



MISSOURI MISSION MESSENGER

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GEORGE ROBINSON IS DEAD

After a gallant and prolonged fight against the inroads of osteomyelitis and resulting complications, George Robinson, of Oakland, California, was forced to give up the battle. Bro. Robinson, who was publisher of the "News Of Western States Churches of Christ" and well-known throughout the brotherhood, passed from this life on April 22, and was buried the Wednesday following.

A Missourian by birth, he entered this life, January 18, 1896, on a farm northwest of Jamesport. His mother died when he was but three weeks old and an aunt, Mrs. S. J. Goodwin, kept the lad until he was six years old, when the father took him to his home. A few weeks later the father also died, but the little family of seven children remained together, the older brother Leslie, at the age of 15 assuming the responsibility of support, while a sister Bertha, managed the house. George attended three country schools in Daviess County, and while still enrolled at "Tel School" a serious accident happened.

He was helping his brother haul the winter supply of wood from a neighbor's woodlot on a home-made sled. In some manner he bruised his left ankle. It was a long way to a good doctor, so they made use of one who was in the vicinity but who was not experienced. The case got out of hand and Drs. Sutliff and Thompson of Jamesport who were called in gave the verdict of osteomyelitis, with the recommendation of amputation. Four doctors drove out in a livery carriage to the farm home, and placing the youthful patient on the living room table as an operating stand, they removed the limb. A short time later the right arm became infected, and George was taken to the doctor to have it

amputated. But the surgeon scraped the bone and saved the arm.

George was baptized at the Jamesport church, in the baptistry while carrying crutches. Daniel Sammis placed him beneath the watery grave and brought him forth to walk in newness of life. In 1911 (at the age of 15) he came with Bertha to Saint Louis, where they began worship with the little church then located at 13th and Benton, in north Saint Louis. The leader, A. P. Zumwalt moved to California in 1915, and it was left for George to direct the work with advice of older ones. During the time he remained in St. Louis he attended Soldan High School for three years, and worked for the Frisco Lines for three years, the meanwhile taking a night study course. The church meeting place was changed to a hall at 4100 Manchester in this time, and met there when George embarked for California, where he married Iva Zumwalt, at Corning, July 11, 1917.

He worked with the Western Pacific Rail Lines for 9 years, tried the goat dairy business for a year, gained employment with the Santa Fe Lines and remained in their active employ until February 24, 1935, when he was taken to the Santa Fe Hospital, for a long eight months stay. While at Stockton, George was instrumental in securing the meeting-house in which the church now worships. Donating the land upon which it is built, the family solicited the funds to pay for the edifice. After transferring to Oakland, he began the work in a downtown hall, and the church moved its location from time to time. But upon returning from the hospital services were held in the family home. It was there the writer of the lines preached the gospel several

nights, and also worshipped with the disciples upon the first day of the week. The hospitality of that home, coupled with the opportunity to plan the work of the Lord, was a refreshing experience indeed. Later the church services were moved to Casa Hall, but in June 1942, the congregation moved to their present address at 5433 Shattuck Avenue, having purchased property from Trinity Church.

For the last few years of his life, Bro. Robinson was deprived of the full use of his hands, and had no use of his arms. The elbows "froze" in a fixed position, and for nine years he was unable to wash, dress, shave or bathe himself. He could not even walk unaided, and could stand the artificial limb only long enough to get to the church building. Coupled with all else, the right leg then became infected, and constant drainage resulted. Yet this man who refused to give up wrote by elevating a paper so that he could wiggle the fingers of his right hand and guide a pen; prepared and delivered sermons and edited the newsy little paper above referred to. During all of this time his wife demonstrated patience and fortitude that should earn for her the respect of this entire brotherhood and merit for her a crown in heaven. She has ever appeared to me as one of the finest representatives of God's idea in womanhood and no plaudits she receives will be unearned.

When I was in California I found the churches, loosely knit together and any close cooperation or fellowship was virtually unknown between the congregations from north to south. I recommended among other things the publication of a news letter for circulation in order to keep all informed and encouraged. Although several acquiesced in the

value of such, it was not until I reached Oakland, that I found one willing to venture the time or effort. His mind having been along the same line, George undertook the task, and the first mimeographed sheet went forth in June, 1942. From that the paper came to be the familiar printed sheet, which recently changed its format, but still carried the same type of journalistic material. Spiced with necessary variety, mixing news and articles alike, it found a welcome reception even outside the western states.

Some eighteen months ago, Bro. Robinson drew up a document duly executed and signed in which he transferred to me the management and disposition of the paper in event of his prior death. It was his suggestion that I continue or suspend publication as I felt best at the time. He felt that this was one of the crowning works of his life, and stated that he had no man like-minded who would naturally care for his labors. It was his suggestion that if we decided to continue the publication, that I give Kenneth Morgan consideration as editor. Accordingly, I immediately wrote Brother Morgan, and asked his views of continuing the periodical which is a monthly news letter. I propose if he desires to continue, to permit his assuming responsibility for content and style, without interference, holding myself ready to give the benefit of experience only upon his request. I have asked that the next issue be presented as a memorial tribute to the work of Brother Robinson.

Philip, the son of Brother and Sister Robinson, has recently been released from the armed services. He is a faithful and devoted Christian, and I do not question but what he will carry on his

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

BOOKS I RECOMMEND FOR BIBLE STUDENTS

The Bible is the only text book of authority in the school of Christ. But, like other schools, it admits "outside reading" that historians or other kinds of authors and their statements confirm and explain the statements may throw light on the meaning and significance of the text book. We see this idea recognized in the Bible itself. For instance in Paul's reference to the writings of heathen poets in Acts 17:28. Often these outside works are by men who make no profession of religion and sometimes are even avowed unbelievers in divine revelation. Yet they are accepted in the Bible. I shall name some that I recommend.

In the scientific field is "The Problem of Human Life," by A. Wilford Hall. He was a contemporary of Alexander Campbell and member of the Church of Christ. But took the field of science for his career. He proved by the admissions of "scientists" and other data that man is a composite creature and destined to live again. His book gives strength to the believer and brings defeat to the unbeliever. It explains clearly many of the problems that often puzzle honest believers in divine revelation. The book is especially helpful to the student of the Bible in meeting and refuting the claims of the evolutionary theory of creation.

Another book in the scientific field is "Evolution At The Bar," by Philip Mauro. This is a small volume but full of unanswerable arguments against the popular theory of evolution. And in view of the wide extent of this false theory and that it is being taught in the public schools at the expense of taxpayer's money, it is

well for the friends of truth to be fortified to meet and cope with it.

Next is the field of critical and semi-critical works and among them I will name Horne's Introduction. It is a work of two volumes of closely composed and printed pages. But as a work of reference it is not too hard to use. It deals with countless numbers of supposed contradictions and other difficulties in the Bible and the work is to be regarded as an authority in the field of research. He draws his materials from reliable sources and gives the student of the Bible much assistance.

Bible Atlas by Hurlbut is a very useful work because of its excellent system of maps. The charts and maps are made by Rand-McNally and every one knows this to be a reliable company. I do not specially recommend the teaching in the book in all places but the work is valuable for the use of the charts and maps and other encyclopedic means of information.

Smith's Bible Dictionary is a useful book. On such subjects as this kind of work majors we would not have to doubt its general correctness. It depends on scholarship and travel and these men who have composed such books are qualified to speak. Hence it is a helpful work to have as a work of reference.

But by far the most extensive field is that of history. An inspired prophet tells of an event before it happens. Then when an uninspired historian truthfully writes of the events after their occurrence, the two make a combination of evidence that both explains and confirms the divine statements. I shall list some of the most outstanding ones as I understand it.

"Ancient Monarchies" by George Rawlinson is a history of the most prominent powers of ancient times and connected so much with Biblical people and events. It is a work of several volumes and a mine of reliable information. The same author wrote a small volume titled "Origin Of Nations." It shows from history that the nations predicted in Genesis 10th chapter originated just as that chapter predicts.

Prideaux's Connexion is a work of two volumes and gives the history of the world covering the period between the Old and New Testaments. It is a very useful work and reliable. It laps back somewhat over the Jewish history,

before the end of the O. T. and reaches forward into the N. T. period. It is a wonderful history.

Of course I would not omit Josephus. He was a Jewish historian who lived in the first century of our Era. Was active in the war against the Romans, was captured by them and was present at the siege of Jerusalem. He wrote a complete history of that war when a young man. Then some years later wrote the Antiquities of the Jews, taking his materials from the writings of Moses and the Maccabees. It throws much light on the statements of the Bible. He was an educated man and one of high standing among the Jews. It is most practical in the three volume edition.

Among the histories of our Era is Mosheim's Church History. This work traces the history of the church from Pentecost to the 18th century. He divides his work by the centuries and gives in detail the gradual decline of the simplicity of the church as it was in the beginning until it developed into the Catholic Church and then called for the work of Luther and other Reformers. It is the main source of information for us in this subject. Mosheim was a Lutheran but very true to the N. T. principles as far as his duty as a historian was concerned.

The "Decline And Fall Of The Roman Empire" is a work that none should overlook. It is by Edward Gibbon, an avowed infidel but truthful historian. It is in fact the history of the civilized world for 18 centuries and includes much of the history of the church since all secular history is necessarily connected with that.

Space would forbid detailed mention of all so I shall here state the titles of other histories and works of reference I recommend. Myers "Ancient History," Eusebius "Church History," Neander "Church History," Jones "Church History," D'Aubigne's "History of the Reformation," Fisher's "History of the Church," Schaff-Herzog "Encyclopaedia of Religious Information," Mommsen's "History of Rome."

Of course the reader would expect me to mention the critical works of reference for the study of the original languages of the Bible. They are Young's "Analytical Concordance," and Strong's "Exhaustive Concordance." With these works or either of them the

Bible student can find the original words of both the Old and new Testaments. And with the work of Strong he can also have a lexicon of the Hebrew words of the Old. Then for the definition of the words of the Greek Testament I recommend the lexicons of Thayer, Robinson and Greenfield, and for the Greek language in general the lexicons of Liddell and Scott, Donnegan, Graves and Dickie. With these works the common man can examine the Bible in the original and thus have the more certain solution of the teaching of the Holy Book. Most of these books mentioned in this article are out of print and have to be obtained at cores handling used books. One of the best cores of that kind that I know of is in the East. A card addressed to Leary's Book Store, Philadelphia, will bring reliable information.

ANNUAL MEETING

For a number of years, the church at Bonne Terre has sponsored an all-day meeting, on the second Sunday in June. This event is looked forward to as a homecoming and good fellowship period for a number of churches. It will be held this year on June 9, and the elders of Bonne Terre are extending a sincere invitation to all disciples to attend. There will be three speakers at the morning service which begins at 10 a. m.; short speeches and singing in the afternoon, and preaching at night. For information write J. H. Mabery, Benham Street, Bonne Terre, Mo.

GOING TO LAW

The Bible gives unto us the proper basis upon which all differences and disagreements among members of the One Body should be settled. Even the problems which arise as a result of business transactions between those who are Christians must be settled without resort to civil proceedings. We ought to first do all that we can to work out those problems by ourselves. If I disagree with a brother over a matter of business, I must as a child of God, show a willing, sincere and earnest desire to adjust the matter with him alone. If, as a last resort, we are forced to submit the problem to others for arbitration, it must be taken to those who are in the church and not to state courts.

The Word says, "Dare any of you having a matter against another, go to law before the un-

just, and not before the saints?" (1 Corinthians 6:1.) I do not understand this to forbid our suing at law to recover our rights and privileges when the other party is not a member of the church. The law acts as a protector for us against injury by those who are not under the jurisdiction of the One Body. Paul appealed unto Caesar for protection of his just dues, and we also have the same right (Acts 25:11). Those who are not members of the church are not subject to the New Testament, for the carnal mind is "enmity against God, for it is not subject to the law of God" (Romans 8:7). Since one cannot be tried outside of his jurisdiction, and those who are not members, are outside the jurisdiction of the Bible, they would have to be tried in civil courts, under whose jurisdiction they come.

In the expression "before the unjust" I do not understand the apostle to affirm or imply that all civil courts would act unjustly. The term is used in this verse as opposed to the expression "saints." Those who are not saints are designated unjust, to signify that they are opposite in character to those who are children of God, or sanctified, this being implied in the word "saints."

This first verse certainly does teach us that under certain conditions it is right to have "church trials." The apostle declares that it is not right to go to law before the unjust, but says that it is proper to "go to law" before the saints. That is it is right to submit to trial before those who are saints. Since we could not submit to trial if it is wrong for a church to conduct a hearing, it is thereby apparent that it is proper and scriptural for the brethren to make such an investigation as the occasion warrants and the issues demand.

The worthiness of the saints to judge between brethren is predicated first upon the fact that they are appointed to judge the world. "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (verse 2). In this instance you'll notice that the "world" is placed opposite to the "smallest matters." The argument is that if a thing of such magnitude as the whole world is to be judged by us, does it not stand to reason that we should be able to handle matters of such little consequence as shall arise between brethren today.

Note also that these personal differences are designated as "the smallest matters." That is true! If we get cheated out of five dollars in a car trade, it appears the most momentous thing on earth to us. We talk about it at the dinner table, and can hardly eat our food, for giving vent to our expressions of wrath and indignation. We ponder on it as we go about our work, and dream about it when we go to bed. Yet it is of very minor importance, and a hundred years from now it will not make a lot of difference.

The ability of the church to judge is predicated upon the fact that it shall judge angels. "Know ye not that we shall judge angels? How much more things that pertain to this life?" Anyone worthy to judge the world, and with the ability to judge angels, ought to be able to judge concerning the trivial things of this life. The term "angels" here is placed opposite to the expression "this life." Since there is nothing that indicates we are to judge the holy angels, I take it that the angels which we will judge are those which sinned and are cast down to hell. (2 Peter 2:4).

The word judge is sometimes used purely in the sense of "condemn." It appears therefore that we will "condemn" the angels that sinned. If we are righteous, and appear justified before God's throne this will be a condemnation of the angels. This can easily be reasoned, because the angels are superior beings. Man was "made a little lower than the angels" (Hebrews 2:7). If a man as a lower order keeps the law of God, this certainly will judge the higher orders who disobeyed that law. But, if we have the ability to judge angels whom we have never seen, and who are celestial beings, we should have the ability to judge brethren whom we have seen and who are earthly beings. That is quite obvious.

The succeeding verse (4) has created a lot of misunderstanding. It does not need to be blamed for the misunderstanding, for it is the false conception of its teaching which has brought that about. It reads, "If then ye have judgements of things pertaining to this life, set them to judge who are least esteemed in the church." Many of our brethren consider that is a declaration or command. They think Paul is telling us HOW to handle the matter of judging, but it is just the opposite. It has been explained that those who are

"least esteemed" in the church are those who are least considered or least thought of by the church among its members. Therefore we should select as judges or arbiters those whose knowledge of the Bible is limited, and who are not leaders or "of reputation" among the saints. This is ridiculous! Paul himself shows that is not true, for in the next verse (5) he shows that we should pick the wisest one in the church that is, the best informed one to judge.

You could not for the life of you pick out the "least esteemed" in the congregation in which you are a member. And if you did, you'd better not let them know that you had picked them, for it might exact unbecomingly to tell a man that you esteemed him least of any in the church. On the other hand, every man might be his own judge, for the record says, "Let each esteem others better than himself." So if you esteemed everyone else better than yourself, you'd be the least esteemed in the church in your estimation. That way you could pick yourself to do all the judging. (This would suit a lot of brethren). But at the same time I would pick myself to do it all, for I would have to esteem others better than myself, so that would make me the least esteemed. What difficulties we make by our feeble investigations of the truth!

Those who are "least esteemed" are not in the church at all. They are the heathen judges! That verse will be better understood if you'll read it thus: "If then ye have judgements of things pertaining to this life WHY set them to judge who are least esteemed in (by) the church?" That this is true is evidenced by the next verse where Paul says "I speak to your shame" and asks "Is there not a wise man among you that shall be able to judge between his brethren?" That last question is very important, for it shows two things. First, that the discussion is of matters "between brethren" as we have before asserted. It does not pertain to matters between people of the world, or between a brother and an alien. Secondly, it is important because it shows that the best informed should be selected to hear the evidence and render the decision, or conduct the arbitration.

Is it possible that brethren may hear the evidence, render a decision in all honesty, and still be wrong? Yes, since honesty is

no guarantee against human weakness! What shall the injured party do? The Bible informs us. But let us take an example, which will best illustrate the point we are making.

James Jones and John Williams live on adjoining farms. They are both members of Brushy Grove church. Jones borrows a tractor from Williams for use in his plowing. In the course of the work, the tractor is broken, and Jones secures a part and replaces it. The part is not the right size, and the day after the tractor is returned to Williams, the part is again broken. Williams calls Jones and informs him of the fact, and asks him to replace the part. Jones refuses to do so on the grounds that he did not break it. That night Williams visits Jones and they reason on the matter without becoming angry but they get nowhere. Finally, it is agreed to submit the matter to arbitration.

The deacons of Brushy Grove church are selected as arbiters, and on Sunday afternoon they meet with Jones and Williams to adjust the difficulty. Both men testify and Williams affirms that the part which Jones placed on the tractor was not the right size and that he knew it would not last when he put it on for the part was in a constant strain. He presents a bill for five dollars. Jones cannot see how he is liable for damages since the tractor was delivered back to Williams, who found it in working order and plowed therewith more than an hour before it broke. The deacons, after hearing the private testimony of the men, retire to discuss it, and return to announce that in their opinion Jones is not liable and that the matter should be dropped with Williams paying his own bill.

Legally their decision is wrong. What can Williams do? He has had to put out five dollars as a result of the culpable negligence of another brother. The only thing he can do is to accept the decision, pay his bill, and even though he is defrauded as he feels in his heart, he must suffer himself to be so. (Read verse 7). There are a lot of things which heaven will adjust that cannot be adjusted on earth! In most instances faithful, unbiased and impartial brethren will reach a proper conclusion if they have all of the testimony. Where their decision is mistaken, accept it, go on to church, do your duty, and if the other man is wrong, and does not remedy it, heaven will

make it right! In the above Jones should have offered to pay for the part as soon as Williams said he was liable. He was stubborn and refused. The decision was in his favor. Then the responsibility was on Williams to accept it. If they went to court, both of them would lose ten times the amount involved and might end up with the lawyers getting the tractor and both farms.

If you are offended by or at your brethren, do not go to court. If you do, you'll violate God's law and may suffer eternal damnation. There are surely wise men in the church who can judge the petty and trivial affairs that pertain to this life. Lay the case before them and abide their decision. Thus you will save yourself and the brother with whom you differ and the church will not suffer disgrace in the eyes of the world.

George Robinson

(Continued from page 1)

father's work to the very best of his ability. In saying goodbye to George, I say farewell to a loyal brother, a sincere friend, and a devoted fellow laborer. May he rest in peace.

Flat River Meeting

The two weeks series at Flat River ended the night of April 21, with a packed house. For the last ten nights of meeting, extra chairs were placed in the aisles and children sat on the pulpit at every service. The members had made three canvasses of the city with tracts before the meetings began and the crowds were excellent from the first, increasing continually until the close. Seventeen were added, all of them adults; ten of them being married men. The church at Bonne Terre lent consistent assistance to the meeting, and other churches in the area attended when possible. The preaching services on the three Lord's Day mornings were taken care of by Arvel Watts, J. H. Mabery and Charles Simms. All spoke to large and interested audiences. It would appear that the Flat River church is in the best condition of its history, and J. W. Watts, one of the elders, in his final speech expressed a conviction that the meeting was the most far-reaching in extent of any kind that had ever been held. Arvel Watts directed song-service and did a masterful job of keeping it at a high level throughout the entire two weeks.

True Missouri Tales

The city of Festus, where Harold Sheesten just closed a meeting was platted in 1878. Being a rather boisterous place with a reputation for being tough, it was originally given the name "Tanglefoot." This was presumably because of the gait of the homeward bound saloon addicts, or else because of the amount of whiskey (then called Tanglefoot) which was sold. But the city grew in size and respectability, so the city fathers met for the purpose of selecting a more appropriate name. It was suggested that the Bible would no doubt provide a name of dignity. To keep down dispute, it was agreed to open the Bible at random, and start a finger down the page. The town was to be called by the first proper name encountered. It so happened that the book was opened to the passage, "Then Agrippa said unto Festus, I would also hear the man myself." Festus was selected as the name of the city, although there has always been a question why the town was not called Agrippa.

HARRIS AT HOLLIDAY

Roy Harris recently concluded a meeting of one week duration at Holliday, in north Missouri. Two placed membership. In addition to the preaching service, song practice sessions were held each night. He also preached at Bethel, near Milan, one night. Roy reports that Willis Mallow recently immersed two at his home congregation of Brixy.

GOLD AND HONEY

"More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." These were the words of the Sweet Psalmist relative to the words of the Lord. In order to fully appreciate them, we must recall that in those days gold was the standard of values. The richest and most highly-prized metal known to the dwellers in Palestine, everything was measured in reference to its value as compared with gold. The God of heaven even selected gold as the representation of that which was most precious. In the case of the churches, they were compared to golden candlesticks. Thus when we are told that the Bible is more to be desired than gold, and even the finest (purest) gold, and even much of that gold, we learn the value we should set upon that marvelous work of

inspiration.

In David's time, refined sugar was unknown. The standard of sweetness was honey. Everything was compared to it. We say that things are as sweet as sugar. They used honey as their basis of judging sweetness. This serves to make more impressive the statement that the Bible is sweeter than honey before it is strained. It is a known fact that the act of straining the honey brings out the tang of the nectar. But the Bible is sweeter than honey and the honeycomb. Let us prize this book, which is sweeter and more precious than anything else.

DUMPING GROUNDS

Behind the little church building at Webster Groves there used to be a sink hole. Apparently an underground cavern through which a stream of water flowed had caved in partially and left the chasm. The city decided that they would fill it, and so decreed that it could be used as a city dump. Truck loads of rubbish were hauled and the hole was filled up. Now there can be no more material placed there. Soon it will be covered with soil and will be hidden from sight. But now it is an unsightly heap of discarded articles.

I was looking it over a few days ago while searching for a board to be used in connection with the finishing of our building. I saw portions of once beautiful cars, now rusty and useless. The things which once were the pride of those who possessed them are now no longer fit for service and are forgotten. There is nothing more which can be done with them. Their period of useful service is past.

It came to me as I looked that God has no dumping grounds in this life. I have seen human wastage and wreckage. A few days ago a mother talked to me about her daughter. She was a rather nice looking girl. But her body grew faster than her mind. I think, in any event, under the influence of wrong company, she soon found herself an expectant although unwed mother. The father wanted to drive her out. He had lived a wild, reckless life himself. But now in approaching old age he had settled down. He wanted to cast his daughter aside as useless, to throw her upon the junk heap of the world. The mother came to me for advice. I gave it freely albeit sorrowfully, for I had compassion on the one who had made so serious a mistake. But I've seen products that

God has made out of former wrecks. Sometimes they are more beautiful than before. I've seen Christians who were at one time drunken sots. I've seen men stand at the Lord's Table who once were profligates. I've helped lead men to the Savior whose lips had formerly been given only to the pronouncing of bitter oaths. He who took the idolatrous Israelites and fashioned an obedient nation, can make out of your wasted life one of beauty and truth, if you'll but submit to His teaching this day.

Turner At Granite

The Granite City, Illinois church began a series of meetings with Bro. C. R. Turner on Sunday, April 28, to continue for two weeks. A number of members from the Granite City church have recently moved away greatly weakening the work, but nevertheless, the church is showing rapid and ample recovery, and although those remaining are generally inexperienced in public work they are coming to the front with excellent success.

Martinstown Meeting

James W. Truitt, of Bethany reports a good meeting with Martinstown, the first two weeks in April. Although hindered by rain and a community epidemic of measles, attendance was still good, and one was immersed into Christ. At least 200 homes were visited and tracts placed in each. Bro. Truitt will hold another three weeks meeting at Martinstown in October.

ISHAM ITEM

Carl Isham reports a month of labor ended at Kirk, Colorado, where the church was strengthened by the addition of the Schreiner family. Carl is at St. Francis, Kansas, for a month at the present.

WANT TO TRADE?

If you have an extra copy of the radio book "The Bible vs. False Theories" which you'll trade for "The Sound of The Trumpet," send it to Mrs. C. L. McKee at Asherville, Kansas.

