IT IS WRITTEN

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—MATTHEW 4:4:

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JUNE, 1957

"CHILDREN OF PROMISE"

By Bert Weakley, Modesto, Calif.

The Book of Romans is, beyond a doubt, one of the most important of Paul's writings, and also of the New Testament. It is, I am sure, one of the most revealing, because it shows the despair and the great sorrow that Paul had for his own people.

We all have brethren, kinsmen in the flesh, perhaps our own children, who are rejecting Christ, through unbelief and insincerity. I am sure that after hearing or reading this article, we will have a better understanding of the love that the Apostle Paul had for his people, his kinsmen, and the love that we must have for ours.

A good many of us think the Book of Romans is hard to understand. The reasons for this are due to Paul's style of writing. For instance, Paul would start a subject, and then digress to something else to prove his point, and then he would come back to the original subject. Then again, it is written to both Jew and Gentile, and some of us have trouble rightly dividing it. The Jews who were Christians at that time were trying to make the Gentile converts, Jewish Proselytes. In other words, they were trying to keep Christianity as a strictly Jewish religion. Paul, throughout the book, brings out the old Mosaic Law, showing the Jews that God is now no respecter of persons, through the knowledge of Christ and the forgiveness of sins.

The 9th, 10th, 11th, and 12th chapters go hand in hand, but we are only going to take up the 9th chapter, at this time. The thing that Paul was striving for here in this chapter, and perhaps would have filled him with more joy than any other thing, would have been for the Jews, his own people, to lay down their unbelief in Christ. Although a number of Jews had accepted Christ, the majority were not only unbelievers, but were doing as Paul did, before his conversion, persecuting the Church. Also, a lot of the Jewish Christians were still leaning back toward the old law, because they were so steeped in the traditions of their elders. Paul tried to show the Jewish Christians, in this chapter, the error of the Jewish unbelief, and

reasons with them about the old prophecies, and things that had transpired hundreds of years before, that they all knew and believed. In the first five verses, there is contained great plainness of speech, and a showing of the great sorrow, because the Jews were so hardened in their hearts, toward Christ through their unbelief. In the first two verses, Paul shows them the truthfulness, his conscience bearing him witness in the Holy Ghost, that he had great heaviness, and continual sorrow of heart, for his people. In the third verse, he said, "I could wish that myself were accursed (or removed) from Christ, for my Brethren, my kinsmen, according to the flesh." In the ending of the 5th verse, he says "Amen," acknowledging all to all, before all, that Christ is over all.

In those five verses, we are reminded, or it is brought to our attention, the same sorrow and despair shown by our Lord, in Matt. 23:37-39. "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not. Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth til ye shall say, 'Blessed is he that cometh in the name of the Lord'."

From the sixth to about the 24th or 25th verses, Paul is not discussing so much the predestination or foreordination, as he is trying to show the people the absolute severity of God, even to the peace and management of hostile kings and nations, in world function, to bring all in subjection to Him. We must remember that back in olden times, God used different matters at hand to deal with His people. Sometimes it was for suppression to convince them, as shown in Exodus 9. In God's dealings with King Pharoah, when He hardened Pharoah's heart and did not let the people go. And in the 16th and 17th verses, He told Moses why. Quote, "And in very deed for this cause have I raised thee up, for in thee to show my power; and that my name may be declared throughout the earth. As yet exalteth thou thyself against my people, that thou wilt not let them go?" Sometimes is was by deliverance, trying to show His people that there was a time, when Jew and Gentile would be one in Christ, and that He is not a respecter of persons. Notice particularly, Rom. 9:24-26. In the remaining part of the chapter, Paul reasons with them on God's rejection of the children of Israel being His leader, and not as according to old phophecies. The people who were not His people, were now also the Children of God, proving the prophecy made by Hosea, found in Hosea 2:23, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art God.'

The Apostle Peter further proves this in I Peter 2:10 "Which in times past were not a

people, but are now the people of God: which had not obtained mercy but now have obtained mercy." Also, there was only one reason for the Israelite people's rejection as leaders, and that was their unbelief in Christ, as Paul stated in verses 31-33, "But Israel, which followed after the law of righteousness, hath not attained the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on Him shall not be ashamed." Can you imagine a more conclusive and convincing statement than Paul made here? To me, the 9th chapter is not complete, without the 10th, 11th, and 12th chapters, but time will not permit the study of them now, but I do wish to read you the first verses in these chapters, for I am sure that you can see the depth and magnitude of Paul's writing in the Book of Romans.

Chapter 10:1-3, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God."

Chapter 11:1-2, "I say then, Hath God cast away His people? God forbid. For I also, am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He forknew. Wot ye not what the scripture sayeth of Elias? How he maketh intercession to God against Israel."

Chapter 12:1, "I beseech ye 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."

I hope that you can now see the despair and sorrow of the Aspostle Paul, and see a little more of the depth and magnitude of his writing, also see that his people, the children of Israel, in times past fell because of unbelief. Perfection was not obtained by them, because they would not or could not stand suffering, and it can only come to us the same way, for God is no respecter of persons. If He demanded it of His Son, He surely demands it of you and I.

In Heb. 5:8-9, "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 to all them that obey Him." I like to think of the sacrifices and sufferings people make, as the Apostle Paul does in EPh. the 5th chapter, when he makes the comparison, about a man leaving his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.

Does not this show sacrifices through suffering? As Christ told His disciples in Matt. 19:29, "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit eternal life."

THE BIBLE

This book contains — "The mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. It's doctrines are holy, it's precepts are binding, it's histories are true, and it's decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ it's grand subject, our good it's design, and the glory of God it's end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

Keep this tribute to the Bible.

G. B. Lambright

The foregoing article was submitted by Sister Annie Rasco, of Lorenzo, Texas. It was written by her uncle, Bro. G. B. Lambright, about fifty years ago, and has been used by Sister Rasco, as a book marker. Brother Lambright has passed on, from this scene of action, but this little tribute to the Bible, should live on, with all who love the Word of God.

MODESTO MEETING

We began the meeting at Modesto, Calif., on March 20, and closed on March 31. We enjoyed the work with the brethren there to the fullest. The fine hospitality shown to me there make it a trip long to be remembered. I had the privilege of meeting many Brothers and Sisters, whom I had not met before and enjoyed the renewing of old acquaintance with some, whom I had met a few years ago. We had some very fine singing, and some fine discussions of timely Bible subjects, with the members. While I was at Modesto, I went to Bryte, Calif. and visited one day with Bro. and Sister J. S. Bedingfield. They were both as well as usual, and report that all is well with the Church at Bryte. They have quite a number of young men in this congregation, who are developing into able Bible students and speakers. We predict that some of these boys will soon be able to go into the fields, preaching the word, and defending the truth.—J.W.B.

IT IS WRITTEN — FINANCIAL REPORT

Bal. on hand, April 1, 1957	$49.60
Total received for April__	80.00
Total - - - - - - - - -	$129.60
Total expenses for April	86.00
Bal on hand, May 1, 1957	$43.60

"THE MODERN PASTOR SYSTEM"

By **O.** C. Dobbs, Sr.
Birmingham, Ala.

Editor's note: A short time ago Brother Dobbs published a tract, entitled "The Modern Pastor System No. 2." Although Brother Dobbs and I may not agree on every point, yet I think that this article is so good, that I have obtained permission from Brother Dobbs to reprint a part of it for your consideration. I am only sorry that space does not permit me to publish the entire tract, but following is a selection from the tract, with our thanks to the author.

Paul said to the Corinthian Church: "For there must be also HERESIES among you." I Cor. 11:19. What do you mean by "Heresies," Paul? Read Gal. 5: 19-22. "Now the works of the flesh are manifest, which are these, adultery, uncleanness, f ornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, HERESIES, envyings, murders, drunkenness, revellings, and such like.' The Church at Corinth was guilty of many things like this: They had assembled to eat the Lord's supper, but instead, "One is hungry, and another is drunken." They were eating and drinking in the place where they should have eaten the Lord's supper. Do we have such things today? Do we have kitchens, dining halls, courting halls, places of entertainment, in the basement of some church buildings? Do we? Are we trailing along after Belshazzar? We are going to see "The handwriting on the wall," at the judgment.

When men start something in the church, (and it is nearly always a preacher) that can't be substantiated by the scripture, some loyal brother will kindly object; then they yell: "Trying to make a law where there is no law," and when the split comes in the congregation, the blame will be laid on the brother who complained: "Don't go beyond what is written."

Now since we can find neither precept or example for the "Hired man," it seems good to me to search the scriptures and see if we can find anything that has the least resemblance to the system. Neither John the Baptist, or Jesus lived on the fat of the land. The apostles went forth, and preached EVERY WHERE the Lord working with them. Mk. 16:20. Again: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea and Samaria, and into the UTTERMOST parts of the earth." Acts 1:18. The Apostles were AMBASSADORS for Christ, (II Cor. 5:20). Ambassadors do not park at any one congregation. Did the ambassadors hire their work done? Where did we get the idea, put forth by the pastors: "Work WITH the ELDERS"? What need do they have for extra feeders? The elders are to "Hold fast the faithful word as he has been taught," stop the mouths of those who subvert whole houses "Wherefore rebuke them sharply." Titus 2:9-12. This is the duty of the elders. Pray tell me where just where the "Hireling" come in? What can you find for

him to do? He is a PARASITE; a hanger on, (Webster).

Answer we this: Who was the first "Local Minister"? Who was the first one to "Work with the elders"? Every man and woman in Christ is a minister. Did we have inspired women in the church? Yes, Phillip had four daughters which did prophesy, Acts 21:9. Do we have any record of that prophecy? No. Did Christ appoint any women for apostles? No. In the year of our Lord, Paul said: "Let your women keep silence in the churches." I Cor. 14:34. "Let the women learn in silence with all subjections." I Tim. 2:11. By this time, the pastors want to know: "What can the women do?" Answer: Do more than we can do. Here it is: "I will therefore that the YOUNGER WOMEN marry, bear children, guide the house." I Tim. 5:14. When the young women marry, bear children, and guide the house, they will have done more than any living man, except those who preach the gospel. When they train their children to be noble characters, the preacher will have no trouble in bringing them to Christ.

What about the old women — "Aged Women"? All women can be helpers in the church, but the instructions given to "aged women" is found in the 2nd chapter of Titus. "The aged women likewise that they be in behavior as becometh holiness, not false accusers, nor given to much wine, TEACHERS OF GOOD THINGS." Teach what? "Teach the young women to be sober, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Now we have a splendid job for the aged women, so let us reason a while. When the younger women marry, bear children, and bring them up in the nurture and admonition of the Lord, the modern Sunday School will be relegated to the background. When the aged women go to the homes of the young women, and do as Paul has directed, we will have no more divorces in the Church. The work that is assigned to the aged women, can not be done any place except the home. The "aged women," in most cases, have had experience in rearing children, and have had some experience with a husband, so they are prepared to teach the young women. Do we have any literature, (S.S. literature) treating on the subject mentioned in the 2nd chapter of Titus? Could you get the women who need such teaching, (love their children, love their husbands, keep a clean house) in a Sunday School class? Common sense teaches me, that the work must be done in the homes. Paul taught publicly, and from house to house, why can't the aged women teach from house to house?

What about the "old maids"? Answer: They are also ministers, so they can do any private work in the church. Tabitha would be a good example for them. She was full of good works and alms deeds. She, no doubt, made garments for the poor, since she gave alms.

The modern Ministers have twisted the 2nd chapter of Titus

like an auger, in order to justify the modern Sunday School. The church is not obligated to rear our children, but God will hold the parents responsible in that day. To the parents Paul says: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

When the "Pastors" got the S. S. well fastened on to the church, they fell for another sectarian idea: the orphan's home. They have begged money to build buildings, in order to house the little fellows, like little goats, and are sending out representatives to continue to beg for them. The Church took care of the widows, and I am sure they did not take the orphans and put them in some place they call a home, and leave their mothers at home. The orphan's home is a disgrace to the church. Every Christian home should be a home for the orphans. They should have some one whom they can call Mother and Daddy. They should be trained in the home to be business men and women, and the home is the only place that can do that work. Every Christian, who is financially able, should take care of one or more orphan children.

Every congregation should see to it, that every widow, who is a widow indeed, be taken care of in their congregation. The orphans want and need recreation. They should have a chance to go fishing, go visit neighbors, and many things of like nature. (Amen, J.W.B.)

I am bound to lay all these innovations in the lap of the "modern Pastors," for we had no such things in the days of the Apostles, neither did we have them fifty years ago. When the colleges sprang up, and tied themselves to the church, we had streams of men who were too lazy to work, hustling around, hunting a job, with the work picked out.

Paul warned us of this evil, when he said, "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. PERVERSE means willfully wrong (Webster). These "Pastors" know that they can not find the least imitation of a "Sunday School," "Orphan Home," "Local Minister," "Local Evangelist." No such statement as, "Working with the Church," "Working with the Elders," "Studying for the ministry," "Brother Johnson has been in the ministry for 30 years." Such Bosh. Let us hold fast the form of sound words. II Tim. 1:13. There is no way to get these unscriptural things in the church, without some one in the church speaks "Perverse Things" Acts 20:30. If we had held fast to sound words, we would not have had divisions in the church today. But they say, (The Pastors) "God did not say that we could not divide the congregation into groups (classes) and put women teachers over them." God did not say that we could not lounge around in a parsonage, and preach two little ser-

mons on Sundays at the expense of the Church. God did not say that we could not push the orphans off into a building to themselves and put a chaperone over them. God did not say we could not have fried chicken on the Lord's Table. God did not tell King Saul NOT to bring Agag, sheep, and oxen back to Gilgal, and sacrifice unto the Lord. God did not tell Moses NOT to strike the rock. God did not tell Belshazzar NOT to proclaim a feast in his palace, using the vessels of the temple. God did not say we could not build kitchens and dining rooms, fellowship halls in connection with our meeting house, where we can eat, smoke, and joke to our heart's content. But God did say through Paul: "And how I have kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house," Acts 20:20. Paul said in Acts 20:27 "For I have not shunned to declare unto you, all the COUNCIL of GOD." God's council has nothing to do with men, when they want to go beyond what is written. We should COUNCIL with God, through His Word, and be satisfied with it. It, (His Word) "furnishes us unto all good works."

Brethren: 'When we appear before God, we may regret many things, but it will be too late AFTER DEATH. Let us be satisfied with the unvarnished truth. 0. C. Dobbs, Sr.

"INSURANCE BEYOND THE GRAVE"

By Willie Doan

Dear Friends: I am not trying to sell you insurance, because the insurance that I am going to tell you about, cannot be bought with money. I am writing to let you know that you can have insurance beyond the grave, purchased by the Lord and Savior, Jesus Christ, in the long ago. When He shed His blood upon the cross of Calvary, He bought insurance for every living man kind, but we must be born into the family of God to be entitled to insurance beyond the grave. What, then, must we do to be born into the family of God? Let us examine God's policy closely, then let us accept all that the policy requires us to do, then when the time comes for us to depart this life, we will have a policy that will care for us in all of our needs, in that home above.

First: The policy of God tells us to hear the Gospel. Rom. 10: 13-19. Next: The policy of God tells us to believe in Christ. Acts 16:31. Next: The policy of God tells us to repent of past sins. Luke 24:47, Acts 17:30. Next: The policy of God tells us to confess faith in Christ. Rom. 10:8-10. Next: The policy of God tells us to be baptized into Christ. Gal. 3:27, Rom. 6:3. Thus, one is born into the family of God. John 3:5. When we do all these things from the heart, we are safe inside the policy of God, but we do not stop there. That is just the first clause in the policy. We have to study more of God's policy, and *see* what else we have

to do to remain inside the policy of God.

As Christians, we must faithfully follow the policy of Jesus Christ. "Be thou faithful until death." Rev. 2:10. The policy of God tells us that we are to meet upon the first day of the week. Acts 20:7. Heb. 10:25. The policy of God tells us that it must be from the heart. Col. 3:16. The policy of God tells us that it must be in spirit and in truth. John 4:24, John 17:17. The policy of God tells us to observe the Lord's Supper. Acts 2:42, Acts 20:7. The policy of God tells us that it was given by Him, Himself. Matt. 26:26-28. The policy tells us that it is to be a memorial to Christ. I Cor. 11-24-25. The policy of God tells us to give of our means. I Cm-. 16:1-2. The policy of God tells us that it is to be done willingly. II Cor. 9:7. The policy of God tells us to pray. I Thess. 5:17, I Cor. 14-15. The policy of God tells us to sing. Eph. 5:19, Col. 3:16, I Cor. 14:15. The policy of God tells us to teach and exhort. II Tim. 2:15, Heb. 3:13. There you have the policy of Jesus Christ, which He bought and paid for on the Cross of Calvary. Now it is up to us, Dear Friends, whether we accept it and be safe and secure, beyond the grave. The time is coming when we will have to depart from this life, to the grave, and so what then? So I beg of you to accept this policy of Jesus Christ, which will give you insurance beyond the grave. Written in love of the truth, Willie Doan, Rt. 1, Box 343, Broken Bow, Okla.

"HENCEFORTH"

Sometimes words which are not commonly used today, seem difficult to understand, and sometimes people grow confused, as to the meaning of such words, and reach an erroneous position, because they have placed a meaning upon a word, which the writer did not intend. The safe way to deal with words, which are unfamiliar to us, and which we no longer use in our every day speech, is to compare the passage where the word is used, with other passages where it is used in the same way. The word "Henceforth" as used in Matt. 26:29 is a good example of such misunderstanding; that of placing a meaning upon the word that the writer did not intend to convey. Let us examine this passage, which reads as follows: "But I say unto you, I will not drink HENCEFORTH of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Now many people have concluded that since Christ said "henceforth" that He had just finished drinking of the fruit of the vine. Some are teaching this for doctrine: that the use of the word "henceforth" indicates that Christ drank, just prior to making this statement, and since many of us are not familiar with obsolete words, many people have been deceived and confused with this improper understanding of the true meaning of the word, at the time that the translators used it. Let us look for proof, in the New Testament scriptures. Those of you who have been told that "henceforth" indicated that Jesus had

just completed the act mentioned, should study the following passages carefully, and see how the word "henceforth" was used by New Testament writers, and what thought they intended to convey.

First turn to Luke 1:48 "Behold, from HENCEFORTH all generations shall call me blessed." Did Mary, here, intend to imply that "all nations" had just finished calling her "blessed"? Or was she speaking of something that had never happened before?

Next, turn to Acts 18:6 "I am clean: from henceforth I will go to the Gentiles." Did Paul here mean that he had already been to the Gentiles? Does this indicate that he had just finished doing the thing mentioned, because he used the word "henceforth"?

Another one: II Tim. 4:7-8 "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 that day." Did Paul here mean that he had already received that crown? Was he teaching that the action mentioned had just taken place? Does the word "henceforth" prove to us that Paul had just received a crown?

One more passage to finish the proof: Rev. 14:13 "Blessed are the dead that die in the Lord from HENCEFORTH; Yea saith the spirit, that they may rest from their labors; and their works do follow them." Does the spirit here teach, that those have just finished resting from their labors, or is this something that is in the future? Could you sincerely offer proof that "henceforth" shows that the action mentioned had just been completed?

Why do people offer for proof the word "henceforth" in Matt. 26:29, to teach that Christ had already drank of the cup? A brother once told me that his practice of the servant at the table eating and drinking first, was based on that statement, "henceforth". His understanding of the word was that it indicated that Christ drank, just previous to making the statement. Therefore he had based his practice at the Lord's Table, on a misunderstanding of a word not commonly used, when a search of other scriptures where the word is used would have saved him from this error, and he would not have taught others falsely. Friends, if our practice is based on such reasoning as this, we had better consider, and give it up. It is too obviously, false. Jesus no more taught that he had just finished drinking, than Mary taught that all nations had just finished calling her blessed. Jesus no more taught that he had just finished drinking, than Paul taught that he had just finished taking the Gospel to the Gentiles, or that he had just finished receiving that crown of righteousness. Jesus no more taught that He had just finished drinking, than the Voice from Heaven taught that the dead had just finished resting

from their labors. Let us "search the scriptures" to see if these things be true. Let us base our faith on testimony, not on supposition. Let us base our practice on example, and not on error. —J.W.B.

"MAIL CALL"

This news was slightly delayed, but we pass it on joyfully. From a letter from Bro. and Sister Dan Teague, of Grand Prairie, Tex. "We have another little boy. Born March 4. His name is Merrill Van Teague, and he weighed 6 pounds, 52 ozs." Congratulations to you, Dan and Mary„ from "It is Written."

From Eunice, N. M.: "We are happy to say, all is well with us here at Eunice. We are sending $5.00 to help with the paper. We all enjoy it so much. May God bless you all, Your Bro. in Christ, Marshall D. Spence."

From Somerton, Ariz.: "Brother Mitchell, (from Aztec, N. M.) preached here Sunday, Sunday night, Monday, Tuesday, Wednesday night. He also preached at Yuma on Sunday morning." Glad to hear that our Brother is out among the congregations. We wish him much success in these efforts.

From Bryte, Calif.: "Yesterday, a week ago, one came over to us, and then yesterday his wife and two daughters came, and we baptized another girl." We all rejoice at this good news, and also at the good prospects for the future at Bryte.

Brother Lloyd Coleman from Watsonville, Calif. writes that his wife is ill, and had to be hospitalized, and adds: "Regarding my wife, I certainly do appreciate the interest of the Brethren. That will help a great deal. It is really too soon to know much one way or the other. She is just about the same, as she was. Give my love to all the Brethren." Our prayers are for both you and your wife, Brother Coleman, and we hope and pray that by now that you have received more encouraging news, and that she is improving.

From Bro. Eulon Taylor, of Sunnyside, Wash.: "At the present time, we are meeting with the Yakima Church, as we lost our meeting place here. We are enclosing $15.00 from the Sunnyside Church." Thank you, Bro. Taylor. We wish the best of everything for the Brethren at Sunnyside and Yakima.

Sister Alice Weakley of Modesto, Calif. recently was hospitalized for a very serious operation, but at the last report, was doing very well. May God bless you, and yours, and may you continue to regain your health.

Aztec, N. M. reports another baptism. Brother Dwayne Bixler, a young boy, who has been attending Church there for some time, was baptized into the one Body.

SOMERTON MEETING

Somerton, Arizona, reports that Brother Paul Ferguson of Buena Park held a very good meeting at Somerton, with very good and interesting subjects. Two were baptized at this meeting. "It Is Written" rejoices with all of you at this good news, and we pray for continued success and growth for you.

Somerton also reports that Sister W. A. Nelson has been sick, and also Sister Staggs of the same congregation. Hope this finds you both well again.

From Aztec, N. M. comes the good news that they have gained another member, who came over from the Sunday School people, and has taken her stand with the faithful on South Park Ave. This congregation meets three times each week, and appears to be developing some preaching talent among the brethren. It Is Written congratulates you and encourages you to press on to greater heights in faith and love.

Following is a list of contributions for evangelistic work for the time beginning April 15 and ending May 15:

Sunnyside, Washington	$ 15.00
Aztec, N. M.	25.00
Somerton, Arizona	50.00
Bellflower, Calif.	50.00
Carlsbad, N. M.	10.00
Yuma, Ariz.	50.00
Stanton and Midland, Tex.	10.00
Eunice, N. M.	10.00
Total	$220.00

This little poem came to my attention, and I hereby dedicate it to our sisters in Christ, who make a house a home.

Lord of all pots and pans, and things,
Since I've not time to be
A saint by doing lovely things
Or watching late with Thee,
Or dreaming in the dawn light,
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates.

Warm all the kitchen with Thy love
And light it with Thy peace.
Forgive me all my worry,
And make my grumbling cease.
Thou who didst love to give men food,
In room or by the sea,
Accept this service that I do.
I do it unto Thee.

Brother and Sister Bert Weakley, of Modesto, California, announce the marriage of their daughter, Gale Weakley, to Paul Wilhite. This couple was married at Modesto, on April 11. Congratulations and best wishes.

Brother and Sister K. M. Baldwin of Yuma, Arizona announce the forthcoming marriage of their daughter, Alyce Baldwin to Ted Drysdale. This couple is to be married at Yuma, on May 26. Our congratulations to you.