

# The Gospel Message

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## THE FACTS OF THE GOSPEL F. Wilford Landes

"That which has actual existence," thus the dictionary defines the word fact. The same dictionary gives as a primary and basic definition for gospel, "good news, glad tidings, esp., the good news concerning Christ." Thus we are concerned with facts relating to the good news brought by Jesus the Christ.

Let us note some scriptures, "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). The original word for "good tidings" is of the same root word and basically the same as "gospel." Thus the announcement of Jesus as Savior was and is a fundamental fact of the gospel.

"The beginning of the gospel of Jesus Christ, the Son of God," begins Marks record. (Mark 1:1). He concludes his book with "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16:15-16). In this book we should be able to find the facts of the gospel. However, I believe that Paul saves us a great deal of the time, in his explanation. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he *was* buried, and that he arose again the third day according to the scriptures." (I Corinthians 15.1-4).

Of all the great religions of the world, none have within their structure such tremendous events. All of them had great leaders, and in many of them their leader died for his particular faith. Yet only in the religion of the Lord God of heaven, do we find the resurrection of this leader completely accepted by his followers. It is our faith in the fact of a resurrected savior that gives our hope such confidence and security. A man died and arose again. This is not a "cunningly devised fable," but a fact. We must accept it as fact.

The death, burial and resurrection of Jesus are the central facts of the gospel. There are additional facts that are revealed to us. They are just as vital, for a denial of them will nullify the validity of these basic three.

We must believe that Jesus was born of the virgin Mary, "Behold a virgin shall be with child," (Isaiah 7:14; Matthew 1:23). We must believe that he is the son of God; "For God so loved the world that he gave his only begotten Son," (John 3:16a). We must believe, as did Nicodemus, that his miracles were authorized of God, "for no man can do these miracles that thou doest, except God be with him " (John 3:2). It is a fact that his teachings and commands were approved of God; "This is my beloved son, in whom I am well pleased; hear ye him," (Matthew 17:5). We must believe that God gave Jesus complete authority for the kingdom of heaven; "All power (authority) is given unto me in heaven and in earth." (Matthew 28:18). Unless we see in Jesus these truths or facts, we cannot be in God's grace. The apostle Paul wrote thus on the subject of grace: "He (God) might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith," (Ephesians 2:7-8a). This faith is in Christ, and who would presume to deny that any of the above facts are not necessary?

We should be able to see that there are many facts of the gospel, that men must believe. It is not enough to accept Jesus as the resurrected Savior, we must accept his life, his teaching and his authority. These are facts. Facts are evidence to make clear a situation or idea. The facts of Jesus life; his goodness, kindness, care, and concern for others make evident to us our manner of life for Him The facts of his teaching give us evidence in

erecting a good life here, that we might have that eternal life here after. The fact of his authority gives us confidence in his right to lead, guide and direct us in the world.

Without these facts to believe, we have no hope, no commands nor evidence of any power in the gospel of Jesus.

## **COMMANDS OF THE GOSPEL** **Wm. J. Hensley**

Certain gospel passages demand special attention and diligent consideration by the mortal mind of man. This is true of the words written by Peter in I Peter 4:17 "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

As you read, think clearly, of the meaning expressed so vividly! God's household will be examined in judgment, and a righteous judgment it will be. (II Timothy 4:8) But what of they who obey not the gospel?

Paul adds to Peter's direct statement by telling the Thessalonians in his second epistle, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—II Thessalonians 1:8. Both passages denote a need for full obedience to commandments of the gospel.

The wisdom man uses in pleasing God is to be found in obedience to HIS WILL. King Solomon taught this in the conclusion of his judicious writings in Ecclesiastes (see chapter twelve, verses thirteen and fourteen.)

Jesus instructed his apostles to "teach all nations." "Teaching them to observe all things whatsoever I have commanded you. . . ."—Matthew 28:19, 20. Man's acceptance of God and Jesus Christ is placed on a basis, requiring man to submit fully to the Will of his Savior and King. Even the very character of love, in the gospel is defined as alive when man submits to the commandments of the King. (see II John, verse six.)

To be a Christian, one must OBEY FROM THE HEART! What must he obey? "THAT FORM OF DOCTRINE."—Romans 6:17,18. Of a truth, this doctrine or teaching implies commandments given from on high, and requires that one obey to be free from sin.

What are the Gospel Commands?

Jesus, the author said, "He that believeth and is baptized shall be saved" Mark 16:16. Peter, or any other, would be blessed who confessed Jesus as God's son. Matthew 16:17, 18 and Matthew 10:32. Jesus also commanded repentance, see Luke 13:3, 5.

Christ sent the Holy Spirit upon the apostles. (Acts 2:4) They preached and taught a doctrine which required all these that Christ had taught during His life on earth—Paul wrote the Hebrews, "He that cometh to God must believe that he is." (Chapter eleven, verse six). In Athens the same apostle said, God, "now commandeth all men every where to repent." Acts 17:30. Then by direct teaching given, by the Spirit, to Philip, we read his words, as baptism is requested, "If thou believest with all thine heart, thou mayest" Acts 8:37. And again, the words of Peter commanding immersion. (see Acts 10:48) **OBEEDIENCE REQUIRED IN CHRISTIAN LIVING**

All children of God are to "present your bodies a living sacrifice, holy, acceptable unto God" Romans 12: 1. This is a clear cut order for all in Christ to serve daily in obedience. Of course, it would include the needed public worship each Lord's Day, (Sunday) of breaking of bread, Acts 20:7 and the collection of funds,

I Corinthians 16:1-2. Singing, (Ephesians 5:19) Prayers, (Acts 12:5) and Exhortation (I Corinthians 14:31) also, must assuredly enter into the public worship.

In all activities, the Christian is to "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" Galatians 5:16. And also he remembers—**MAN LOST THE DELIGHT OF EDEN THROUGH**

**DISOBEDIENCE—HE CAN GAIN HEAVEN THROUGH OBEEDIENCE—Ponder Revelation 22.14.**

## THE POWER OF THE GOSPEL

Roy Loney

"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"—Romans 1: 16.

The word power as used in our text, is from the Greek word "dunamis", and is used in the sense of ability. It is the same word as used in Luke 5:17 where it is stated that "the power of the Lord was present to heal them." The latter reference indicates physical power to control disease or demons; but in Romans 1:16 the power is moral, it is the power of influence, as when pressure is exerted on a person to change such an one in conduct and action.

It was prophesied of Christ that he would come and set the captives free—Luke 4:18. All who are in sin have been taken captive by the devil at his will. Jesus said, "Whosoever committeth sin is the servant (slave) of sin"—John 8:34. When Satan has once wrapped the tentacles of his evil influence around the life of a person, and thus influences his thinking, his action and daily conduct, it is very difficult to change a character that has been a lifetime in it's formation. The habits of life become deeply ingrained, and the individual is no longer the master of his actions. He is prey to uncontrolled desires that are the very woof and fabric of his life. He becomes a slave of his own passions and selfish desires. The alcoholic becomes a driveling drunkard when he loses control of his own will. The thief becomes obsessed with the belief that he can best promote his own interest through robbery or embezzlement, and thus loses all sense of honesty. The selfish person, living only for self, is cruelly deceived into the belief that happiness is found only in one's own personal gratification, and thus is robbed of life's greatest pleasure, the service that brings happiness to others. All the above and many other characters that are under the influence of Satan's evil delusions, need to experience a power outside of themselves to bring to them a realization of the folly of sin. Such a power is found only in the gospel of Jesus Christ.

At the time the gospel was first preached in Jerusalem in A. D. 34 Polytheism, or idolatry existed in every part of the world. It had it's myriads of temples and myriads of priests, and was seated in the affections of a superstitious people, swaying a magic septer from the Tiber to the ends of the world. Legislators, poets' philosophers and orators all combined to plead her cause and protect her from insult and injury. Rivers of sacrificed blood crimsoned all the rites of pagan worship while clouds of incense arose from every village, town and city in honor of the ancient gods of superstition. Men lived according to the lust of the flesh, the lust of the eye, and the pride of life. The gods in whom they believed had no power to influence them to purity of life. Vile practices were openly and unblushingly practiced, and a perfect carnival of licentiousness prevailed in every place. But over it all the gospel triumphed. When that gospel was preached "in the demonstration of the Spirit and in power," heathen altars grew cold, and their temples were deserted. Paul in writing to the Thessalonians said, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God."

The gospel not only turned men from idols, but from vices horribly and disgustingly practiced. To the Corinthians, the apostle said, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, nor revilers, shall inherit the kingdom of God." Here he mentions just about every vile sin to be found in the black catalog of iniquity. Such characters could be found in every community and every age. But we are astonished when the apostle declares, "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"—I Corinthians 6: 9-11. What a remarkable change! The drunkards became sober, the theives became honest, the vile and filthy became pure so that Paul could address such characters as those "called to be saints"—Chapter 1: 2.

No other power on earth has ever accomplished such a reformation. Only the old story of a sin-forgiving Christ dying upon the blood-stained cross of Calvary could accomplish such a glorious work in behalf of sinful men. This is what Jesus meant when he said, "And I, if I be lifted up from the earth, will draw all men unto

me"—John 12:32. The lifting up refers to his death, and Paul knowing the power of that story was divinely pledged to preach nothing but Christ, and him crucified. The compulsion of divine influence caused him to say, "I determined not to know anything among you, save Jesus Christ, and him crucified"—I Corinthians 2:2.

Today the so-called Christian churches are giving people everything instead of the old gospel. They appear to believe that the power of redemption is in stately, expensive church edifices, in culture and education, in a super-educated ministry and upholstered pews. The appeal is not to the lower classes financially, but to the respectable upper classes. The preachers implant in the hearts of their hearers no consciousness of sins, and therefore Calvary's cross is largely ignored. The sermons are modernistic in design and composition. A social gospel is preached that deals only with intellectual ideas. These churches "love" the heathen across the sea, but have no interest in the moral degradation of the slums of their city.

The drunkards, thieves and outcasts of their own cities are treated as "the off-scouring of the world" not knowing that such characters could be transformed, and made decently pure by the regenerating power of the gospel. Men have become more interested in the power of the H- bomb than in the bomb of Golgotha.

There is power in the gospel to empty the prisons of it's criminals, check juvenile delinquency, abolish the houses of ill-fame, reunite the broken homes, and make the policeman merely a guardian of public safety.

The warrior can be traced in his work of woe by the footsteps of blood, the groans of the wounded, and the graves of the slain; by the desolation of a country, the sacked cities and burned dwellings. The triumphs of the gospel are succeeded by the sunlight of peace; men are elevated and sanctified, and the blessings of heaven are brought down to earth. Where the gospel is preached purity will reign where corruption once ruled. The sorrowful mourners wailing at the grave of death are comforted with the blessed assurance of meeting the clear departed in a beautiful land that knows no night and no sorrow.

When the chill winds of winter give place to the warmth of spring, a great power is felt throughout the entire land. The dead fields spring to life, and become verdant with the promise of bountiful crops. The barren trees, with their stark, naked branches, stir again to new life, and the green leaves and radiant blooms tell the story of Nature's power. Even so the life that is dead in sin, that finds it's highest fulfillment in the sensual desires of the flesh, is brought to a new life when the story of the cross is preached. The gross sensuality of the hearts gives place to the lofty idealisms of heaven, and the entire current of life flows in new channels of purity, righteousness and peace. How wonderful it would be if all men felt the urgency of Paul when he exclaimed, "Woe is me if I preach not the gospel."

## THE HOPE OF THE GOSPEL OF CHRIST

Richard Riggins

Few things are as essential to mankind as hope, for the greatest difficulty can be borne while men have hope. The strongest man becomes discouraged under hardships when hope fails. We cannot live without hope. We need to know that better things lie in the future. This is even more true of the spiritual than it is of the physical side of man. No one can be truly content who does not have a hope which projects into the next life.

In the awful splendor of the cross, the Gospel of Christ holds out to man the promise of eternal life. Like a beckoning hand, the great hope set before us leads to the haven where the soul's every need is met. In that cross we see the love of God who gave his own Son that we might have hope; In it we realize the terrible effect of sin because it was sin that crucified the Prince of Life.

### THERE IS ONE HOPE

According to the Bible, one hope and one alone is held out to men. "There is one body, and one Spirit, even as ye are called in one hope of your calling;"—Ephesians 4:4. The one hope mentioned is eternal life as Paul plainly states; Titus 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began;" Since the one hope held out by God is eternal life, it is neither wise nor scriptural to appeal to men by recounting the physical blessings which are enjoyed by the Christian. The sole promise, the sole hope has to do with the eternal rather than the temporal. While God does care for his own even in this world, such care is not held out as a motive to induce men to obedience. We must set our affection on things above, and not on things on the earth. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Colossians 3:1.

### THE HOPE IS OF GREAT VALUE

When we consider the magnitude of God's promise to us, it becomes almost incomprehensible that man could neglect it as if it were of no consequence.

The home is eternal in character; it is not like the fleeting promises of this world which vanish before they have scarcely been experienced. The longest life leads but to the grave; The greatest of treasures flit from our grasp as quickly as the spirit forsakes the body; The wisest plan of men eventually fails to meet the problem it was designed to solve; The greatest honor a nation can heap upon a man is soon forgotten and vanishes away. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."—I Pet. 1:24. The promises of God are not transitory neither are they subject to depreciation. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Peter 1: 4.

Almost everything loses the freshness of its appeal after it has been enjoyed for just a little while; but in the promised home of the children of God, nothing will fade, nothing will become less enjoyable, and nothing will be less delightful though the ages roll by like the waves of a mighty ocean. God's promise is permanent, unchanging; He will never remove that offer neither will he alter the conditions upon which it is offered to us. Man often becomes weary in a very short time and fails to fulfill all that he has promised to others. This is not true of the Eternal Father who will never forget his promise nor will he become weary of his word. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17. Realizing that the hope in Christ is an everlasting hope, we become more aware of its importance.

God offers to completely undeserving man a hope that is so great the tongue of man cannot adequately convey it. The Christian becomes a son of God and will occupy that relationship to God in the eternal state, if he remains faithful unto death. "Having predestined us unto the adoption of children (sons RSV) by Christ Jesus to himself, according to the good pleasure of his will."—Ephesians 1: 5 Again Paul writes in the same vein in

Romans 8:16-17, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, their heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together." From this we understand that the Christian who is faithful unto death will enter the inheritance of the Lord Jesus Christ himself. At great cost Jesus prepared the way for us, now we can have participation in the riches of his reward. Our mind should be filled with awe and humility when we consider the extent of the promises of God to man who does not deserve the least of these mighty blessings.

Let us humbly acknowledge that there is no reason why God should have chosen man to the exalted position to which he has been assigned except that it is God's good pleasure. As Paul wrote in Hebrews 2:5-7, "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands;" Again, "If we suffer, we shall also reign with him."—II Timothy 2:12.

The promise held out to us is of life eternal in the presence of God and of Jesus Christ his Son. We need do no more than consider the words of Jesus to his disciples to realize this. John 14:2-3, "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." The promised life is to be in the home of God, surrounded by the living beauty of the Giver of Life and overshadowed by his everlasting glory.

In his inability to state the grandeur of the promise of God in human terms, Paul wrote, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Ephesians 2:7. It is impossible for man to comprehend more than a faint shadow of the greatness of the glory and honor reserved for the faithful Christian in that eternal heaven where he shall dwell with God. The mightiest paeans of men cannot in the slightest degree express the mighty joy and supreme content which shall be in the heart of those who receive the hope that is even now being held out to men through the Lord Jesus Christ. The book of Revelation gives us a little insight into the beauties of the eternal home but it is safe to say that only a very dim glimpse of the glories can be conveyed to us. We will need to experience it in order to comprehend it. God grant that we shall so live that we can inherit that great city which will be filled with the righteous people of God.

#### THE HOPE IS AN ANCHOR FOR THE SOUL OF MAN

The hope which God has given us is a strong stabilizing force which enables us to be faithful to his commandments though the period of time of our waiting might seem to be long. "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil;"—Hebrews 6:19. While we have our eyes on the goal before us, we are not apt to become discouraged by the difficulties of the way, nor are we apt to become confused by the temptations of the world. We shall often be called upon to suffer as a Christian and can expect to face trials and tests because of our faith in Jesus Christ. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—II Timothy 3:12. If it were not for that great promise, we might become weak and faint-hearted but with the assurance before us, we endure to the end. Paul said that, "If in this life only we have hope in Christ, we are of all men most miserable."—I Corinthians 15:19. Certainly, the Christian must surrender all things for Jesus Christ and must be willing at any time to sacrifice even his own life, if it were necessary, to remain faithful to Christ. As long as the hope shines like a bright light in the soul, we, as Paul, will be able to say; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8: 18 When we compare the little that we must give up with the greatness of God's gift to us, we can endure without faltering. That is why the scripture tells us that we are saved by hope.—Romans 8:24.

There is really nothing mysterious in the process by which a man is drawn to God and delivered from the force of temptation by the Gospel of Christ. The Gospel provides the evidence which impels belief in Christ as God's son; and convinced of that great truth, we know that his promises are sure and his commandments absolute.

We then very carefully compare the promise of God with the tinsel of the lusts of the world, recognizing the final consequence of each. From this contrast we then make a definite choice of Christ or Belial. If we have respect unto the recompense of reward, we, as Moses, will choose the afflictions of Christ rather than the enjoyment of the pleasures of sin for a season. Hebrews 11: 24-26. This choice produces two great effects:

1) We are delivered from the corruption that is in the world through lust because we will obey Jesus commands so purifying our souls in obeying the truth, and we will recognize that sin separates us from God. The siren song of the world has no effect on the person who knows that it is but a lure to destruction; He will flee for his life. And 2) The Christian becomes a partaker of the Divine nature as he learns to be obedient in all things. As we walk in the Law of God, we will be exemplifying the nature of God, we will be walking in the light as he is in the light and so will have fellowship one with another and the blood of Jesus Christ his son will cleanse us of all iniquity. I John 1: 7.

Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come and make our abode with him." Peter stated both of these consequences of the promises of God when they have been received. II Peter 1:3-4. "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 you to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers in the divine nature, having escaped the corruption that is in the world through lust." According to Peter, the hope of eternal life is a power sufficient to restrain from sin. As we consider the terrible effect of sin in severing us from God and entangling us in the temptations of the world, we learn to hate sin and avoid it. When we realize that participation in sin means that we will lose our hope of life eternal and that we must spend eternity in torment, we recoil from the enticing snares of the world. To be separated from God and from his promises is a price far too great to even consider paying. As we meditate on all that God has done for us, our love for God becomes richer and fuller day by day. We must live so that more and more we dwell in the heavenly realm—we must be pilgrims and strangers on the earth, looking for that "city that hath foundation whose builder and maker is God;" this is only possible when we keep our mind set upon the hope of life eternal.

This hope is an anchor to our soul because it restrains us from tampering with any of God's commandments. We will not handle any command of God lightly when we realize that such an action might void our hope. We will consider all things against the rule of God's Word.

### HOPE IS FOUNDED UPON ABSOLUTE ASSURANCE

Hope is not a faint desire nor is it a strong desire for the promised blessings of God, but it is instead the firm assurance which comes to the man who has obeyed from the heart that form of doctrine which was delivered you. It rests upon a two-fold basis:

- 1) We have fulfilled the requirements of God and hence are fit subjects for that hope; and
- 2) We know that God will fulfill his promises without fail. Thus hope cannot be hope which does not rest upon the absolute knowledge of our faithfulness to God and of the faithfulness of God in fulfilling his promises.

The Apostle Paul included both of the above grounds in his statement of faith to Timothy just before his own death. II Timothy 4:6-8 "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: 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 them also that love his appearing." Since there is nothing lacking in the plan of salvation which God must supply before it is effective in ensuring the hope of eternal life, it becomes apparent that men are lost because they do not fulfill the conditions upon which this hope is offered to men. There can be no hope at all unless there is a complete and unqualified obedience to all of the commandments of the New Testament. "And being made perfect, he became the author of eternal salvation unto all them that obey him;"—Hebrews 5:9

Partial obedience to his commandments will not be enough since 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 unto 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 done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:21-23. We must then do all things according to the will of the heavenly Father, if we wish to receive the hope of eternal life. All of the commandments of God have been given to us in the Bible. Therefore hope can only be ours when we have very carefully followed the commandments in the New Testament.

### **News & Notes**

We extend our sincere sympathies to Bro. & Sister L. C. Roberts in the loss of their daughter Bernadine, who recently passed away very suddenly of a heart attack. May the grace of our loving Father give them comfort and consolation. ● Karen Riggins and Richard Ridgley, were recently united in marriage at Compton, Calif. Karen is the youngest daughter of Evangelist and Mrs. Lloyd Riggins. ● Harry Brock was appointed an elder at Bogard recently to assist Bro. James Van Degrift. ● Winfred Lee is scheduled for work at Independence, Mo. at Craig Road in Kansas City. He will be at Lawrence, Kansas from May 7th to the 17th. ● Wilford Landes has been assisting the churches of late at Lawrence and Ottawa, Kansas. ● Kenneth Van Duesen held a meeting at Ottawa from March 5th through the 11th. Wilford Landes will be with the church at Martinsville, Ind. March 26th through April 5th. ● The engagement of Lee Wright and Jeane Orrell of Colorado Springs, Colo. has been announced. The wedding is set for early June. ● We are most happy to report that starting March 24th. Winford Lee will re-enter the evangelistic field for full time work. ● Richard Riggins, while teaching school, labors with the churches at Excelsior Springs, Eldon, Marshall and Brookfield, all in Missouri. ● We are encouraged by the response to The Gospel Message. New subscriptions come in almost every mail. Several churches are taking bundles of a hundred, others fewer. We have a supply of the Feb. and March issues on hand. They are available at 5c per copy. ● A report from Farmington, N.M. is that Sister Mark Woolman is very ill and requests the prayers of the saints.