the Edition Bindery and I am now free to go anywhere to conduct meetings. Between meetings I will maintain a small shop for rebinding of Bibles and Hymn Books etc. If I can serve your needs, please contact me at the above address.

Claude B. Holcomb, 633 W. Collin, Corsicana, Texas, December 1: Today we are beginning our fifth year of work with this fine church which meets on Fifth Avenue in Corsicana. This has been a most pleasant association with consecrated Christian people, working together under the oversight of one of the finest elderships to be found anywhere. We pray the Lord's continued blessings upon his church throughout the world.

George S. Benson, President, Harding College, Searcy, Arkansas, closed a meeting with the Central Church of Christ at Chickasha, Oklahoma, on Sunday night, November 15. The attendance was excellent. The interest was good. Four men were baptized, each the head of a family. One woman was restored. Central church has an excellent eldership. The congregation is at peace and doing an excellent work. Robert Hawkins is the hard-working minister who is held in high esteem by the church and by the people of the town.

John L. Norris, Box 302, Mathis, Texas: We had our first services in our new building November 22. Brethren from Luling, Los Fresnos, Mathis and perhaps other places came to be with us during the day. The congregations meeting at Argenta and at Mathis helped us in a financial way on our building during its construction. We now feel that the cause of Christ is permanently established in Orange Grove, which is a town of mostly Catholic and Lutheran belief. For over four years we met in the high school library, during which time we carried on a full program of work. We beg the prayers of the faithful as we continue our efforts in this area.

Joe L. Banks, 857 South High, Denver, Colorado, November 24: After two and one half years' work with the Logan Street church at 595 South Logan, here in Denver, I am to move to Fayetteville, Arkansas, on December 7th to begin work with the Lord's church there. The work here has been pleasant and some progress has been made. In recent weeks several have been restored to duty, some placed membership and last Sunday three made the confession and were baptized. We are looking forward to a good work with the Fayetteville church. Correspondents please note change of address. Our new mailing address will be Box 84, Fayetteville, Ark.

G. L. Mann, Fayette, Alabama, December 1: The Lord's work here is in good shape and growing. A man and his wife were baptized last Sunday night.

Cleon Lyles, Little Rock, Arkansas December 1: Four were baptized and three placed membership the past two Sundays at the Downtown church (Sixth at Izard). Contributions for November averaged \$1,755.00 per Sunday.

Elbridge B. Linn, 1903 University Avenue, Austin, Texas, December 7: Yesterday two were baptized and four placed membership here. In November, three placed membership, one was restored, and two were baptized at University Avenue congregation.

James Mathews, Bartlesville, Oklahoma: Central Christian College's annual lectures will be held March 29 through April 1, according to L. R. Wilson, president. The theme of the entire program will be, "The Pre-eminence of Christ in All Things." Speakers and individual subjects will be announced soon. Plan now to attend.

Mrs. Ella Davis, Fairlie, Texas: If you aid the church with donations, we would appreciate any amount. We are a few women and two men. We have put in new floors, roof, windows, doors, sheet rock and new ceiling. We owe four hundred dollars on the inside yet. The outside would cost five hundred and fifty dollars, which amount we may have to leave off for a while. We would thank you for any donation to the church of Christ.

Durward Boggs, 7825 Hillard Drive, Dallas, Texas, December 4: The Lord's church here at Pleasant Grove is putting forth efforts to go forward with the Lord. Plans are being made for the year ahead. Prospects are bright. Truly the harvest is ready in this area if we will only work we will reap many souls for him. We had two families to unite with us by membership and two individuals to confess sins during November. We lost two families so there is no change in our number. Pray for us that we may work that which is well-pleasing to the Lord, and visit us when in this area.

A. E. Wickham, Roscoe, Ohio, December 3: Last Lord's day we had two splendid audiences at the East Main Street church in this city. "Bombs in the Camps of Russellites and Jehovah's Witnesses" are being sent far and near. These people are working, and we must work. This book is dread by these people as it contains "bombs" that exploded in their camps when I had to meet some of their strongest men in public debates. Ten cents each or 12 or \$1.00; "Christ's Will and Its Contestants" for 25 cents each or cheaper in lots.

E. C. McKenzie, Box 1164, Montgomery, Alabama, December 3: Within the past three weeks the Catoma Street congregation has lost two of its elders by death. They were brethren Elly R. Barnes and R. L. Douglas. Both of these men were godly in their daily living, humble in spirit, rich in faith, and fair and impartial in their judgments and decisions. They served their congregation long and well. For us to fill their places, as elders, will be next to impossible. Brother Barnes was an educator of renown for more than fifty years. Brother Douglas was a business executive and had been associated with one company forty-four years, his entire mature life. In the passing of these two beloved brethren, this congregation has been struck the most shocking blow in its long, eventful history.

B. E. Bawcom, 926 North "C" Street, Arkansas City, Kansas, November 21: Harmon Black of Detroit closed a fine meeting here November 15 with two baptisms. Four other confessions of sin since the meeting ended.

Truman E. Spring, Corpus Christi, Texas, December 1: I am now back with my local work after conducting a meeting in Hartford, Connecticut. The meeting was well attended; many contacts with outsiders were made, and one lady (a former Catholic) was baptized. When visiting Corpus Christi, you are cordially invited to worship with us at the Hillcrest congregation.

Frank L. Smith, 10th and Bell, Shawnee, Oklahoma, December 1: I enjoyed a good meeting with the Pike's Peak church in Colorado Springs the last part of October. One was baptized and one restored. Glenn E. Green works with this good church. Our meeting with Brother Eugene Brewer resulted in two baptisms and three restorations. Brother Brewer did a fine work in his preaching. Two have been baptized since the meeting. Our Bible classes are at an all time high in attendance.

Edward J. Craddock, 1714 Cass Street, Nashville 8, Tennessee, December 2: The four-Sunday joint meeting by the churches of Christ in Canton, Ohio, where Brother Edward White and Brother James Eaton labor, was extended an extra week by special interest. There were seventeen baptisms and eight restorations. There were several open sessions held by the public request and attended by more than 100 at a time. I am now in a good meeting with the Southeast Church of Christ, Akron, Ohio, with eighteen special confessions to date.

Eugene A. Pitts, 304 Mamie Street, Hattiesburg, Mississippi, December 1: One was baptized last week. Last month we began a daily radio broadcast on station WFOR—1400 kilocycles.

Herbert L. Newman, 559 West Mariposa Drive, San Antonio, Texas, -December 7: Eight placed membership with the West Avenue church, Sunday. When in San Antonio, visit us at West Avenue and Sherwood Drive. The Highland and West Avenue congregations are conducting a radio program every Sunday morning on KMAC, 630 kc, from 8:15 to 8:30.

Granville Jones, Box 364, Stinnett, Texas, December 3: Since writing to you last, there have been nine baptisms, nineteen restorations and three to identify themselves with this congregation, making a total of 31 added to the working forces here, for which we praise and thank God. We are planning to begin construction in the next two or three weeks, six new class rooms, and to enlarge the auditorium. When driving through the high plains of Texas, worship with us.

Joe H. Morris, 2707 Ky. Ave., Paducah, Kentucky, November 30th: Large crowds, good interest, one identified and one restored yesterday at Clements Street. One great feature of the work here is the teaching program including a Monday through Friday broadcast over Radio Station WPAD. It is widely heard and we have knowledge of two recently being baptized as a result. The three years with this great congregation have been almost phenomenal. Most every phase of the work has increased 150 per cent.

Leon Savage, San Angelo, Texas, December 2: I recently returned from Twin Falls, Idaho, where I was in a very interesting meeting with the church in that city. Brother Billy H. Patterson is the local evangelist. One was baptized during the meeting. During my absence the congregation secured Brother J. W. Roberts and Brother Otto Foster to speak for them. Four were added by membership during that time. The work at Santa Rita is most pleasant. The future looks bright. We would be happy to have you visit with us when you are in San Angelo. Also, if you have any relatives in Goodfellow Field, we would be happy to have information regarding them.

Charles E. Parker, 711 Blackworth, Miami, Oklahoma, November 30: One was added to our forces by membership during November. The gospel meeting at Leedey, Oklahoma, November 16-25, resulted in one baptism. We hope other good was done. Brother Bill DaVee is doing a good work there. They have splendid facilities and the best location in the city. I am sure this will continue to be a fine church.

R. H. Bankes, Jr., 1331 East Eleventh, Shawnee, Oklahoma, November 23: Yesterday brought to a close a very successful gospel meeting at the East Main church. Brother Perry B. Cotham did the preaching. Seven were baptized, one placed membership, six were restored, and five of those restored also placed membership. We set a new Bible School record of two hundred and sixty-one, a new contribution record of \$350.65 and at the final service of the meeting we had the largest audience ever assembled. Overflowing crowds characterized each service with a great number of non-members present. A special feature of the meeting was a daily radio program on KGFF.

Ben West, Lampasas, Texas, December 2: The young men's training class, forty-two in number, led the prayer meeting last night on the subject: "Salvation, Backsliding, Restoration." 242 were present.

Ross O. Spears, Bolivar, Missouri, November 31: There were two restorations, one from the Christian Church, last Sunday and one was baptized. The work here is slowly increasing in interest and attendance. We are anxious to receive any information regarding members who may be moving into this section or anyone living here that we may need to contact.

Clifton Rogers, 3325 Fifth Street, Port Arthur, Texas: November 23: Our recent meeting here at Proctor Street with A. C. Pullias doing the preaching was in many ways one of our best. There were eight baptisms, four restorations, and many indications of souls stimulated to greater devotion in the Master's service. Brother Pullias did us real good. My November meeting at Wellington, Kansas, was my seventh and final meeting of the year. It was as enjoyable and challenging as were the other six.

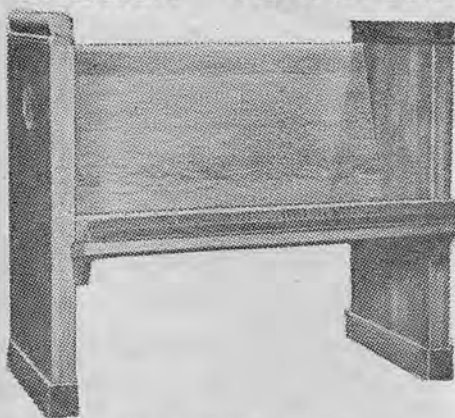
Paul S. Gray, P. O. Box 573, Bowie, Texas, December 1: During November the attendance at all services has been below normal. We have lost several members recently by their moving away. Several others have moved into the community but most of them seemingly have no desire to become identified with the church here. Even though the contribution has been above normal the past month conditions generally are discouraging. One has been baptized since the last report. We are now in the last half of our second year in Texas.

Otta Johnson, 720 W. Hull, Denison, Texas, December 2: We baptized two men here last Lord's day. One of them had, at one time, studied to be a Methodist preacher. There were two other baptisms and one restoration during the month of November. On November 15, I began on my fifth year's work with the Armstrong Avenue congregation. During the past four years, we have had about 100 baptisms. Many others have either placed membership or have been restored. Our attendance has grown to where many additional chairs have to be placed in the auditorium on Sunday mornings. May all of the praise be given to the Lord.

J. Loyd Rice, Box 421, Casa Grande, Arizona, November 30: For the first time in my life yesterday I saw a church of Christ program presented over Television. I just thought what a long step from the days of the apostles until now. I just wonder what the apostle Paul would have thought if he had been given the opportunity to talk to thousands of people at one time over Television. Knowing his zeal for the Lord as we do it is not difficult to imagine. I can believe that he would have done all within his power to get on a T. V. program covering the vast expanse of the Roman Empire. It seems to be unanimously agreed among those of us who saw the program yesterday, November 29, that T. V. is far more effective than radio. We here at Casa Grande believe that the Herald of Truth program presented over the Phoenix Station will aid our work here in this city. Therefore we feel that we should do a little bit financially, and much praying and talking and working to help make it a success. Personally I feel it a privilege to join hands with my brethren around the world in a great united effort to sound out the glad tidings that Jesus saves.

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RIVER AT LASALLE
WACO, TEXAS

Stoy Pate, Memphis, Tennessee, November 23: In the past seventy days we have baptized fifty-two, restored eight, and we have had forty to place membership. That makes two hundred and thirty that have responded in the second year of our work in our new building. The most of these have come as a result of personal work or preaching from "house to house." "We thank God and take courage."

Church of Christ for the Deaf, 1500 Newton, Street, Austin, Texas, November 23: We have just closed a 10-day meeting with one baptism. Brother Gordon Crocker from Amarillo, Texas, did the preaching in the sign language, and Brother Don Stone interpreted for the hearing. As far as is known to us this is the first gospel meeting conducted in this manner and indeed was a fine meeting. Brother Crocker brought plain and forceful sermons each night and many of the deaf heard the gospel of Christ for their first time. We have great hopes through this zealous preaching. There will be more confessions of our Lord and Christ in the near future. All people that attended these services were inspired to a greater work of love.—C. J. HARCROW, SR.

Paul McClung, 1703 Speedway, Wichita Falls, Texas: During the last five weeks fifty-nine have responded to the invitation at 10th and Broad. Thirty-five have been baptized, sixteen restored, and eight placed membership. Sixteen of the baptisms were during our recent meeting with Raymond Kelcy doing the preaching. Fourteen of these baptized are men stationed at Sheppard Air Force Base, and all of the others are mature people with the exception of two or three young people. While at this writing I do not know the religious background of all who were baptized, two had been Catholic, three Lutheran, four Methodist, six Baptist, two members of the Christian Church, and one or two members of the Holiness Church. The church here has definitely taken on new life and we believe the future is very bright. My recent meeting at Tullia, Texas, resulted in three baptisms. Brother Wilburn Dennis is doing a good work there.

Layton L. Hall, 821 So. 20th Street, Mt. Vernon, Illinois, December 2: There have been three baptized and one restored at the Cherry Street Church of Christ in Mt. Vernon the past two weeks. (The Christian Church in this town goes by the name Church of Christ.) We are having our little building about full again at both services on Lord's days now after eleven families moved away last spring. Our mid-week Bible study attendance varies from about sixty to ninety-eight. Our membership is about one hundred. Our radio program over WMIX, Mt. Vernon, is getting a good reception among the sick and non-church going people at 1105 A.M. each Sunday. Our building is located at 2416 W. Cherry Street. When passing this way, worship with us. If you have friends or relatives in or near Mt. Vernon, who do not attend worship, please send me their names and addresses that I may contact them.

Max T. Neel, 5651 McCormick, Houston 23, Texas, December 2: Last Sunday brought three more added to our number here at Lawndale. One asked for the prayers of the church. The Wednesday night before, one was restored and placed membership, and after the Ladies Class this week, a lady who became dissatisfied with her baptism was baptized. We praise Jehovah for his goodness.

C. E. McGaughey, 1318 N. E. 38th Street, Oklahoma City, Oklahoma, December 4: The meeting at Spring and Blaine in St. Louis resulted in four baptisms, fourteen restorations and four to place membership. At Commerce Street in Gainesville, Texas, 12 were baptized, eleven restored, and two placed membership. At present I am in an encouraging meeting with North Boulevard church, Murfreesboro, Tennessee. My last meeting of the year will be at Mountain Home, Arkansas.

Chester L. Hewitt, P. O. Box 182, Ritzville, Washington: Having just recently moved here to try to establish a New Testament church in this county seat town we are anxious to locate any members who may be living in or near Ritzville, or anyone we may call on. If you know of anyone we may contact, please write us. So far we have only contacted two members. Ritzville is a town of about 2500 population. It is the county seat of Adams County, and is located on two main highways in a rich farming country. The nearest congregation is at Moses Lake, Washington, forty-five miles away. As we are starting without members to help who live here, and with very little financial support, we will greatly appreciate an interest in the prayers of all Christians and any other support anyone cares to give. I am under the eldership of the congregation meeting at Cascade and Lewis Streets, Wenatchee, Washington.

TRACTS WANTED—Countless thousands of good tracts could and should be passed out in this area. If you have any good ones lying around idle, or if you have type already set up for printing tracts, please send them to me right away. About a month ago I decided I just had to have some good tracts. I tried to think of the busiest church and preacher in the brotherhood, for I figured I could most likely get tracts from them. So I wrote Norvel Young who doesn't know me and immediately got 1,000 very neat and good tracts. Brother Young also sent me some copies of the Twentieth Century Christian. This little book is a very scholarly work and about as neat as I have seen. If you know of a real busy church, let me know and I will write them for some more tracts.—JESSE LEWIS, Hammond, Indiana, 6243 Delaware.

Ralph R. Givens, 555—12th Street, Yuma, Arizona, December 2: During November six were baptized, and four restored.

LeRoy W. Thompson, 1720 Brown Street, Bakersfield, California, November 31: Our work here with East Bakersfield church is very pleasant indeed. We have been here almost five years and the church has grown steadily all along. Through November there have been eleven baptisms, two restorations and three identifications. Would like to arrange three or four meetings during this coming summer.

J. Loyd Rice, Box 421, Casa Grande, Arizona, November 30: We always face dangers of digression in our efforts to make progress. We cannot be too careful to keep out human creeds, dogmas, and ideas in the fundamentals of our teachings. All I know is what the brethren report, and from reports there are those among us who are drifting away from the old paths. They must be marked plainly, and straightened out, or withdrawn from. On the other hand there are those among us who are dragging their feet. They remind me of the Israelites at the Red Sea, they are afraid to go forward, for fear they might be drowned in the sea. They are so afraid of digression that they oppose everything that tends toward progress. I hear of some who oppose our colleges, our orphan homes, and our cooperative radio, and now T. V. programs. There is a great door opened to us now to preach the gospel by T. V., and I hear that some of our good preachers want to close that door. In our contentions against each other I fear we forget our great purpose. There is so much to do, and so little time, that we need to throw our whole weight into the united effort to encircle the globe with the word of truth. Listen to the voice of God from out the long ago, saying: "Speak to the Children of Israel that they go forward."

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Sermon: Dec. 20, "The Bible and The Spade."

Earl K. Anthony, 4501 Richmond Avenue, Austin, Texas, November 30: Fifteen placed membership including two to be restored and place membership at Leander November 29th. I am planning to hold meetings all of next summer. I still have openings in my schedule for those wishing to engage me.

O. H. Tabor, 1506—24 Place, Lubbock, Texas: The Lubbock Bible School that began September 28, came to a close last Monday evening, November 30, with the best attendance on record. Classes were well attended throughout the school, and many people came from distant places. Over thirty congregations were represented in the school. Fourteen teachers took part in the school this year. Brother Mont Whitson, Director of the Texas Tech. Bible Chair, under whose direction the school was conducted, is to be commended for his fine work in arranging such a course of study. The people of Lubbock and vicinity are looking forward to 1954, when the Lubbock Bible School will open again. We are looking forward to even a better school in 1954.

Wayne Hargrove, Houston 21, Texas, December 2: One was baptized and one placed membership here at MacGregor Park last Sunday, making sixty additions (including thirteen baptisms) in the last fifty-six days. Our 1954 budget has been set at \$1057 per week. Our membership is now 371. Eleven new deacons recently have been appointed.

L. L. Gieger, Tyler, Texas, December 5: The churches in Tyler began a television program over the local station, KETX-TV, channel 19, on Sunday afternoon, December 13. The present time is 4:45 to 5:00 in the afternoon. This station covers the central section of East Texas and is to have a connection with the cable at a later date and be an NBC outlet. All the work here seems to be progressing. About one-third of the members of the West Erwin congregation started a new work in the South section of the city two and a half years ago and our building is again filled and with chairs in the aisles each Lord's day for worship. God is good to us and we want him to have the praise for the development that is evidenced.

O. C. Hartsell, 612 Elm Street, Minden, Louisiana, December 3: Recently the churches of Christ in radius of 40 miles of Minden gathered up more than \$1,000 worth of used clothing to be sent along with the clothing collected by the Minden church to one of the churches of Christ in Korea. The clothing is on the way and should reach these brethren by Christmas. This is Christianity in action. I see in the religious papers much of this being done by the churches of Christ everywhere. On the 4th Lord's Day night Dixie Inn church of Christ closed a series of gospel meetings in which brethren Elmer Gobels, Otis Rowe, Adrain DeLukie and myself did the preaching. Last night Brother DeLukie and the congregation of Evergreen met with us in a song service. Also, Brother Gobels and the Dixie Inn church came to enjoy the service with us. The elders with the congregation here plan a series of gospel meetings soon. We still owe quite a bit on our preacher's home. There is a lot we need to do, plenty to keep us busy till our spirits go back to God who gave them. Yes, in the kingdom there is no place for idlers.

Today the harvest is white and the gleaners are few. Macedonian calls are coming thick and fast. Many are answering these calls and the churches of our Lord are marching on. Denominationalism is surely losing its grip on mankind. It is either modernism or Christianity. It is either infidelity or divinity. No middle ground to stand on. Let the gospel message of our Lord ring around the globe. Only the Lord Jesus Christ can bring us out of chaos and plant our feet upon solid ground. The testimony of the two witnesses cannot be impeached. The tirade and criticisms of the word of the Lord labor in vain. Might as well try to destroy the Father, the Son on his right hand, and the Holy Spirit who inspired the writers of the Old and New Testament as to try to destroy the Scriptures which have been preserved and kept until now in spite of all the opposition hurled at the word of the Lord.

Robert Gordon Clement, 701 North Fourth Street, Marlow, Oklahoma, December 1: The Lord continues to bless our efforts. The church was greatly strengthened by the truth proclaimed by C. Dale Brooks of Sunset Ridge in San Antonio, Texas, during the meeting November 15-25. At the request of the bishops, he preached on Christian living for the morning services and upon the uniqueness of the church of the New Testament in the present denominational world, stressing the demands this made up members of the church to maintain its unique position. The sinners were instructed and the church edified. You would do well to secure his services in a similar series of lessons. Before the meeting, three consecutive Sunday morning lessons were given to a discussion of our privilege of stewardship. We are encouraged that during the month three were baptized into Christ, two erring members restored to usefulness, and that the contribution averaged an increase of 26% over previous months. Worship with us when in south central Oklahoma.

Robert R. Price, 336—30th Street, Richmond, California, December 5: It has been some time since we made a report of our work to the papers, but we have not been idle. On October 4th of this year I closed twelve years and nine months work with the congregation located at 309—36th Street in this city. Over two thousand persons responded to the invitation since we came here to work this congregation. We have always considered this to be one of the best churches on the West Coast. They now have four buildings on one of the leading streets of the city. A Bible School building, janitor's home, an auditorium which will seat a thousand people, and a nice well furnished apartment for the preacher. Brother Loyd C. Moyer is now preaching for this congregation. Brother Moyer came here from San Leandro where he did an outstanding work for the cause. He should do as well here if not better. Another congregation has been established in the city at 1430 Nevin Avenue; I shall preach for and work with this new congregation. We have our home here which is located at 336—30th Street, Richmond, California. Our friends and correspondents should note this change of our address from 309—36th Street to the new address given above.

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Our Departed

SOLSBERY—A. L. Solsbery, 73, a resident of Lynn county since 1906, died at 1:40 p. m. Sunday, September 6.

Alonzo L. (Lonnie) Solsbery was born at Round Rock, Williamson county, on October 10, 1879. In early childhood, he moved to San Saba. He was married to Miss Etta Samford on September 27, 1906, and two days later they arrived in Lynn county to make their home. His first wife is deceased. He was married to Mrs. Dora Lee Murrah August 5, 1945.

Mr. Solsbery became a member of the Church of Christ in young manhood, and remained faithful until death.

He is survived by his wife, three sons and six daughters; four brothers, six sisters, one step-son, three step-daughters, and twenty-five grandchildren.

Funeral services were held at 2 p.m. Monday at the Tahoka Church of Christ, with Minister Doyle Keley officiating. Burial followed in Tahoka Cemetery under direction of Stanley-Jones Funeral Home.

Two sisters, Mrs. Nennie Burnett and Mrs. Jack Cavanaugh and her husband, all of Baltinger, attended the funeral services.

* * *

McDONALD—Hattie Belle Rainwater McDonald was born February 15, 1884, in central Texas and grew to womanhood in that state. She obeyed her Lord early in life and became a member of his church; and to that calling was faithful until the end of the way. Her passing came late in the evening of September 2, 1953 in the hospital at Fayette, Ala.

On Dec. 31, 1902, she became the wife of Hal P. McDonald. After ten or twelve years of both teaching and attending schools in their native state of Texas, they came to Henderson, Tenn., and spent some two or three years in Freed-Hardeman College under the presidency of A. G. Freed. In the summer of 1916, they moved to Alabama, and Brother McDonald became the president of Alabama Christian College at Berry, Ala.

The writer of this notice became a student in that College in 1919 and was there through 1921. Sister McDonald was a teacher in some of my classes. We were closely associated together as teacher and student; and there friendship was formed that only death could sever.

After I was married she and my wife soon became the very closest of friends. She visited often in our home and there they spent many happy hours together. Our children grew up to know and love her as one of the purest and sweetest of all the earth.

No finer character ever lived upon this earth. Her passing will leave her husband very lonely. The church has lost a faithful member and her community one of its very finest citizens. Yes, we sorrow, but not as those who have no hope. For really

"There is no death we fall asleep,
To waken where we never weep.
We close our eyes to grief and pain
Our breath ebbs out while life flows in."

The funeral was conducted by Brother Tim Walker of Dallas, Texas, on Friday, September 5, and her body was placed in the cemetery at Pine Tree, near Longview, Texas, by the side of her father and mother.

A. M. PLYLER

Jasper, Ala.

Charles M. Adams, 1010 NW 97th, Oklahoma City 14, Oklahoma, December 2: The cause of Christ continues to grow in every good way here. Seven have been added to this congregation during the month of November. I have time for one meeting in 1954, preferably in Missouri.

Homer A. Utley, 901 Madison Avenue, Redwood City, California, November 23: The work here in Redwood City is going forward in a fine way. Interest in the Lord's work is growing and the attendance is gradually increasing at all services. Three were added by primary obedience yesterday. We are enjoying our work with this good church.

C. Edwin Bills, Sr., Box 178, Freer, Texas, November 27: Our fall meeting with Brother R. D. Simmons of Corpus Christi preaching closed Friday night, October 30. Interest was high and a number of outsiders came to hear the truth, with some returning. There were ten responses to the invitation: two placed membership, two members made confession of sin, three were restored to duty after some years of neglect, and three were baptized. We have high hopes that others will obey the truth in the near future. Brother Simmons declared the truth plainly and forcibly, and his preaching will continue to do us good for days to come. The writer directed the singing for the meeting. I am to hold a meeting with the church at Hebronville, Texas, beginning November 30 to last through December 6. May we all work while it is yet day.

F. B. Shepherd, 1932 Keosumoku, T. H. December 1: Our work with the Mainlanders is showing more growth at the present than that with the "Local" people. Many more difficulties are met in combatting Buddhism and Shintoism among the Chinese and Japanese. We have some very fine "Local" people. Filipinos, Koreans, Japanese, Chinese, Portuguese. A most wonderful spirit pertains among these various nationalities. Last Sunday we baptized a young matron and a young service man. These baptisms mean a lot because they bring about two fully Christian families. We have an exceedingly fine group of Christians who are not in regular attendance. Very few we know to be Christians who are not in regular attendance. Friends and parents having loved ones here in the service send us their names and addresses. But cooperate with us in urging their attendance at worship. Have them contact us immediately upon arrival. Phones are: Meeting House, 1732 Keosumoku, 67952. Personal phones: 999099 and 468102.

P. L. Manning, P. O. Box 1423, Salisbury, North Carolina, December 3: Paul T. Dumm of Charleston, South Carolina, recently closed a good meeting here at Salisbury. Outside interest was at its best. Favorable weather conditions prevailed throughout the entire period. One lady was baptized. Brother Dumm has done an excellent work in Charleston and has a fine group with which to work.

Robert G. Cook, Springhill, Louisiana: It was my privilege to work with Brother Harold V. Trimble in a meeting here with the church in Springhill beginning September 27th and continuing through October 4. Brother Trimble is a good gospel preacher. He delivers his message in a plain constructive manner, teaching the doctrine of Christ as it is revealed in the Bible. It takes eternity to reveal the good that is accomplished by this type of teaching. He is doing a good work wherever he goes. My home state is Texas, where I was born and reared and I thought it was the only state where you could find nothing to complain of. Then one day, say July 27, 1950, I moved to Hope, Ark., into a state that I had never heard much good spoken of, but to my surprise I found so many beautiful drives in the hills of Arkansas that I began to feel that I would like to live there for a long time. But as the preacher's fever is to move if and when he thinks best, on July 31, 1953, I came to Springhill, Louisiana. Of course, I had heard many rumors about the swamps of Louisiana, but I must confess that in the past three months I have witnessed some of the most beautiful sights along the highways around Springhill that it has been my lot to view thus far. If California, Florida, Oregon, or any other state can show us more different colors of leaves at one time than the number I saw last week here in the woods along our highways, they should tell it to someone who could make people believe it.



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Chester Estes, Sheffield, Alabama, December 7: Brother Ira A. Douthitt, Chattanooga, Tennessee, closed a good meeting recently with the Highland Park Church. There was one baptism and one restoration. We had splendid crowds, good cooperation on the part of other congregations. We were not able to seat the people the night Brother Douthitt spoke on "Things in and around Jerusalem."

Prewitte Copeland, Georgia Christian Institute, Valdosta, Georgia, December 4: Students, patrons, and friends of the Georgia Christian Institute enjoyed a heart warming Thanksgiving program on Thanksgiving Day. Several very able speakers gave some inspiring talks on Thursday, November 26th. The theme of the program was "Let Us Give Thanks." A basket dinner was spread in the partially finished gymnasium with some two or three hundred people present. This was one of the largest crowds ever present at any Thanksgiving program of the school. Ball games were engaged in in the afternoon and the day closed with the chorus singing between two lectures, one by Brother Richard Blackman of Valdosta and another by Brother Bennett Land of Tallahassee, Florida. These lectures were held in the new church house just completed which is located across the road from the school building. The following day, November 27th, featured lectures by Georgia Christian Institute students and open house to friends closing an enlightening address from Brother E. H. Ijams of Memphis, Tennessee, explaining about the active Living Endowment Program now underway and the purposes and ideals of the school. Brother E. H. Ijams, the former president of the school now serves on the Board of Trustees.



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Book Review

P. D. Wilmeth

GLIMPSES OF A SACRED LAND. By Carl F. H. Henry. W. A. Wilde Co. Boston, Mass. 1953. Pages 240. \$3.50.

A stirring volume on the Holy Land. The writing is graphic, augmented by actual sight of the one writing the volume. It is a valuable contribution to one's library on the Land of Palestine. There are also chapters on England, France, Italy and countries adjacent to the Holy Land. The author attempts to give some prophetic insight to what is going on in the world. The reader may not agree with these conclusions, but whether one does or not, does not detract from the view given of the problems besetting these lands—economically, politically, sociologically and spiritually. The address at the close of the book on PAUL'S SPEECH ON MAR'S HILL is well worth the price of the book.

PELOUBET'S SELECT NOTES. By Wilbur M. Smith. W. A. Wilde Co., Boston, Mass. 1953. Pages 439. \$2.75.

Wendell Winkler, Box 133, Rayville, Louisiana, December 7: Since last report four have been baptized and sixteen restored here in Rayville.

O. C. Lambert, 1309 9th Ave. S. E., Decatur, Alabama: Ten speakers from nearby congregations participated in a fine meeting on Somerville Road. Fellowship was wonderful. Crowds were fine and there were two baptisms and one restoration. This was our first meeting since entering our new building.

W. Wallace Layton, Box 10086, Houston 18, Texas: The meeting in Altus, Oklahoma, closed November 29th with five baptisms and three restorations. Attendance was excellent averaging around 1000 each night. This was like a homecoming to me having worked with this congregation from 1944 to 1947 and have been returning most every year since, either there or in adjacent communities for meetings. Brother Boyett has been with them over three years and has done an excellent work. He has moved to Pecos, Texas, leaving Altus in need of a preacher. Work here at home at the Garden Oaks congregation goes forward. We have finished a new \$60,000.00 auditorium and have appointed elders and deacons recently. We have had 96 additions here in the last twelve months. 20 of these were baptisms.

Here is the 80th volume on the International Bible Lessons for 1954 by a ripe Bible scholar. This volume is complete in every detail containing colored maps, full-page reproductions of paintings, a bibliography, a comprehensive index, and this year a listing of Audio-Visual Aids which can be used with the lesson in hand. Friends of ours may order their copies of these and other books from the Firm Foundation Publishing Company, Austin 77, Texas.

THE LIFE OF MRS. E. G. WHITE. By D. M. Canright. Published by B. C. Goodpasture, 932 Caldwell Lane, Nashville 4, Tenn. 1953. Pages 291. \$3.00.

The author of **Seventh Day Adventism Renounced**, has given us a companion volume on the life of the founder of Seventh Day Adventism. This is a reprint which was first published back in 1919. This is a "must" for those who are confronted with this error. No preacher or Bible student should be without it. Brother Goodpasture has rendered the brotherhood an invaluable contribution in bringing this from the press again. Our friends may order from the Firm Foundation Publishing House, Box 77, Austin, Texas.

COLORED PREACHER DECIDES TO GIVE UP GOVERNMENT JOB TO GIVE FULL TIME TO THE GOSPEL

Doyle Banta

Berry Minor who is presently preaching for the Church of Christ in Helena, Ark., and County Agricultural Agent with the Extension Service, U. S. Dept. of Agriculture has decided to give up that position which he has held for ten years in order to give his full time to the preaching of the gospel. Brother Minor is a graduate of Cotton Plant, Arkansas, High School; Mary Allen College, Crockett, Texas; received his B.S. degree from Tuskegee Institute, Tuskegee, Alabama. He is former Principal of Gordo High School, Gordo, Alabama, and faculty member of Tuskegee Institute. He has been preaching part time for the church in Helena while performing his duties as Extension Agent. Brother Minor is married to a fine wife and they have two children. He is thirty-six years of age. His wife is a graduate of Philander Smith College, Little Rock, Arkansas, and is teaching in the Helena school system. He desires full time work with some congregation in need of a preacher. They are willing to sacrifice their jobs in order to be of greater service to the Lord. Brother Minor has much ability, is clean in life, loyal to the Truth and a good personal worker as well as pulpit speaker. He can be reached at his home at 1140 College Street, Helena, Arkansas. I have worked with Brother Minor for more than three years. He has done much for the colored people of this area. The colored church in Helena is small and unable to support a man full time. Since he has his home here, it would be fine if some church could support him full time and let him stay right in this county. He is willing to do it. This would be a logical place since he has lived here several years and has the respect of the colored and white population. There are thousands of colored people in this county with only one small church. Why doesn't some good church support him here in this mission field? If in need of a good man, then contact him. If you desire other information, then contact me.

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"Overcoming Denominational Tendencies"	H. A. Dixon, Henderson, Tenn.
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"Overcoming Problems in Worship"	Frank Pack, Abilene

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THINGS TO CONSIDER . . .

W. M. DAVIS

The Laodicean Church

The Lord said to this church, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

An ingenious artist painted a picture of this scene. The door was closed tightly. The hinges were rusty. Poison ivy was growing over the door. Christ was represented as standing before the door, knocking with his right hand and holding a candle in his left hand.

Maybe the name "Church of Christ" was written on the house of assembly at Laodicea. But Christ was on the outside. Of course the house is not the church, but the house is where the church meets. And when the church meets, if Christ is left out the service is worthless. Christ is the church to the extent that he is in the members. Paul said, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me" (Gal. 2:20). A church may be called the church of Christ, but if Christ is not in the members, it is not the church of Christ. Any church that crowds Christ out is not the church of Christ. The Lord does not dwell in a church that is composed of ungodly members, who are trying to worship with innovations.

Jesus stands at the door and knocks. He does not tear the door down to get in. If men hear his voice, and open the door, he will come in. He does not open the door himself. Many people let him knock in vain. If the devil knocks, they open the door and let him in.

The church of Laodicea was lukewarm. It was not hot and it was not cold. And because it was lukewarm the Lord said he would spue it out of his mouth. Lukewarmness is a mixture of religion and worldliness. It is a comfortable condition for those who live after the flesh. People like a lukewarm climate, one that never gets too hot and never gets too cold. The church at Laodicea had that kind of a climate. Zeal never did run high. If they happened to get a preacher to hold their meeting, who warmed things up, they did not invite him back for the next meeting. And when he was gone, they opened up the church to more worldliness, so it would cool off. Hot sermons would make them uncomfortable; they wanted lukewarm sermons. A sound gospel preacher did not have a hearty welcome at Laodicea.

Laodicea's Defects

No congregation is perfect, but Laodicea thought it was. It said it had need of nothing. That is a bad state of mind for professed Christians to get into. That notion marks the end of progress. When a man thinks he is as good as he needs to be, he will not try to be any better. This church said it was rich, and increased with goods, and had need of nothing. But at the

same time the Lord said it was wretched, miserable, poor, blind, and naked, but did not know it. Where man sees virtues, the Lord sees defects. Laodicea was a commercial emporium, and the church caught the spirit of the community. The world is a spiritual refrigerator, but the church has to live in it and stay hot. Instead of the world wielding an influence over the church, the church must wield an influence over the world.

The Lord's counsel to these lukewarm church members was, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see" (Rev. 3:18).

Gold tried in the fire was purged from all dross. Fire could not damage it or reduce its value. In all ages, pure gold has had a fixed value. The value of other things are determined by gold.

The gold of heaven is not subject to earthly contingencies. Rust, moth, thieves, failing banks, depression and declining stock markets do not alter its value. Spiritual riches do not fluctuate in value—they are always the same. Men do not look at the market page of the morning paper to see what faith, hope and charity are worth on the stock exchange today. Therefore, I say unto you, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

5842 Monticello, Dallas, Texas.

"Remember Lot's Wife"

Basil D. Shilling

"Remember Lot's wife" (Luke 17:32).

1. These words were spoken by Jesus. In them he called attention to a person who lived almost nineteen hundred years before the time he thus spoke, and admonished at least those to whom He spoke to remember Lot's wife by way of learning therefrom a very needful and vital lesson. So let us ask: What about Lot's wife?

The Story of Lot's Wife

1. For the facts about Lot's wife we must turn back to the book of Genesis, and even there not many facts about her are given. Her name is not given, she being spoken of simply as Lot's wife. However, in the 19th chapter of Genesis there is related a very strange and unusual story concerning her, which is, doubtless, what Jesus had in mind in the above statement.

2. According to the story of Genesis 19, Lot was then living, with his family, in the city of Sodom, where he had become a

rather prominent and well known citizen. But the people of Sodom were exceedingly vile, wicked and corrupt. In Genesis 13:13 we read: "But the men of Sodom were wicked and sinners before the Lord exceedingly." Because of the wickedness of the people of Sodom, God decreed the destruction of the city and its people. Perhaps, for the sake of Abraham, Lot's uncle, God desired to spare Lot and his family from the destruction. Accordingly, two angels were sent to the city to inform Lot of the impending catastrophe. Lot was told to take his family and leave the city. Lot went out to tell his son-in-law of the impending doom, but they refused to believe it. When the morning dawned the angels hastened to Lot, saying, "Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." Still Lot lingered. The angels then laid hold upon him, upon his wife and upon his two daughters and led them forth from the city, in mercy. There they were told to flee for their lives and to "look not behind thee, neither stay thou in all the plain". With the departure of Lot and his family from this wicked and vile city, God rained upon it brimstone and fire, completely destroying the city and its inhabitants. But for some cause Lot's wife failed to heed the admonition of the angels to not look back to the city as she fled, along with her husband and two daughters, for her life. The record simply says: "But his wife looked back from behind him, and she became a pillar of salt" (Gen. 19:26). And no doubt this is the event or thing about Lot's wife that Jesus referred to in saying: "Remember Lot's wife". The fact that Jesus thus spoke, is evidence that he regarded this as a real occurrence—that Lot's wife actually and really turned to a pillar of salt.

Some Lessons We May Learn From Lot's Wife

1. In what happened to Lot's wife we see an example of both the goodness and severity of God. The goodness, mercy and kindness of God was manifested and demonstrated in sending the two angels to the doomed city to tell Lot of the destruction that was to fall upon it, and thereby permit them to escape from the city to avoid perishing along with all others in the awful destruction. Had not God sent the angels to tell Lot, he and his family would have perished. But in the turning of Lot's wife into a pillar of salt when she disobeyed the commandment of God by looking back, we see a demonstration of the severity of God.

(1). Men should carefully consider both the goodness and the severity of God. To these characteristics of God or, perhaps, more correctly, the nature of his dealing with men, the Apostle Paul called attention, saying: "Behold therefore the goodness and severity of God . . ." (Rom. 11:22), pointing out a particular example thereof. Speaking of some of the examples of the severity of God, the Apostle Peter explained that they are intended as examples to deter men from living ungodly. Here are his words: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved into judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overflow, making them an example unto those that after should live ungodly" (2 Peter 2:4-6). It is true that God is a God of unfailing mercy and immeasurable love and great lovingkindness. But God is also a God of severity. He will surely punish men for living ungodly. He will punish men for disobeying his commandments. So far as we can determine, Lot's wife violated only one commandment of God—His commandment to not look back as she fled from the doomed city. Yet she was turned into a pillar of salt. Hence, in the words of the inspired writer, ". . . we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by the angels was steadfast, and every trans-

gression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation . . .?" (Heb. 2:1-3).

2. We learn from a consideration and remembrance of Lot's wife that some of God's commandments may seem rather peculiar and strange, from a human viewpoint. From a human point of view, what could be more peculiar and strange than for Lot and his family to not look back upon the doomed city? I suppose that as they left the city, they left with sad and heavy hearts, because they were leaving behind some members of the family—at least the son-in-law who refused to believe the city would be destroyed, and if their wives were still living, then the daughters of Lot and his wife. The members of the family left behind would surely suffer the destruction that was to fall upon the city. It would seem only natural that love for the members of the family thus left to perish would cause them to want to look back, wondering, "Are they still alive? Has the fire fallen upon the city yet?" But just the same, and despite all this, God commanded them to not look back.

(1). In this connection we might observe that other commandments which God has given men from time to time seem equally peculiar and strange from a human point of view. What could be more peculiar and strange than God's commandment to Moses to make a brazen serpent and attach it to a pole for the Israelites to look upon in order to be healed of the bite of poisonous snakes? Yet this is what God commanded. See Numbers 21:8,9. What could be more peculiar and strange than God's commandment to Naaman to wash himself seven times in the Jordan River in order to be cured of leprosy? Even Naaman thought it was so strange that he became angry and started to go home without doing it. See 2 Kings 5:1-14. And what is more peculiar and strange than God's commandment for all men to be baptized in the name of Christ for the remission of sins? Like Naaman, many today think it is so peculiar and strange that they refuse to believe and do it. But it is God's commandment, nevertheless. See Mark 16:16, Acts 2:38, Acts 22:16 and 1 Peter 3:21.

3. We learn from a remembrance of Lot's wife that God requires strict obedience to his commandments, regardless of how strange and peculiar they may seem. Lot's wife was turned into a pillar of salt because she disobeyed God's commandment to not look back. So far as we can understand, there was nothing wicked, ungodly, immoral or unjust in her looking back. Her looking back would not make her guilty of injustice, gross wickedness or immorality. Yet she must not look back. Violation of this one commandment cost her life. God requires strict obedience of man. Many are the examples of the Old Testament which further demonstrate this vital truth. How supremely important then that we be careful and diligent to keep all of God's commandments! Dare we, then, neglect to study God's word; to abound in the work of the Lord; to worship the Lord and observe the Lord's Supper in memory of Christ; to lay by in store upon the first day of the week as we are prospered; to abound in love; to do good to all men as we have opportunity? These, and many more, things, God has commanded us to do.

4. We learn from a remembrance of Lot's wife that obe-

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dience to God must be placed above family relationships. While we are not told what prompted Lot's wife to look back, it seems reasonable and natural to suppose that she had in mind members of the family who had been left behind. If she was a normal woman, she was concerned about them. If her concern for them is what prompted her to look back, then it can be said that concern for her family caused her to disobey God. But it cost her her life. We knew that obedience to God must be placed above family relations also because Jesus said: "He that loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). It happens not infrequently that a person must turn his back upon the religious teaching given by his father and mother and upon the religious body or church in which they have brought him up if he is to obey the gospel of Christ. Some hesitate to do so. But he who hesitates is unworthy of the Lord. Yea, he who refuses so to do cannot be saved. Loyalty to father and mother is proper and right, so long as one can thereby obey God and do his will. But loyalty to father and mother at the expense of disobeying God and failing to do his will is never proper nor right. Peter said: "We ought to obey God rather than men" (Acts 4:29). No person should ever hesitate—to say nothing of refusing—to obey the gospel of Christ and be a Christian only and only a Christian because to do so would mean forsaking the religious training and the denominational body in which he was reared. Paul was brought up by a father who was a Pharisee, and who trained him to be a Pharisee. He was exceedingly zealous in the practice of what he had been taught was proper and right. But one day he learned that the things he had been taught, and which his father before him believed, were not right. Without hesitation he turned his back upon Phariseism and obeyed the gospel. I wonder what his father thought and did, if he was living then.

2015 Kenwood, Austin, Texas

The Great Salvation

J. C. Choate

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3).

There are two types of salvation in the present world. First, we might think of physical blessings in terms of salvation. For instance, when a person is near death and recovers by a new drug, then, we might think of such as a physical salvation. A person might be saved from drowning, sorrows, distress, etc. Second, there is a spiritual salvation. This type of salvation deals with the soul. Many believe that there are many kinds of salvation in connection with saving the soul. Yet, the Bible teaches that there is but one great salvation. (Heb. 2:3; John 14:6). Now, the world may believe that there are many salvations, but, the world is in error on the matter.

From the above statements the definition of salvation should already be understandable. Salvation has reference of being saved from something. Hence, we suggested a physical salvation in that a person may be saved from various things physically. We also suggested a spiritual salvation in that a person is saved from past sins upon obedience to God. (Acts 2:38; Mk. 16:16). There is but one salvation spiritually speaking.

The Bible has a great deal to say about salvation. As a matter of fact, the Bible deals primarily with the salvation of mankind. First, let us notice salvation from the Old Testament standpoint. Notice, that the Old Testament deals with both physical and spiritual salvation.

1. Salvation of the Lord. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever" (Ex. 14:13). "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you" (2 Chron. 20:17).

2. The Lord wrought salvation in Israel. "And Saul said, There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel" (1 Sam. 11:13). "For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" (1 Sam. 19:5).

3. Salvation belongeth to the Lord. "Salvation belongeth unto the Lord: thy blessing is upon thy people" (Psalms 3:8).

4. The Salvation of the righteous is of the Lord. "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble" (Psalms 37:39).

These scriptures deal with salvation greatly in a physical sense. God was with the people of Israel. Many battles were won through the direction of God. At the same time the people of Israel were commanded to follow the law. (Ex. 20).

Now we turn to the days of Christ. The Lord came into this low land of sin and sorrow to save a lost world. (Lk. 19:10; John 3:16, 17). Christ died on the cross, was buried, arose from the grave, and ascended to the Father in heaven to assure salvation. (Matt. 27, 28; Acts 1).

The New Testament has a great deal to say about salvation. Notice the following points:

1. Salvation in the name of Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

2. The Gospel is the power of God unto salvation. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

3. Confession is made unto salvation. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

4. Godly sorrow worketh repentance unto salvation. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

5. The helmet of salvation. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17).

6. Work out your own salvation. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12).

7. The grace of God bringeth salvation. "For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11).

8. The Great salvation. (Heb. 2:3).

9. Author of eternal salvation. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9).

Now, let us make a list of the reasons why this salvation is so great.

1. Given by God through Christ. (1 Tim. 4:10; John 3:16).

2. A simple salvation. (Isa. 35:8).

3. Saves from all sin. (1 John 1:7).

4. Saves from eternal punishment. (2 Thess. 1:7-9).

5. Brings eternal life. (Rom. 6:23).

6. This salvation is for all. (Mk. 16:16; Matt. 11:28-30).

Surely from this study, we can understand the importance and greatness of salvation. Therefore, let us not neglect our salvation.

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Nashville, Tennessee.

The Second Coming of Christ

Cecil R. Wright

(Concluded from issue of December 8)

None of the foregoing passages could refer to the end of time or the second personal coming of Christ, for they have not come yet, and thus were not at hand then. And the apostle Paul makes that clearer still by penning these striking words: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thess. 2:1-3). And then he went on to describe a great apostasy that was to develop, for at least one thing, before the coming of Christ and our gathering together unto him could be expected. That apostasy did develop in the centuries that followed, and is greatly in evidence even now. Time and history have proved Paul to be correct. The personal return of Christ was not then at hand, though his impersonal coming in providence to relieve Jewish persecution was not very far off.

But when the Lord is coming back in person, Paul did not say. Neither did any other Bible writer. The reason is that they did not know. And no man knows today. His return will be as the coming of a thief in the night—that is, it will not be heralded, but will be when least expected. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away so shall also the coming of the Son of man be." This is the language of Jesus himself in Matt. 25:37-39, in connection with the statement that "of that day and hour knoweth no man, no, not the angels in heaven, but the Father only." So, again we must say that those who declare that they know Jesus is coming back to earth soon are false prophets. He may come soon, and he may not. But we do know that he is coming some time, and we also know pretty well what will take place when he comes, for the Bible tells us that. So, before closing, let us look into that particular point.

Events at Christ's Second Personal Coming

For one thing, Christ will take the righteous unto himself. Said he, "I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:3). Said Paul, he will "appear the second time . . . unto salvation" (Heb. 9:27). But at the same time he saves the righteous he will also destroy the wicked. We read this: that "the Lord Jesus shall be revealed from heaven with his mighty angels, 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 from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (2 Thess. 1:7-10). At that time "the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall

we ever be with the Lord" (1 Thess. 4:17, 18). Yet not only will the righteous dead be raised, but the wicked also; "for the hour is coming, in which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28, 29). Also: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:31-46). "Then cometh the end, when he"—that is, Christ—"shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26). And finally: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up" (2 Pet. 3:10).

Summary

Now, summarizing, here is what we have described in the Scriptures as taking place when Christ comes in person the second time: (1) The resurrection of both the righteous and the wicked; (2) the judgment of both the righteous and the wicked; (3) the righteous received into everlasting life and the wicked banished into everlasting punishment; (4) Christ turning the kingdom back to the Father—not just the establishing it, and reigning one thousand years—but turning it back to the Father after having reigned ever since going back to heaven following his first advent; and, lastly, the end, with this old world set on fire and burned up. Think what a terrible occasion for the damned, yet what a glorious one for the righteous! Are you ready for that day to come? What if it were today? Would you be prepared?

OTA FELLOWSHIP MEETING

Logan J. Fox

November 3rd in Japan is now celebrated as Culture Day although it's really the birthday of Emperor Meiji and was celebrated as such until the American occupation. The church in Ibaraki, however, used this holiday as an opportunity for getting together and enjoying Christian fellowship. The church at Ota was host since their building is the largest we have, seating 300 people.

The meeting in every respect was inspiring and encouraging. The house was completely filled with representatives from over half of the thirty-five congregations in Ibaraki and a sizable group from Tokyo. The speaker for the day was Brother Ed Brown from Tokyo and his sermon entitled "What Will You Do With Jesus?" was impressive and caused much soul searching. In the afternoon there was a discussion period on the theme, "The Independence of the Japanese Churches." Brethren Nagano and Baggett made brief introductory talks which were followed by an unusually spirited discussion in which everyone seemed eager to participate.

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Questions About "Herald of Truth" Answered

Glenn L. Wallace

A recent article in this paper, signed by my brother, Logan Buchanan, is an obvious answer to certain questions recently raised in connection with the operation of the "Herald of Truth." I sincerely asked some questions and the summary of my good friend's reply is this:

1. The Herald of Truth does have officers outside the Highland church. He furnished the names.

2. Brother Logan says that money is collected from individuals and that Herald of Truth is a scriptural name for an organization because brethren put the names such as "The Caller," "The Way," etc., on their bulletins and because they pass the collection plate to everyone on the Lord's day.

Brother Buchanan informed me by letter that he planned to write such an article, although the original article he wrote composes only the latter part of his paper of December 15. I appreciate the sincerity of Brother Logan and I recognize him as my good brother and he also gives me the same recognition. He is one of our best preachers. According to the bulletin he sent me from the place where he preaches, he evidently had the full endorsement of the Highland elders, as one elder and one of the preachers visited with him on the week-end before his article appeared in the Firm Foundation. My only reason for raising the questions was to provoke study and to make some corrections if possible. I shall add a further word and then my part of the discussion is finished.

The opinions and conclusions expressed in this and in a former article are mine and do not necessarily reflect the conclusions of any congregation or group of elders. I assume full responsibility for what I have written. I respect the elders where I preach and submit to them. They have never tried to dictate to me what I shall preach and I do not attempt to speak for them. They are good men whose wisdom and decisions are for the peace and progress of the congregation and those who know the circumstances cannot question their actions.

Brother Logan has given us the information about the salaries of the workers in the "Herald of Truth" office and although the expenses are some greater than I had thought, I do not raise a point of scripturalness in regard to the salaries. A good elder of Highland church informs me that they contribute \$600.00 per month to this undertaking and that the money is transferred each month to the "Herald of Truth" treasury. Salaries for the three leading men call for \$450.00 per week and our brethren at Highland furnish enough money to pay nearly two weeks' salary. The over-all office expense for October was more than \$8,000. The new budget for the year calls for one million four hundred thousand dollars and besides the above expense, a percentage of this budget must be paid to a brother in Dallas who acts as the agent for this account with the network. The above one million four hundred thousand dollars would support about 269 preachers at an ordinary salary for a year. I feel that I have the Christian right to ask: Can two men, preaching each for only six months out of the year, fifteen minutes once a week, accomplish as much as 260 preachers working full time? Please do not brand me as a crank because I ask a question about a program which I have helped to support.

What Of The Name?

My good friend has suggested that churches use such names as: "Minute-Monitor," "The Caller" and other names for their bulletins. He then asks what is wrong with a title "Herald of Truth" as used by my good brethren. If you publish the "Caller" in a community and invite people to do personal work through the "Caller," and if the "Caller" is established at a certain address, receives questions, correspondence and contributions; if the treasurer is a man who lives in another city and

if the "Caller" becomes a machine over the church, then you had better kill the "Caller." We have long argued that sectarian names and machines are unscriptural. Would my brother favor the establishment of the "Christian Endeavor Union" for our young people? Would such a "Union" with officers outside of the local group be acceptable?

I believe in the heralding of the truth, but not in a "Herald of Truth" organization. I am a baptist in that I believe in baptism, but I am not a "Baptist." I believe in Christian endeavor but I cannot accept a "Christian Endeavor." My good brethren of the "Herald of Truth" advertised this past summer, and in one circular, the name "Herald of Truth" appears five times in bold face type. It is impossible to tell what church, if any, is behind the movement. We are told in this circular: "You can do personal work in connection with the 'Herald of Truth'; 'listen to the program, Herald of Truth'; and finally, 'send all correspondence to Herald of Truth.'" Would I be permitted to substitute the name "Christian Endeavor Union" in place of the above named "Herald of Truth"? I call mid-week prayer service a "prayer meeting" but I do not select officers, name a treasurer and advertise to send all contributions and questions to the "Prayer Meeting." Brother Logan, if I am wrong in this reasoning, then I am going to have to undo a lot of preaching and so will you. I have heard you preach some mighty good sermons.

A New Testament Example

Logan suggested that we have a New Testament example in the famine of ancient Judea. The saints in Judea needed help. Paul encouraged Christians to send help. They sent this help to the ELDERS. Brother Logan, for an accurate parallel, you would need to show us how the Jerusalem church CREATED A PROBLEM, how they set up the "BAND OF HOPE," and how the brains of it lived in Rome and the treasurer in Philippi. Then show us how Paul urged Christians to send all contributions to the "BAND OF HOPE," Box 999, Jerusalem. This would be more like some of the problems that face us today. I am sincere, can this be justified?

Our brother has told us that a certain church in Abilene, Texas, supports the "Herald of Truth." He concludes therefore, that there are no questions about its operation. This is strange reasoning. If I wanted to prove that sprinkling was wrong, and I suddenly found some of my brethren practicing sprinkling, I would not immediately conclude that sprinkling is right.

The brethren who sponsor the program are my neighbors and I fellowship them. There are no ill feelings between us. They will contribute .514 percent of the amount of money it takes to operate the "Herald of Truth." I question their good judgment in such an arrangement. They ask me to support it. Have I the right to ask any questions?

I should like to add some additional questions:

1. If the elders of Highland church should decide to drop the "Herald of Truth" program sponsorship, would that stop the program? It was not born in an elders' meeting. Would it not be possible for the chief brethren of the Herald of Truth to simply change membership again, find some other eldership to give oversight, and continue?

2. A great part of the present budget comes from individuals and Brother Logan says that such is scriptural and reasonable. Some of the most ardent friends of this program have carried on a solicitation campaign for it, then is it not possible that it could live in the future without EITHER the supervision of an eldership or support from churches? Brethren, the "United Christian Missionary Society" (what is wrong with this title?) started IN the churches. Today, it lives WITHOUT the churches.

3. Did any New Testament church ever create a gigantic problem and then work in mass meetings, by newspaper and pulpit and other such mediums to make it live?

4. If one or two men can create a work and find some elders

to sponsor it, then has not every other preacher in the world the same right? Then, in the end, will not the man who can present the most glamorous program create the biggest machine?

5. Is an organization that is larger than a local congregation, a New Testament church?

I have expressed my sincere feelings on a problem that faces our brethren. I may suffer the fate of the ostracized, but none can accuse me of being unkind and insincere. I expressed my feelings to the Highland elders, more than a month before my first article appeared. I talked face to face with the two James; the preachers for the program. God bless them, they are fine young men. Now, if you wish to give your money to a gigantic plan to televise the gospel for fifteen minutes a week, by means of the "Herald of Truth" organization, I have nothing more to say. I simply want to honor my Lord and give him glory "in the church—forever and ever" (Eph. 3:20, 21).

I love everybody. Happy New Year and AMEN.

The Church and Substitutions Therefor

C. H. Palmer

(Continued from December 8)

The Satanic Roman power had become so great that fear of inward dissension arose within itself, thus engendering the possibility that it might destroy itself, or fall of its own weight. Therefore, in order to retain the gains that had been made toward prevailing against the church, Luther was prompted to begin what was termed "the reformation movement." Satan realized that by such a movement, millions could be further deceived and placated, thereby holding and even increasing the gains that had already been made. Luther, no doubt, had no idea of restoring the truth of the gospel to the apostate world. God used him and others to translate the Bible into live languages that his word again reach the people of the world. Luther, under the domination of the Satanic apostate system was used by God as he used Pharaoh, Cyrus and other heathen kings, the dumb animal, Gamaliel and others to restrain, encourage and to chastise his people and further his cause. "He makes the wrath of man to praise him."

After the supposed dissension of Luther was found, through the prompting of the Satanic spirit, to be so favorably accepted generally, additional daughters of the great prostitute, denominational churches, were born in rapid succession that the people might be retained in deception and the Satanic plan yet prevail against the true church, and the apostasy be strengthened in that the people may have a church of their choice, thereby preventing many from searching the scriptures, finding the truth and upsetting the Satanic plan. When the Satanic power, the apostate church, found that the church had been secluded in a place prepared for her of God, it cast out of its mouth a great flood of false teaching, hoping to yet destroy the church. But, the earth, the people of the world, those who had rejected New Testament teaching opened their mouths and drank in, accepted the flood of apostate teaching and thus perpetuated the false teaching, which also begat and gave birth to all denominationalism (Rev. 17:5).

The true church was given the two wings of a great eagle to fly to a place prepared of God for her. Since the American continent is symbolized by the flying eagle, and the active restoration of the New Testament church began in reality in the U. S. A., may this not locate a portion of the place prepared of God for her? The pagan power was wrath against the church, but it was not until the development of the papal power, the apostate church, to full strength, that the true church was driven into the wilderness. The period of the seclusion of the church was from about 533 A. D. to 1793 A. D. Near the close of that period, men of God in Scotland and

England began to proclaim the truth of God's word in its fullness and purity (the two witnesses began to testify openly) and contemporarily in the U. S. A. men of God began to do likewise. All declaring and pleading for the restoration of the New Testament church. Knowing every seed must bring forth after its kind, the seed of the kingdom, the word of God, if sown in the heart of men would bring forth Christians only, the same as in the beginning, the word was extensively preached in its purity and as a result, the New Testament church was restored. The principle activities of the restoration movement were transferred to the land of the flying eagle and the New Testament church was brought out of seclusion and made great inroads into the sects of the apostasy and was very favorably accepted, generally. It expanded very rapidly and greatly disturbed the apostate church itself. Through the influence of the testimony of the two witnesses, Italy itself threw off the tyrannical papal yoke, establishing universal religious toleration, wrested the papal states from the pontiff and became dominant in Rome. The pope was sheared of much of his temporal power, secluded himself in the Vatican and held no communication with the king. A similar trend prevailed in France and other countries of Europe. However, the Satanic flood waters of perverse teaching continued to be emitted; daughters of the apostasy continued to be born, and under another symbol, the Satanic spirit continued to go about as a roaring lion seeking whom it may devour by the dispensing of perverse teaching, thus preventing men from accepting the true testimony of the two witnesses as presented. The flood of false teaching from the mouth of Satan's adherents, the roar of the pernicious Satanic teaching penetrated the true church in more recent years, drawing away a large percentage of the body. Those who were not rooted and grounded in the faith, those who desired to be like the nations around them (the denominational churches), those who rather liked the leeks, onions and garlic of the Satanic bondage from whence they came, became another daughter of the apostasy, regardless of the considerable amount of truth accepted and taught by them. The same old seductive spirit is in operation throughout the world today and will continue until it shall be destroyed by the Spirit (word) of the Lord's mouth." For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that it goeth forth out of my mouth: it shall not return unto me void but shall accomplish that which I please, and it shall prosper in the things whereto I sent it" (Isaiah 55:10-11). "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God" (Matt. 4:4; Dan. 8:3). "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

Parsons, Kansas.

Greatest Holy Land Tour

TELEGRAM: Tour of a lifetime. Room for only six more people. Call or write today if interested in sailing on Queen Mary, May 16, 1954, with 29 other Christians on greatest Holy Land tour known. Forty-two days all expenses, New York to New York, \$1790. This is \$96.00 less than nearest competitor on same itinerary. A \$250 deposit necessary before December 30th. Have spent extra twelve months improving this tour. Phones: Windsor 3-3578 or Windsor 3-7827.—FRED W. MCCLUNG, Church of Christ, 12th and Drexel, Oklahoma City, Oklahoma.

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FIRM FOUNDATION PUBLISHING HOUSE

ASSOCIATE EDITORIALS...

M. Norvel Young

WHAT DOES THE BIBLE SAY?

How To Be A Christian Only.

Many persons outside of the kingdom of God would like to become Christians, but they are confused by the many different sects and denominations opposing each other. Let me suggest that you can be a Christian, and only a Christian, nothing more or less. Here is a simple plan to follow:

1. Acknowledge Christ as your only Lord.

You may be tempted to acknowledge allegiance to many different religious leaders, but pass by them all and come to the feet of Jesus Christ. Confess your faith in him as the son of God; follow him alone. Peter said: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

2. Obey the simple gospel of Christ only.

Paul said of the Christians at Rome: "But God be thanked, that ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you" (Romans 6:17). These disciples had heard the gospel of Jesus, believed in him, confessed their faith to others, and repenting had been buried with him in baptism to arise and walk a new life. (Romans 6:3, 4). If you obey the same gospel today you will not be submitting to any ordinance of men, but obeying "the gospel of our Lord Jesus Christ" (2 Thessalonians 1:8).

3. Maintain your freedom as an undenominational Christian.

Those who obeyed the gospel on Pentecost did not divide into opposing sects of parties. The Lord added them to the

church or kingdom or spiritual body as they obeyed Christ. (Acts 2:47). They continued in the apostles doctrine, fellowship, breaking of bread, and prayers. They accepted no creed but Christ, no rule of faith, but the inspired Word of God. So we can do today, and work together in free, local congregations for the advancement of the Cause of Christ.

4. Wear the name of Christ only.

The disciples were called Christians first at Antioch. (Acts 11:26). Religious names divide believers in Christ just as names divide in politics, or economics. For example, in our last election many life-long Democrats voted for President Eisenhower in Texas because they could vote for him under some other name than "Republican." So do not contribute to further division by accepting any name except the name of Christ. Peter said: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in that name."

5. Abide in the teaching of Christ only.

Christ was given all authority. His authority is expressed to us through the apostles and the writing of the New Testament. John said: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Accept no human opinion or creed. Insist on following the Word of God. Study it prayerfully. Live with Christ and love your fellow man for His sake. In this way you can be a Christian only, nothing more or less.

BRETHREN AND THE BLUEPRINT

Bill Humble

Occasionally, when reading religious papers such as this, we find a well worded phrase, a timely warning or a bit or sage advice that we feel we just must share with someone. Usually we read it to the wife or one of the brethren. In reading The Preceptor for October, I ran across an article by Bill Humble entitled The Church of Christ is Different. The last few paragraphs of this article were in my opinion the "sharing" kind, so for the benefit of other readers, I have copied these paragraphs and hereby submit them for your consideration. Thank you. — Bill Fling).

"Since the Bible does contain a blueprint for the church, we who are members of the church of Christ have a duty. This duty is to judge every item of faith, every act of worship, every religious practice by the divine pattern. (Underlined statements were in bolder type—BF) If we fail in this responsibility, then we ourselves are guilty of practicing the modernistic attitude toward the Bible. This duty explains why members of the church are concerned about religious questions which are dismissed lightly by the average denominationalist. We have regarded such questions as the action and purpose of baptism, the nature and name of the church, and instrumental music as questions of vital importance; we have preached countless sermons showing that they do make a difference. The attitude of the Methodist or Presbyterian is quite different, for he dismisses them as "insignificant" with a wave of the hand, saying, "What difference does it make anyway? It isn't what ceremonies you go through that counts; it's whether you really love the Lord."

This duty to examine every practice by the divine pattern explains also why churches of Christ are often concerned with "issues" and "problems" which would be of no concern to the denominationalist. To him our discussions are foolish and silly, they are much ado about nothing; to us they represent a determined effort to conform to the blueprint. True, brethren often

conduct such discussions in the wrong spirit and attempt to win a personal victory or discredit a brother rather than determine what the will of the Lord is. Discussions conducted in such a spirit are not right, and the sectarian may justly gloat, "Those Campbellites are at one another's throat again."

Through it all, however, there is one encouraging fact. Though discussions become heated, the very fact that discussions are being carried on indicates that we still believe in the necessity of determining just what the pattern requires. If the time ever comes that we assume the "it makes no difference" attitude and discussions cease, complete harmony might result; but the peace would not be worth the price. Our cause would be lost.

A century ago brethren were involved in controversy regarding the missionary society; they were asking one another whether such an organization was included in the pattern. Though the world laughed and though division came, brethren were determined to follow the plan and follow it they did! Today another generation of like-minded brethren are again discussing the question of "how" to do missionary work. Instead of accusing one another of being "anti-missionary" or "pro-society," would it not be better to dedicate ourselves anew to answering the question, "What does the blueprint say?"—and this without bitterness, malice and hate?

When the issue of "church support to colleges" arises, why charge that one brother is against educating our children or that another is against the Lord's church? Why not rather investigate the question, "What is the Lord's way?"

"Problems" and "issues" are sometimes unpleasant, but they are not wrong; their only alternative is the "it makes no difference" attitude. Be not deceived; for when this attitude arises, our cause is lost!"

EDITORIAL

G. H. P. SHOWALTER, Editor

"FROM THE BEGINNING IT WAS NOT SO"

The Christian Standard takes notice of the fact that state conventions and missionary societies have changed with the passing years, since they had their beginning, and that now they are not what they once were. In their incipency nearly a century ago they were "free associations" of individual members and of churches, voluntary gatherings of brethren for mutual edification and for cooperation in the evangelism of their own territory, determined by certain more or less arbitrary geographical limitations or political units. But they have grown older and modified somewhat their original design and changed from their original purpose. They have deviated so far from the presumptions that implied the necessity or feasibility of their existence that "there is today a tendency (whether planned or accidental is a question) to make of the state society simply a unit in a nation-wide organization." And, the Standard editor might be reminded that this very thing was feared and forecast by good brethren nearly a century ago. A religious society larger than the local congregation is too large. The churches of Christ are divinely constituted and capacitated for the performance of any and all good work that the Lord desires and that the Lord requires. Since they are designed of heaven for this very purpose, they should go forth in the execution of their God-ordained mission in the world as the pillar and ground of the truth. Both in their group life and in their individual activities Christians are under obligation to show forth the excellencies of him who has called them out of darkness into his marvelous light. And one of the ways this is done is to be satisfied with the church as a holy and divine institution and exhibit in their faith and practice its sufficiency for the accomplishment of the will and way of the Lord. No society founded by men can do a better piece of work than the one that has been founded of the Lord Jesus Christ. No such society can do as good a work. Then why should they be instituted, and why should they be founded, organized and operated? All their implications are to the effect that the local congregation as such is insufficient for the doing of what ought to be done in evangelism or benevolent and educational work. If not, why have them? And since God made no provision for them, the honor of their institution and operation does not go and cannot possibly go to God. God is not glorified through them. But he is glorified through the church, for Christ built it.

The supposed recognition of the necessity of bringing into existence these religious societies and conventions is of itself, an implication that the church, the local congregation in any locality is insufficient, incomplete and hence imperfect. But this is a grave

error. If not, then would the Lord not have made at least some sort of provision for the more general and representative groups organized by uninspired men as time passed, and as exigencies, in the minds of men seemed to arise. Can the local church, the congregational group of disciples in any locality, do the work the Lord has commanded? The answer to this question is a most emphatic affirmative. They functioned perfectly well in the beginning. They had their elders and deacons. They had those with age and experience to instruct, assist, aid, and counsel those who were in need of the very things that age and experience can give. The strong bore the infirmities of the weak. They bore one another's burdens, exhorted, admonished, encouraged, edified and warned, with reference to the sound doctrine of Christ, and things needful and applicable in the practical things of life. And this was enough. At least they thought so; and the apostles thought so. And the apostles were guided by the inspiration of the Holy Spirit. Things read, received, considered and urged in the local congregation, and all things required or suggested are far more readily accepted than if the same things come to them from a distance, from some outside organization.

The Standard's editor says: "The purpose of both the society and convention often seems to be that of bringing churches and ministers under control of an official religious monopoly." Thus the church "society" people view their own work at least insofar as the Standard is to be relied on to represent their views. A "monopoly," a "religious monopoly," an "official religious monopoly"! An official religious monopoly of what sort, and of what kind of work? The answer is that it is that of bringing churches and ministers under its "control." Too late, alas, these brethren who urged "progress" and flattered themselves in being known as "progressives" are waking up to a realization of the "tail wagging the dog." Their society now would, or rather does, control the churches and the preachers, and all this by actual concession on the part of so prominent an exponent as the editor of the Christian Standard. But that this is a correct representation of the real and actual truth in the matter there can be no doubt. The society and the convention has become super-organizations in full control of all the churches and preachers! This is history repeating itself. This is the course of all the numerous denominational ecclesiasticisms that exist today. Some society, an arrangement wholly of men, is organized, and gradually it assumes the control of and the domination of the churches. In such an arrangement the church that Christ built is entirely subordinated to the greater organization that men have built.—G. H. P. S. in Firm Foundation, July 4, 1944.

The above editorial in the Firm Foundation appeared nearly ten years ago. It is exactly the view that

the paper supports at the present time. The plea of those who began the organization of the Brotherhood Convention in 1849 together with the supplemental state organizations was a matter of an organization independent of the church or churches as such. The cooperation of the churches of Christ and of independent Christians has been carried on since the beginning of the church in the first century. That is being taught and practiced at the present time. No one church is lording it over the other churches. They are within the range of their God-ordained plan when they work together in love. I shall expect to follow this with some further observations.

"IMPROVING CONGREGATIONAL SINGING"

For reasons unavoidable to us, it has been necessary to defer the publication of our special, "Improving Congregational Singing," till our issue of January 5, 1954. We have a large number of writers in the brotherhood reporting on this special issue. We believe it will be of immense importance to all the churches. There is probably no greater thing connected with the work and worship of the church more important at the present time than singing. When this part of the worship is conducted in the proper way according to the Scriptures, much may be accomplished in any of the churches that cannot be done in any other way.

A large number of orders have been received, but others doubtless are ready to send in their orders. The price is \$5.00 per hundred copies prepaid, and this is a very small consideration for this valuable special edition on the praise service in the church. One hundred copies to five hundred copies can be supplied at a very small consideration. Why not order them? In every locality, in fact in every congregation of disciples, great good may be done with this special issue. A cut-in picture of each of the writers will be a special feature. You are requested to send an order for as many copies as you can use as early as possible.

Reporting By Request

Foy E. Wallace, Jr.

In respect for continued requests, this brief report is given. A year has passed since my wife suffered the cerebral attack from which medical staffs said she could not recover. In the determination to reverse this fateful prognosis, we came to Hot Springs National Park. Here in the waters of these natural radioactive hot mineral springs, the hydro-physio-therapy method of manipulation and massage, a proven process to restore impotent members of the body, has been administered. Every day for many weeks, I rolled her in the wheelchair down "Bath House Row" to the Maurice Therapeutic Pool, where this special therapy is applied. Results were soon apparent and sustained. She, whom doctors once believed could not live and later thought could never walk again, not only now lives, but walks with assistance—and in time, she will again walk alone.

With us it has been a year of extreme crisis. Away from home,

old friends and loved ones, my beloved and I have been companions in loneliness. I can remember no time when I have felt so humanly helpless as in these waiting weeks through months of vigil kept over a dependent loved one, so stricken and so trusting. In the shadows we have felt at sea, unable to look through hovering darkness to shore. The "lower lights" at times seemed not to "be burning." But we have believed that in some way it will sometime come out all right. We came here to restore the mistress of my heart and mother of our home to physical activity. We shall continue in the effort, returning as often and staying as long as the task requires. To accomplish this end, I count no personal sacrifice within my ability to sustain too great, no pecuniary means within my power to secure too much, regardless of present difficulties or future obligations. All these are accepted with the same determination that brought us to this national resort in quest of the hold on life embosomed in thermal fountains.

In this time of stress, it has not been possible for me to fill more than occasional appointments, but it appears hopeful now that I shall be able to meet a limited schedule of short meetings or special engagements through the coming year. My mail address, still unchanged for more than fifteen years, is post office box 1804, Oklahoma City.

No words of my own can communicate the depth of our feeling for the flow of good words from faithful friends. May God forever bless you all.

CHURCH OF CHRIST

16th and Decatur Streets, N. W.
Washington, D. C.

A. R. Holton, Minister
November 23, 1953

ARMISTICE DAY, NOVEMBER 11, 1953

The Sixteenth and Decatur Church of Christ at 4801 16th Street, N. W., Washington, D. C., was host to the churches of Christ in this area at the annual Fellowship Meeting which is held on Armistice Day. The theme for the meeting this year was preaching the gospel in the cities. The morning session at 10:30 A.M. was addressed by Clyde Sloan, minister of the Church of Christ, Silver Spring, Maryland; Thomas N. Page, minister of the Church of Christ, Falls Church, Virginia; Wendell Kee, minister of the Church of Christ, Levittown, Pennsylvania. These brethren pointed out that there are great doors open for the Cause of Christ in the cities of our land and, as Paul says, there are many adversaries. Materialism, neglect, the fact that people move so much, was pointed out as hindering causes.

The song service in the morning session was led by Sam P. Durrance, minister of the Avalon Heights Church of Christ, Washington, D. C. Lunch was served in the Fellowship Hall at 12:30. During the meal we had the pleasure of hearing a choral group led by Curtis C. Combs, minister of the Alexandria, Virginia, Church of Christ.

The afternoon session began at 2:00 P.M. with the following speakers: Billy Hood, minister, Southeast Church of Christ, Washington, D. C.; Ivan R. Stewart, minister, Church of Christ, West Hyattsville, Md.; Fred B. Walker, minister, Church of Christ, Arlington, Virginia. The afternoon session carried out the same theme as the morning session. The song service in the afternoon was led by Curtis C. Combs.

The day was a day of great inspiration. Many visitors from this area came for the meeting. This meeting is held each year and it is planned for different congregations to hold the meeting. It is one of the great fellowship periods for the churches in this area. The Sixteenth Street Church was glad to have the meeting in their new building for this year.

FROM THE HARVEST FIELD

David Allan, 1020 Austin Avenue, Brownwood, Texas, December 13: We had excellent services today, both in interest and attendance, and an old lady who had lived all her life in the Methodist faith, made the good confession and was baptized. The work here goes along in a very fine way.

William B. Kughn, Jr., 506 Cotton Avenue, Caruthersville, Missouri: Three were baptized and two confessed wrongs. We are still witnessing record breaking attendance for all services and a steady increase in the contribution. Structure has begun on the twenty thousand dollar annex.

Doyle Ragsdale, Rocksprings, Texas, December 15: We recently closed a wonderful meeting here in Rocksprings, with Brother Luther Norman doing the preaching. His lessons were true to the Book and delivered in a most humble manner. He is one of the few old soldiers of the cross that have been preaching fifty years or more. May God bless all of them.

Harold Thurman, Lindsay, Oklahoma, December 11: During the last two years this congregation has enjoyed wonderful growth. There have been 118 additions, including 48 baptized. The average attendance and contribution has more than doubled. I would like to arrange for several meetings next year, including cities where the church is not self-supporting. This congregation is now contributing to the support of J. D. Bryant who lives here and devotes much time to the Lord's work in Lindsay and surrounding communities.

R. P. Drennon, Fort Sumner, New Mexico, November 28: As several brethren have asked about my health, I will write a few lines about it. I was operated on last January at Scott and White Clinic in Temple. The doctors found a cancer in my stomach that they could not take out. They sewed me up and told me I had from six to eighteen months to live. I have lived ten months of the time and am doing very well. I think I will go the eighteen months or longer. I am still able to preach, and the brethren here are very kind to me. The work here is doing as well as at any time since I have been here, which is almost seven years. I ask the prayers of the brethren that I may remain faithful unto the end.

J. W. Webb, Box 397, Moore, Oklahoma, December 14: We have just closed a very fine and successful meeting here. Brother Foy L. Smith, of Cleburne, Texas, did the preaching, and Brother Ben M. Hall, one of our elders, directed the song worship. There were three additions, two baptisms and one restoration. Brother Smith did some wonderful preaching. Interest was fine and increased throughout the meeting. The song service was very good. Both the preacher and the singer did their parts exceptionally well. The congregation was strengthened and edified by the great lessons presented by Brother Smith. Seed was sown, hearts were moved and stirred to action, and the church reaped great benefits through the meeting. We are a small congregation, yet a good one, and the work in all its phases seems to be on the increase. Much good has been done through the year 1953, but we hope to do more through 1954.

Sterli A. Watson, 1284 Morton Avenue, St. Louis 14, Missouri: Beginning December 20th, there will be two services on Sunday mornings at the West End church. Several have been baptized here recently. The early service will begin at 8:45. We hope to build up a large attendance for both services.

Gilbert Allan, 1112 West Baker St., Brownwood, Texas, December 13: Our attendance at both Bible study and worship service is rapidly building up, for these good brethren have a mind to work. Today we were made to rejoice, when a young man from a Baptist college, made the good confession and was baptized.

Omar H. Johnston, 2726 Gladstone, Dallas, Texas, December 10: In the closing days of the year 1953, I wish to thank, through the medium of your good paper, the kind elders and brethren in the various congregations where I have preached this year for their encouragement and hospitality. May God continue to bless them each and everyone in my prayer.

A. W. Chism, 415 Highland Park, Lebanon, Tennessee, December 5: The work continues in a fine way at the Highland church here in Lebanon. All attendance records have been broken several times and about 55 have been baptized this year. Last week was one of the most fruitful in our labor for this congregation. Eight adults were baptized and two were restored. May the Lord help us to be more thankful and appreciative for his constant blessings and to give all praise to him for whatever may be accomplished by working together in his name.

Harrell H. Dame, Rt. 1, Box 96A, Poteau, Oklahoma, December 7: After three and one-half years with the church at Panama, Oklahoma, I am leaving the work there to work with the church at Monroe, Oklahoma. The church at Panama is a fine group of people. No preacher could desire to work with a more cooperative church than Panama. The attendance there is at an all time high and interest is good. Four were baptized at the last two services I was there. I shall begin my duties with the church at Monroe, December 13, 1953. I am looking forward to a great work there in the Lord's kingdom. Pray for us in this work.

J. M. Wilson, Box 281, Dexter, New Mexico, December 7: I began my work here at Dexter, New Mexico, as local preacher November 18th. Since that time we have had six confessions of sins and one baptized today. This is a fine group to work with. They all have a mind to work. We recently pledged five hundred dollars to the Herald of Truth TV program and will send them the money this month. We also loaded a truck for the Navajo Indian work at Manuelito, New Mexico. This load consisted of one hundred and fifty used opera chairs and thirty-three boxes of clothing. We plan to start on our new meeting-house after the first of the year. We have some fifteen thousand dollars already in the bank to start on. It is a pleasure to work with people that love the Lord as these do. May we all start the year of 1954 with more zeal than ever before, always abounding in the work of our blessed master. Pray for us.

R. B. Rankin, Alamogordo, New Mexico, November 27: We have just concluded a meeting at 9th and Texas Avenue with Brodie Crouch of Truth or Consequences, New Mexico, doing the preaching. One was baptized, two were restored and two identified themselves with the church here. An epidemic of flu and colds kept our crowds down, still much good was done. Brother Crouch did a fine job of preaching the gospel during this meeting. When passing through Alamogordo, stop and visit us.

Joe H. Morris, 2707 Ky. Avenue, Paducah, Kentucky, December 9: Clements Street continues at high speed. Our two largest audiences in history of the congregation last Lord's day, 316 in Bible School; contribution, \$461.00; 77 in Wednesday ladies' Bible class; 270 in mid-week Bible study. One restored and one identified.

Available for full time preaching. Married, graduate of Abilene Christian College plus a year of graduate study in Bible at Harding College. Two years of preaching experience. Could speak during Christmas vacation for purpose of getting acquainted. Have no hobbies. He and wife are excellent personal workers. Especially interested in work in western and northwestern states, but would consider any location. Contact T. R. Atkinson, 1518 Pierce Street, Amarillo, Texas.

Cornelius C. Abbott, 401 N. Park, Seminole, Oklahoma, December 12: After December 21st my address will be 105 Joyce Avenue, Chattanooga, Tennessee. Correspondents, please notice. I shall begin work with the Red Bank church in Chattanooga. Our work at Seminole moves forward in a very fine way. I am in my 4th year with this good church. My son, Neal Abbott, would like to conduct the singing for meetings during the summer of '54. Contact him at Florida Christian College, Temple Terrace Station, Tampa 4, Florida.

Pvt. Herbert H. Knight, U S 54139613, Co. D., 8th M.T.B. 2nd Regt., M.R.T.C., Camp Pickett, Virginia, November 26: Services are held on the Post here for members of the church of Christ each Sunday night at 7:30 p.m. in Chapel 1, located on the corner of East Parade and Military Road. The work here is moving along nicely. One restoration this month. If you have relatives stationed here who do not attend services, please contact me at the above address and I will be glad to visit him and talk to him about it. We have preaching each Lord's day by one of us boys stationed here.

Greer E. Hendon, Toledo 9, Ohio, December 11: Since we moved here July 20, there have been 38 additions to the body of Christ. There were seven responses to the invitation last Lord's day morning. The church is working, by bringing neighbors and friends to the services. I did the preaching and our son, Greer Chunn, led the singing in a meeting with the church at Bradner, Ohio. This meeting was conducted in the new meeting house. Bradner is a mission of Western Avenue. The church at Port Clinton, Ohio, is meeting in their new meeting house. They are a mission of Western Avenue. If you have relatives or friends that live in Toledo send us their names and addresses. We will look them up and encourage them to attend the services. We are having to use chairs in the aisles each week, but we have a list of names of people who are not attending, that would fill the building again, if they would just attend.

Kenneth J. Arrington, Wichita Falls, Texas, November 30: Brother Thomas McDonald of Waco, Texas, closed a very fine meeting with the 23rd and Grace Street congregation in Wichita Falls, Texas, November 22. Our attendance for every service was the best we have had. Brother McDonald did his part in a very fine and forceful way. There were seven restorations, one baptism and five to place membership during the meeting. We have had a total of twenty-two responses for the month of November. When in Wichita Falls, visit with us.

J. E. Wainwright, 547 East Walnut Avenue, El Segundo, California, December 11: Elders of Downtown church, Front at Beech, San Diego, invited me to speak at ordination services increasing their elders and deacons. Brother Rhodes is the capable and respected preacher. Elders of Culver-Palms, Los Angeles, invited me to speak several times during change of preachers. Brother Glen Rabe assisted commendably. El Segundo church securing two large lots, corner Grand and Lomita, near city park and plan to erect commodious buildings for every good work. These congregations are not afflicted, nor threatened, with divisive theories about the authority of the elders—rule or guidance; nor the duties and dues of every worthy gospel preacher.

LISTEN

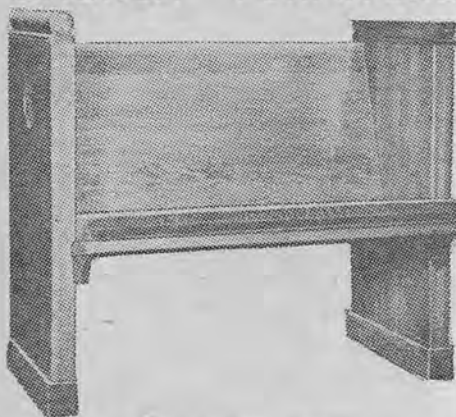
HERALD OF TRUTH

ABC Network 1:00 P.M., Sun.

Sermon: Dec. 27, "The Misuse Of The Bible."

**DESIGNERS
MANUFACTURERS**

CHURCH FURNITURE



PEWS PULPITS LECTERNS

WOOD CARVINGS



WRITE FOR CATALOG
& FULL INFORMATION

dept F

RIVER AT LASALLE
WACO, TEXAS

Lowell E. Manchester, Pryor, Oklahoma, December 11: This is to let all the readers know that we are leaving the work here as of the first of the year to take up the work at Pearl, Illinois, and that section. Some of the best people anywhere to be found live here in Pryor. We are leaving of our own accord and anyone chosen for the work here will find a god congregation of humble Christians. I held three meetings this year—Davis City, Iowa; Claremore, Oklahoma; and Bible Grove, Missouri, which resulted in three baptisms and one restoration. Pray for us and write to us.

R. D. Simmons, 441 W. Clark, Corpus Christi, Texas, December 8: I am leaving the work here at Furman and Staples, Corpus Christi, Texas, January 31, 1954. On February 7th I will begin work with the Central church, 12th and Hoover Streets, Los Angeles, California. The work here has been pleasant and profitable in many ways and I can personally recommend the elders of this congregation to any preacher brother who might be interested in the work here. This month has completed five pleasant years with this congregation. Will all correspondents please note my change of address after February 1, 1954.

Ray O. Wright, Wellington, Kansas, December 1: The congregation here recently closed a meeting with Clifton Rogers of Port Arthur, Texas, doing the preaching. There were five baptisms, three restorations and two were identified with us. The brethren were edified and challenged to greater zeal by the fine lessons of Brother Rogers. Smith Kite, who preaches regularly for the congregation at Norwich, Kansas, led the singing for the meeting. The congregation suffered a great loss recently by the passing of Brother Charles W. Cole, one of our elders. We have purchased lots and have the blueprints and hope to begin construction of a new meeting house in the near future.

Duward E. Lee, 824 N. 7th, Grand Junction, Colorado: The church of our Lord is growing in Grand Junction, Colorado. Since the first part of July we have been working with the congregation at 7th and Teller. There are only about 85 members, yet we are having about 120 in class each Lord's day and approximately 130 for worship and preaching. Though there have been no baptisms, there have been about thirty-four responses to the Lord's invitation—confessing faults and restorations. Eight others placed membership. The elders have begun a plan for enlarging the present auditorium and building a class-room wing for additional classes. We believe the church here is really on the forward march. Only recently we were able to get the Herald of Truth program on our most powerful station (KFXJ). Casper, Wyoming, and Denver, Colorado, are the two nearest stations carrying the broadcast, and neither of these can be heard here. We believe this program along with our own weekly broadcast reaches many, who otherwise would not hear the gospel. November 8-15 I preached here in a series of meetings. Three pre-meeting classes were planned for the 2nd, 3rd, and 4th. Then November 24-29 the church here supported me in a meeting at Gunnison, Colorado. Gunnison, with a population of about 3,000, has long needed a congregation but just recently started meeting. Their services are held in Odd Fellows Hall. Anyone interested in helping the brethren there should write Sylvan Gray, Sapinero, Colorado.

J. Willard Morrow, 2203 Azle Avenue, N. Ft. Worth, Texas, December 9: Recently it was my privilege to close a period of ninety-four weeks of continuous gospel meetings. My health was and is the best. This week we are in a good meeting with the church at Johnsville. Brother Elton Bills is the efficient preacher, and together they are doing an excellent work. This has been the most fruitful year of my life in the ministry. We shall hope that 1954 will be even better for each of us—and for the church at large. I shall be glad to hear from congregations desiring meetings for the coming year—or even further ahead. I am in position to give two Lord's days in meetings where this is desired. Write me at the above address as soon as possible.

J. B. Hudson, Box 604, George West, Texas, December 10: December 4th marked our sixth anniversary with the church at this place. Everything moves forward with the least possible amount of friction. Peace and harmony prevail—the work speaks for itself. I was in a short meeting with the Dilley church in October. Brother Daniel Hiler, teacher in the public schools, preaches for the church there. The meeting in Three Rivers, in which I was privileged to preach, came to a close last Sunday night. One was baptized. Brother T. A. Grice is doing a good work there. On the last Lord's day of November, Brother Bommer Gist of Taft and I exchanged pulpits. Brother Gist formerly preached for the George West church. Thus goes the work, and thus goes life. May the Master find it acceptable in that day. Brethren, pray for us.

Perry B. Cotham, 3709 Rosemont, Nashville, Tennessee, December 11: I have recently conducted meetings and showed my Holy Land pictures at Ft. Worth, Texas (Meadowbrook church, Preston Cotham, local evangelist), Wewoka, Oklahoma (Harvey Scott, minister; Leo Richardson, associate), Shawnee, Oklahoma, (East Main, Russell Bankes, Jr., preacher) and Marshall, Texas (Ed Grantham, evangelist). In all these meetings the crowds were large and there were several additions. In the Ft. Worth meeting a Baptist preacher was baptized. I understand he is developing into a fine preacher. He seems to be a very fine young man, a student at the Seminary. It was good to visit again in Wewoka and Shawnee, where I spent six years at each place in local work. At this time I am preaching in the Washington, D. C. area: W. Hyattsville, Maryland, where Ivan Stewart works as local preacher. I have promised to preach for the Lindsley Avenue church in Nashville for a few weeks this winter.

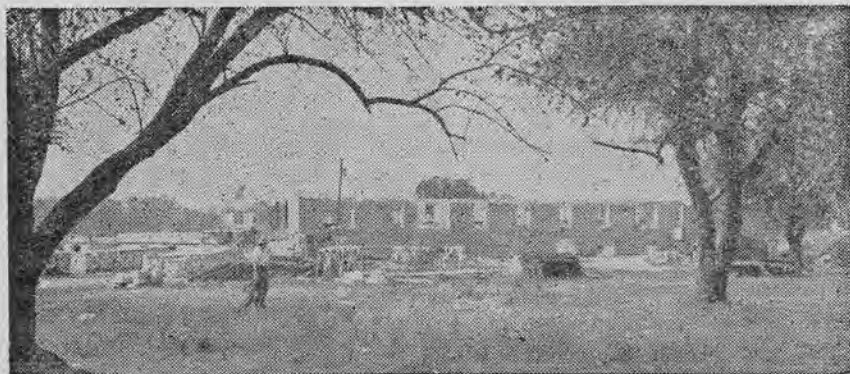
**NEW YEAR'S EVE SINGING—
RIVERSIDE IN FORT WORTH**

Gary Scott

The eleventh annual New Year's Eve Singing will be conducted at the church of Christ in Riverside, 2701 East Belknap St., Fort Worth, Texas, Thursday, December 31, 1953. Services will begin at 7:30 P.M. Brother Gary Scott, one of our ministers, will be in charge. In addition to great congregational singing, there will be quartets and special choruses.

As many as 1500 have attended these singings. This is a "high day" with us and we would like to have you with us in this great song service.

NOW BUILDING—THE NORTH'S FIRST HOME FOR ORPHANS



The walls are completed and the roof on since this photo was made in early fall, the home for homeless children being built by service-minded Christians at Valparaiso, Indiana, is making steady progress.

Located in one of the finest farm-land areas in the United States, the home at time of operation will have 250 acres, with another 250 in prospect—a gift from Mr. and Mrs. Elmer Lewis of Valparaiso.

The structure now building will house administration staff and 32 children at the outset. It is hoped that cottages can be added as expansion is practical.

Christians have contributed better than \$90,000 for this worthy work and an estimated \$45,000 is yet needed to complete the fine building and equip it for Christian service.

Your help can be a vital factor in putting this home into action. Won't you send a contribution—large or small—to **John H. Kemp, Treasurer, Shults-Lewis Youth Haven, Milford, Ohio?** Your rejoicing as you see our first home in the north become a reality will be greater if you have had some part in making it ready for service.

HONOR TO WHOM HONOR IS DUE

W. B. West, Jr.

George S. Benson, President of Harding College, was selected recently in a statewide poll made by the ARKANSAS DEMOCRAT, as the Arkansan of the Year. This selection was made by the people of Arkansas as an expression of appreciation for the service of George S. Benson to their state and nation. It is a high honor.

Paul said, "Honor to whom honor is due." It occurred to me that all the Christian friends of Brother Benson would appreciate knowing of this deserved honor which has come to him and would rejoice in it.

DEBATE

J. P. Lusby

Brother F. I. Stanley engaged Mr. J. Cullis Smith, President of the Orthodox Baptist Seminary, Ardmore, Oklahoma, in a four-night debate at Midland, Texas, September 22-25. I moderated for Brother Stanley. The matters discussed were salvation and the church. Brother Stanley did a very good piece of work, error was exposed and the truth was victorious. Even before the debate had closed, two, one a Baptist, the other a Presbyterian, said they were convinced of the truth and indicated their intentions to obey it.

This was the fourth debate engaged in by Brother Stanley this year. He has also preached in nine meetings in addition to his regular work with the Southside church in Midland.

I have signed propositions for discussion with Mr. Smith to be held some time after the first of the year (dates have not yet been set) in Amarillo, Texas. The propositions are baptism, apostasy, and the third being a little unusual I give it in full: Resolved, That the Scriptures Show Plainly and Unmistakably that J. P. Lusby and his Brethren are Following the Doctrines and Practices originated by Alexander Campbell, and are Therefore Campbellites. Of course, Smith affirms this and I deny.

COMMENDATION

This is to state that Brother Harrell H. Dame who has preached for the church here the past three and one-half years, is leaving the work here to work with another congregation.

Brother Dame is an able and a faithful gospel preacher. Much good has been done for the church at this place during the time he has labored here and it is regretted by the entire congregation that he is leaving the work here.

We commend Brother Dame and his fine family to the brotherhood, and the prayers of the congregation at this place go with them in their new work.

Signed: O. B. Sisco, Raymond Britton, Waymond Wood—Elders, Panama Church of Christ, Panama, Oklahoma.

INFORMATION WANTED

J. D. Thomas

In order to make the 1954 Abilene Christian College Lectureship the very best in all departments, we are anxious to hear about churches who have been particularly successful in some phase of church work so that an exhibit might be arranged demonstrating their ideas that others may learn the method. We would like for members of these churches or other people who know about their results to send us the names and addresses of the churches so that we can have the best possible group of exhibits at the Lectureship. We would also be happy for representatives of the mission fields to plan an exhibit of their work and let us know of their plans so that we can arrange to provide space.

PREACHER AVAILABLE—Willing to work and help support myself. Prefer southwest part of Texas. Write for references and additional information.—**C. R. FULLER, Hooks, Texas, Box 194.**

P.S. I am married and have three children at home. I am 43 years old.

THE VICKSBURG TORNADO

By Joe T. Priestley

You have read the reports of the disaster and space will not be used here to describe it.

No casualties have been reported among the church members. A few did receive minor injury and some had property damage. We consider ourselves as a group fortunate.

Many calls are being received as to help needed.

The response by those not in the path of the tornado and various cities close by through various organizations has been great and it is believed that sufficient clothing is being received.

The Vicksburg congregation with the aid of congregations close by is supplying some clothing and miscellaneous supplies also.

The greatest work the church can do is going to be during rehabilitation, helping to rebuild and refurnish so congregations out of the immediate area who desire to help may do so better by sending cash contributions to be used in rehabilitation. Address Church of Christ, P. O. Box 901, Vicksburg, Mississippi.

OVERFLOWING CROWD AT CENTRAL CHRISTIAN COLLEGE HOMECOMING

James Mathews

Approximately 300 parents, alumni, and friends visited the campus of Central Christian College on Thanksgiving Day for the Homecoming exercises.

After an informal program by the A Cappella Chorus and a welcome by President L. R. Wilson, Melvin Wise, minister of the Preston Road Church of Christ in Dallas, Texas, gave the principal address before an overflowing audience. Because of inadequate seating facilities many were compelled to stand outside the auditorium.

In the afternoon friends of Central Christian College gathered with Brother Wilson for an informal discussion concerning plans for the growth of the college. Keith Robinson of Lone Star, Missouri, was elected president of the recently-organized Alumni Association.

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John W. Hedge, Representative

Lt. Col. Robt. M. Silvey, Cornhusker Ord. Plant, Grand Island, Nebraska: I was transferred from Tokyo, Japan, to Grand Island, Nebraska, in October. Glen Bettenhausen, who is now under the oversight of the elders of the Sanders and Live Oak Streets congregation in Bowie, Texas, was instrumental in establishing the New Testament church in Grand Island in July of 1953. The church has leased a building as a meeting place. It is located at 511 N. Clark Street. This week Glen Bettenhausen is holding a meeting in Davenport, Nebraska, where Christians from Kansas City, Aurora, Beatrice, and Grand Island met Thursday (Thanksgiving day) for an afternoon service at which time several brethren spoke and I had an opportunity to speak of the mission work in Japan and the work being planned for Korea by the 16th and Decatur church in Washington, D. C. Your prayers and your financial assistance are needed now to help take advantage of the many opportunities to spread the borders of the kingdom of Christ in Japan, in Korea, and in this mission field here in Nebraska.

Lloyd Moyer, 309—36th Street, Richmond, California, November 28: After a little over four years of pleasant work with the church in San Leandro, California, I began work with the church in Richmond October 18, 1953. Due to previous appointments for meetings I have only preached at Richmond four Sundays. At those services four were baptized, thirteen came for membership and twenty-two confessed faults. In spite of the trouble that has been there we look forward to a profitable work for the cause of Christ. It was most difficult to leave the fine brethren at San Leandro. We shall cherish the years spent with them as among the happiest of our lives. They have selected Brother Roy Osborne, of Nashville, Tennessee, to work with them. I recently closed a meeting with the church in Sunnyvale, California, where my brother, Otis Moyer, preaches, with four baptisms and one confession of faults. This finds me in a meeting at Watsonville, California, where Brother Claton Bussard is doing a wonderful work as preacher. The results of the first five nights here were one baptism, one confession of faults and two by membership. When in Richmond we invite you to worship with us at the above address.

H. F. Sharp, Conway, Arkansas, December 9: Brother C. R. Nichol met W. E. Sherrill, Baptist preacher, at Benton, Arkansas, in religious discussion December 1-4. The debate was held in the Baptist meeting house. The propositions to be discussed were: Establishment of the church of the New Testament, operation of the Holy Spirit in the conversion and conviction of the alien sinner, baptism and apostasy. Brother Nichol affirmed the first and third night and was in the negative the second and fourth night. In the first speech Brother Nichol tried to get Mr. Sherrill to tell him if the Baptists would have a man in their church that did not believe in the death, burial and resurrection of Christ. Mr. Sherrill, as most Baptist preachers, did not meet the issue but continually did his best to evade the propositions. The final night on the apostasy subject Brother Nichol crushed Baptist doctrine on depravity and the outer and inner man so completely that it is the opinion of many Mr. Sherrill will never again meet him. Under pressure Mr. Sherrill said his body was all that sinned about him. Brother Nichol quoted 1 Cor. 6:18: "Flee fornication. Every sin that a man doeth is before the body; but he that committeth fornication sinneth against his own

body." The force of this argument was noted on Mr. Sherrill. With the grace, that characterized C. R. Nichol, a plea was made to the Baptists who were present. Nichol was the master every moment of every night. Mr. Sherrill and his Baptist people learned to respect C. R. Nichol. He is every inch a Christian and deserves the respect of those who know him and commands respect of those that meet him. Never a greater victory for "Truth" has been won in our day. The debate will be published. The price will be \$3. Send all orders to C. R. Nichol Pub. Co., Clifton, Texas. Those who think C. R. Nichol is too old to debate should have heard this debate. He is clear in his thinking, quick to catch all points of controversy, and the experience of his well prepared background make him a man who fears no man. Call C. R. Nichol for any defense the "Truth" needs to make. He will handle the situation capably. Many preachers were in attendance. Many came from all over Arkansas and some from Texas. Brother Pace, evangelist of the Benton church of Christ made the arrangements for the debate and took the debate down on tape recorder. It was a privilege of mine to act as timekeeper.

L. W. Mayo, 81 No. 8th, San Jose, California: On November 1st we began our third year with the congregation here. During these two years we have not made a report to any of the papers. It is firmly believed that some progress has been made during these years of work. Since we came to San Jose there have been 56 baptized and about 50 to confess wrongs. Of course some have come by transfer of membership but no effort on my part has been made to keep a count of these. During the past two years we have had Pat Broadus, Paul Southern, Peter Wilson, and Jimmie Tolle with us in meetings. During the same time I have engaged in four debates and about ten meetings. I would not say that San Jose has been the hardest work in the land, but will assert that it has not been the easiest. In many things the work here has been hindered though no outstanding trouble has existed. But, the brethren say that the work is in the best shape it has ever been in. The attendance is better in the last year than before. More have been baptized than in the same length of time before, and the contribution has been better than ever before. It is my opinion that there are very bright hopes for the future of the work here.

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So it is with the Forty-first church in Savannah. Satan to a great extent has taken over. Sin and dissension were to be observed everywhere. Many had forsaken the worship. Others were hopelessly holding on. Confusion, contention and disunity were surely rendering others inactive. But a great transformation has taken place. An old sinful, inactive church has become a new congregation. More than 60 confessions of wrongs and unfaithfulness have been made. Many straying sheep have returned to the fold. Four have put on the Lord Jesus in baptism. Spiritual robes have been substituted for worldly rags. The general atmosphere has been purified and sweetened by the sweet savor of the gospel. Unity, appreciation and love are our ever-present guests. Faith, confidence and cooperation is the cry of victory. We can now say with Peter: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begat us again (anew) unto a living hope"—unto a new church.

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HARDEMAN-DEWEY DEBATE**H. R. Little**

The debate between Brother Pat Hardeman, of Urbana, Illinois, and Professor Richard Dewey, of the University of Illinois, was held in the building where the church meets in Urbana, Illinois. It lasted two evenings, December 2 and 3. The subjects were naturalism as opposed to supernaturalism.

Each speaker had a 20 minute affirmative speech in which he declared the reasonableness of his position, and this was followed by a 20 minute rebuttal. At the end of the discussion there was a 30 minute question and answer period with questions directed alternately to each speaker.

The conduct of both speakers was of the most superior kind. However, it became apparent as the discussion proceeded that Professor Dewey was laboring under an inadequacy, not of ability, but of proof to support the deterministic views of naturalism. On more than one occasion Professor Dewey stated that he did not feel qualified to discuss some of Brother Hardeman's points.

As a whole both men conducted themselves in a scholarly manner. Professor Dewey is a highly respected member of the University faculty, and Brother Hardeman is a very capable gospel preacher.

**N. B. HARDEMAN LECTURES
AT CENTRAL CHRISTIAN COLLEGE****James Mathews**

N. B. Hardeman will deliver a series of lectures at Central Christian from March 1-5, according to L. R. Wilson, president.

His talks will be directed especially to preachers and those who are training to preach. He will speak on the daily chapel program and at one special class per day.

All who are interested are cordially invited to make plans to attend these informative lectures by Brother Hardeman.

WALLACE-KETCHERSIDE DEBATE**By Sterl A. Watson**

This debate was held in St. Louis October 26-30. Fine crowds were on hand for each session. We are very happy over this discussion. Brother G. K. Wallace did a splendid job prosecuting hobbyists and defending the truth. The debate is supposed to be published, and will be an asset to any library. The West End church sponsored the debate and the other churches co-operated nicely.

We invited Brother Ketcherside's folk to repeat this at the same time next year. He has stated that that one will have to wait till he has debated Brother Wallace in Georgia. Of course, that is a way to hedge. Let no one deceive you into believing that his crowd wanted to have the one we did have. It took plenty of pressure. One reason they want to take debates away from St. Louis is perhaps that Ketcherside is too well known here. He has too much trouble in his own ranks. One of his brethren speaks of Carl having his "fangs" in some of the churches. Some people know what mushy smiles sometimes mask. That crowd sued our brethren at Ellington, Missouri, to take their meeting house. They lost the case, but it does show that they have no regard for 1 Cor. 6. Fred Killebrew was one of their key witnesses. I testified on behalf of the church, as well as Brother L. O. Sanderson, of Springfield,

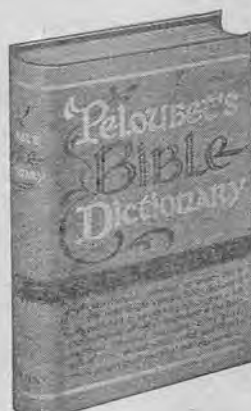
Missouri. I have heard that their strongest congregation here baptizes less than an average of six per year.

Most of their young preachers are starved out of the pulpit and into factories. Ketcherside's teaching is simply a modified form of the work of an old faction. This faction has failed in the north. Now, they look to the south as a happy hunting ground. Our brethren will have to learn to meet them headon. When they learn that you won't be pushed around, you won't be bothered a great deal with them. They, and their sympathizers, should be promptly withdrawn from. Ketcherside's elders stated, before the last debate, that G. K. Wallace was not fit to debate with. That is exactly what

they would say about any man who exposes the destructive work of their faction. May I suggest that no man should agree to debate Ketcherside's theories and divorce them from his practices.

When brethren generally get their eyes open to the fact that this faction has a record of wreck and ruin, they will fight them back into their corner. It is a fact well understood that West End church will not tolerate their foolishness. Carl does mail his paper to a few members and they bring them to me. So far as I know, not one member has turned to their hobby, from any of the churches, for several years. They catch folks who come here blinded to the dangers of this faction.

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John Patrick Fogarty, 1028 E. Locust, Davenport, Iowa, November 25: A lady was immersed during a service last night that will be long remembered by the church here. The baptism took place while icy rain poured through the unshingled roof overhead. The circumstances of this first service in the new building yet unfinished deepened the determination of these brethren, to press on to the completion of their place of worship. Six others have since been baptized. Members here have for the last seven months done all the labor themselves on the structure and will continue to do what the city code will allow. We have given ten thousand dollars cash during the period. We plan to sell bonds paying five percent interest to finish the cost of the project. These bonds mature in one to fifteen years and fully protect those who buy the bonds from any loss. These brethren are worthy of your fellowship. The area in this part of our country is a mission section. The city of Davenport is a progressive city of nearly a hundred thousand. The Davenport congregation will be a strong radiating point for the gospel sooner if you will have a part in the Lord's work here and it need not change your helping your local congregation's program. We will be happy to write full information on how you can help upon request.

HOUSTON BIBLE SCHOOL

Houston Bible School realized its first accomplishment with the opening of two elementary schools September 8 with an enrollment of 155. The first two units are a part of a long range program that is to carry through Junior College, according to Clyde P. Findlay, president of the school. The first piece of property to be purchased by the school is the former Berry Foundation School for Paraletics. This valuable piece of property is located in the fastest growing section of Houston and consists of a beautiful wooded plot on which are several buildings. The latter is a beautiful log mansion which provides a large auditorium 45 by 75 feet and ample classroom and office space. The property on the Northside at Helmers and Linden site is leased. Teachers in the elementary schools are all graduates of Christian colleges and hold teachers' certificates. Principals of the two schools are Clovis Crawford and Doris Wardell. Present classes are provided through the seventh grade. There are also two kindergartens. A grade is to be added each year. The first annual lecture program was held at the new property, 2950 Broadway, on the evenings of October 19, 20 and 23 at 7:30 each evening. Evening classes in Greek Sermon preparations, Teaching the Bible to Children, and the Old Testament Background of New Testament Teaching are scheduled to begin on November 17. Interested persons are requested to get in touch with the school about these evening classes. The property cost was \$60,000. Contributions from friends of Christian education everywhere are earnestly solicited. Box 14,446, Houston, Texas.

Newport, R. I. Church of Christ Cranston School, (Cranston Ave. Near Broadway). Tel. 2767-W or 7606. (Naval Base, Newport & Melville). Send us the address of service men. X. Wm. Morgan, Evangelist, Box 445.

Our Departed

BERTLING—John William Bertling was born in Shawnee County, Kansas, December 25, 1871, and departed this life November 20, 1953, at the age of eighty-one years, ten months, and twenty-six days. He was united in holy matrimony with Oda Belle Wade, March 1, 1892. To this union was born six children, five girls and a boy. Of these one infant daughter preceded him in death, September 8, 1902. His survivors include the wife, Oda, of the home; one son and four daughters; thirteen grandchildren, twelve great-grandchildren, a number of nephews and nieces and a host of friends who will all miss him greatly. He obeyed the gospel in October of 1887 and served his Lord faithfully until death. He served as an elder of the church in Western Oklahoma for several years. He had been in failing health for the past five years, but took seriously ill November 15th and passed on to his reward on November 20th. His wife and four daughters were at his bedside when the end came. The body was taken to Michita, Kansas, for interment.

His life on earth is ended,
His voice no more we'll hear,
Nor know again his presence,
'Til we meet over there;

We have this consolation—
He lived for God, above,
And filled the hours of others
With happiness and love.

We wish to thank all our good brothers and sisters in Christ and our many good neighbors and friends for every kind word and deed as well as for the beautiful floral offerings.

Signed: Mrs. J. W. Bertling, Enid, Oklahoma; Mrs. Jewell Kile, Forgan, Oklahoma; Mr. Roy Bertling, Los Angeles, California; Mrs. Beulah Riley, Wichita, Kansas; Mrs. Lela Brown, Wichita, Kansas; Mrs. Arletta Lyon, Kansas City, Kansas.

CORDER—William Filmore Corder was born in Carroll County, Tennessee, November 15, 1858. He came to Texas when a young man. He was united in marriage to Annie T. Stanbaugh in 1894. He and his wife were baptized into Christ the same year. They settled in Greer County, Oklahoma, where they lived for many years. They moved to the Rio Grande valley of Texas in 1926. He passed on to the great beyond December 5, 1953, in Donna, Texas, at the age of 95 years, and 20 days. He was laid to rest in the Donna cemetery of Hidalgo County, Texas. He is survived by his wife. Brother Corder was loved and honored by those who knew him best. I found

him to be a real friend and a wise counselor. We shall miss him.
D. C. WILLIAMS
Weslaco, Texas.

NORMAN—In deep sorrow we report the passing of our beloved friend and brother in Christ, J. E. Norman. He came to our town about seven years ago. He got a small group of members together, preached for us, gave his time and money to build a meeting house. We now have a membership of about 60. We now have a young minister, begotten by Brother Norman's teaching. Young Kenney Rodriguez is now our minister, and is doing a fine job. Brother Norman established several congregations that are now working well. At the time of his death he was teaching at Lamont, California. He worked up to the last day of life. He passed away Thanksgiving day. We join his many friends in sorrow for his passing away, but his work as an endless chain will go on.

JAMES L. TOOLEY



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Cato Sheerer, Kerens, Texas, December 14: On Lord's day, December 6th, four responded to the invitation, confessing faults and were identified with this congregation to work and worship here. There have been ten others identified and expressing their desires to work and worship here since our last report. The church seems to be growing spiritually as well as in numbers, the attendance at all services are good. The elders outlined a good work for 1953, having part in five gospel meetings, assisting three orphan homes, as well as three smaller congregations. I mean even smaller than the congregation that meets at Kerens. By the help of the Lord, we have been able to meet our financial obligations for which we are very thankful. We only lack one Lord's day of completing two years' work with this congregation, which really amounts to three years and three months, as we worked fifteen months with them in 1949 and 1950. This has been a very pleasant work to us, and we hope and pray our services have been acceptable to the Lord. To him goes all the honor and glory for any success that has been accomplished here. The Lord has been good to us here at Kerens and we thank him for the many, many blessings that have been ours to enjoy. We are hoping and praying to be of more service in the work of our Lord in 1954 than ever before.

Roy Burgess, Box 212, Zellwood, Florida, December 14: Another erring one was reclaimed Sunday in Mt. Dora. This united a family. It is sad when husband and wife are going separate ways in religion. It is most wonderful to see harmony as the gospel is allowed its way in hearts. Beloved, have you pondered the path of your feet?

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, December 15: The singing schools at Dixon, Missouri, and Heavener, Oklahoma, created quite an interest. Much good was accomplished at both places. I was invited back to Heavener, Oklahoma, for another school and a meeting. I will teach singing in the morning and preach at night. My next work will be in Luverne, Alabama, in January. If I can help you in a school or meeting, please write me soon.

Joe T. Priestley, 1108 Polk Street, Vicksburg, Mississippi, December 15: Sufficient seems to have been received for the Vicksburg Tornado Relief to be handled through the church. Response has been good for which we thank all who have had a part.

BROTHER A. C. HUFF'S LATEST REPORT

I had the pleasure of preaching at Hale Center Wednesday night to about 110 people. They told me that I had the largest audience they had ever had on Wednesday nights. Brother Bill Brown, the regular preacher, is responsible for that privilege. I visited him last Saturday and he invited me to preach, and he told the people Sunday that I would preach Wednesday night. He said that he was not disappointed.

Perhaps this is the solution to the problem of how to get the people out on Wednesday night. I have been telling the preachers that if they would have a program that the people enjoyed they would come without being prodded. This also may solve the problem of how to use the old discarded preachers.

I was also informed that the churches are having visiting preachers on Wednesday nights in these parts every Wednesday night, which I think is a good idea. Hope

it will be adopted in all the churches where it can be done.

As to the aged preachers, they do not get too old to preach as long as they are able to preach. They should be used as much as they are able to do the work. Their experience is a great asset to the church and the churches should not neglect them. Many of them might be able to teach classes, even after their eyesight fails them so they cannot see to read. They can let the class read the lesson and they can direct the study. If they get to where they cannot read they can get a talking Bible and keep up on their reading. The state will furnish them record books on various subjects, and a record player free, and they can use the record player and the books free, and they can use the players to play the Bible records.

Our young men are doing a wonderful work and I am far from suggesting anything that would hinder them in the least.

The people are taking notice and wonder how it is that the church of Christ is growing faster than any other church. The church is growing fast and I think it is just getting started. The young men are leading in this crusade. I for one bid them godspeed. Go ahead boys and we older preachers are willing to help in every way possible. There is work for all. All should be kept busy.

When I said the people will come out if we have a program that they will enjoy I did not mean a show or anything just to entertain. Perhaps I should have added that they would come better if they love the truth and are interested in the salvation of souls.

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