

# MISSION MESSENGER

VOLUME 12

ST. LOUIS, MISSOURI, NOVEMBER, 1950

NUMBER 11

## HOW THE BIBLE CAME TO US

BY ROBERT H. BRUMBACK

When we read our Bibles today we seldom consider how it was made possible for us to have God's Word in our own language.



We take no thought of how these books were preserved and handed down from generation unto generation since they were penned by holy men of God. The writing of the Bible covered a period of about 1500 years. Until the invention of printing all copies of it were written by hand.

Those who copied the Bible exercised the greatest care that no mistakes be made. They counted not only the words but every letter as well. If a mistake was made they discarded the whole sheet. These copyists had many different kinds of material upon which they wrote. The most common was a substance called "papyri." It was formed by taking the leaves of the papyrus plant and placing them on a board or other smooth surface side by side, with another layer then placed at right angles to them. These were then beaten, soaked and pressed together and when dry they formed a substance which was suitable for a writing surface.

The size of the sheets was about 9 or 10 inches long by about 5 or 6 inches wide. A number of these sheets were then joined together to form a roll of the required length. The constant handling of these rolls, rolling and unrolling them, accounts for the fact that we have none of the original manuscripts today. Sometimes both sides of the material would be used. Such a practice is indicated by John in Revelation, "I saw in the right hand of him that sat on the throne a book written within and on the backside and sealed with seven seals" (Rev. 5: 1).

In New Testament times parchment, the tanned skin of sheep or goats began to be used instead of papyri, which had served as a writing material in Old Testament times. Parchment would last indefinitely and both sides could be used for writing so it soon came into common use. When Paul wrote to Timothy urging him to come to Rome he expressed his desire that Timothy bring the parchment that he had left at Troas with Carpus.

We are sometimes asked if we have evidence that the Old Testament of today is like

that used by the Savior and the apostles? Yes! The fact that they quoted from the Old Testament many times and that the quotations they made from it read just the same in the New Testament is evidence that no change has been made in the text through the centuries. The Old Testament from which Jesus and the apostles quoted was not the original Hebrew text but a Greek translation known as the Septuagint, completed about 285 B. C. Our 39 books of the Old Testament are like the 39 books of the Jewish Bible today. Here is positive proof that no corruption of the text has been made through the years since it was written.

No changes have been made in the text of the New Testament because the quotations therefrom by the early church fathers, as they were called, read just the same in the New Testament as in the writings they addressed to the various churches. There is no reason to doubt their word that they knew the apostles and talked with them. Paul speaks of Clement, his fellow laborer,

who is said to be the one who wrote a letter to the church at Corinth in which he quotes from Luke, John, James and Peter. Tertullian, who lived about fifty years after John, wrote letters to several of the churches, in which he quoted at length from the New Testament. His quotations read exactly as do the passages in the New Testament.

Other writers, such as Polycarp, Papias and Origen mention all of the 27 books of the New Testament as we have them today, and they ascribe all of these books to the 8 writers of the New Testament, Matthew, Mark, Luke, John, Paul, Peter, James and Jude.

Though the original manuscripts have disappeared we have many copies that were made either from the originals or from copies of the original. About the year 330 A. D., Constantine the Great requested that Eusebius prepare 50 copies of the sacred Scriptures for distribution to the principal libraries and centers of learning throughout the world. Three ancient copies of the Bible in existence now are said to have been copied from those made by Eusebius.

One of these, the Alexandrian manuscript, (Continued on page 7)

## AUTOMOBILES IN PROPHECY

BY W. CARL KETCHERSIDE

Did the Old Testament prophets predict the coming of automobiles, aeroplanes and atomic weapons? They certainly did, if we



are to believe a lot of the fanatical propaganda foisted upon the world by certain modern sects whose leaders dote on sensational revelations and fantastic interpretations. Recently we were handed a leaflet bearing the imprint of "The Tither's Tract League" and containing the information that

"The events of the present hour should convince the most skeptical that the Bible is true and the accurate forecasting of future events is one of the strongest evidences of the authority and integrity of the Word of God." To which we add that the tract under consideration is one of the strongest evidences of the ignorance of "The Tither's Tract League."

We believe that fulfilled prophecy bears strong witness to the authenticity and in-

spiration of the Sacred Scriptures. But we also believe that the Scriptures can be wrested, twisted and mangled by men who seek to make them say things that God did not intend. The twentieth century emotionalistic religious faddists are often just the kind of men who will use the Bible for some absurd theory which appeals to the unlearned and illiterate!!

The leaflet bears this statement. "The automobile foretold by God over 2600 years ago. 'The chariots shall rage in the streets, they shall jostle one another in the broad ways: they shall seem like torches, they shall run like the lightnings' (Nahum 2: 4). Now anyone familiar with the driving habits of some of the American 'hot rod' pilots will agree that these gasoline chug-buggies rage in the streets, and those who have to battle the traffic to and from work have seen them jostle each other in the broad ways, as well as run like lightning when they hit a clear streak of pavement. But the prophet was not talking about these horseless carriages when he uttered the statement which seems so apropos to the present.

An unbiased examination of Nahum will

prove that the prophecy has to do with the destruction of Nineveh because of its pride and wickedness. In this connection read Nahum 1:1; 2:8; 3:7. Because of the cruelty of her monarchs, Nineveh was called a bloody city, all full of lies and robbery (3:1). God predicted that he would make an utter end thereof with an overrunning flood (1:8). The mighty and valiant men with chariots and flaming torches would be hurled against the city for its destruction, and it is the chariots of the conquering foe to which the passage quoted above alludes. The war would be accompanied with "the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses and of the jumping chariots" (3:2). There is no reference to the noise of a jalopy with the rattling of wheels, or a leaping Plymouth and a jumping Chevrolet. That is the result of silly speculation and misapplication of the Bible!

The "Tither's Tract League" says that the aeroplane is predicted in Habakuk 1:8, where the book casually mentions "they shall fly as the eagle that hasteth to eat." Perhaps no better example could be found of the silly ideas which may be gleaned from the absurd and asinine scrapping of Scripture. The passage to which reference is made has not even a remote hint of jet pilots or the Douglas DC-6. God was talking about the Chaldeans (Babylonians) whom he expected to use as a punishing force against his people. In describing their speed and ferocity with which they would "swoop down" on the country, he says, "Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from afar; *they shall fly as the eagle that hasteth to eat.*" So it is the horsemen that are going to fly as hungry eagles. Wonder why they did not say this was the prediction of Mobilgas, with its sign of "the Flying Red Horse." But for proof that it refers to Chaldeans rather than aviators read Hab. 1:6.

The atomic power is supposed to be revealed in Joel 3:30, but the apostle Peter takes that very passage and makes a different application of it in Acts 2:19, and since he was filled with the Holy Ghost rather than with an unholy guess, we prefer his explanation. Once in awhile some of the members of the One Body come in contact with the literature of these wild and reckless perverters of prophecy and purveyors of perfidy and they get all worked up and think they have found everything in the Bible from washing machines to television sets. Calm down, cool off and read the context. It is a whole lot more essential to find the Bible in automobiles and aeroplanes, than to find the machines in the Bible!

We suggest that all of you read "What Makes a Juvenile Delinquent?" You will find it in the November *Reader's Digest*!

## WHY THE LETTER WAS WRITTEN

BY KENNETH MORGAN

When Paul first came to Corinth, the name of Jesus Christ had never been preached there; he came alone, and was forced to seek immediate employment of his hands to supply food and lodging for himself. He soon was fortunately situated with a fine Jewish couple, who were of the trade of tentmakers, the same as himself.

He first preached the gospel to the Jews and devout Greeks who assembled each week in the Jewish synagogue. Starting by proving out of the Scriptures what Christ ought to be and do when he should appear, he soon affirmed with great power that Jesus of Nazareth was Christ. Being forced to quit the synagogue by the animosity of the Jews, he was provided a place to preach nearby in the home of a certain Gentile. Many were baptized, and Paul went on in spite of much opposition to establish a numerous band of Christians in that city, as well as to plant congregations in other neighboring towns.

At length he took leave of them, going to Ephesus with companions, laying plans to establish the church in that great city—now it is five years or so later; the whole province of which Ephesus is capital has heard the word of the Lord, and the church is strongly established.

A committee of persons from Corinth has arrived in Ephesus, bringing a report on the church, and bearing a letter wherein several questions concerning subjects of internal disputes are posed for Paul's answer.

Paul is deeply pained by the news of the church in Corinth—they have broken into parties; some have committed vile deeds and have not been put out of the fellowship nor punished; they have corrupted portions of the worship which the Lord ordained; and some are even teaching that the resurrection of the dead is but an idle dream.

He debates at length whether to go personally and correct these evils, or to write them a letter of reproof, trusting them to repent and reform.

He wrote the 1st Corinthian letter, sending it by trusted hands, while he betook himself by way of Troas into Macedonia, awaiting anxiously for report of the effect of his letter. In the days that followed he was often torn within by doubts, and his anxiety for the church in Corinth increased daily until Titus arrived with word of their faith and zeal, upon receiving instruction from Paul, to do according to the will of God in all things.

They apparently turned upon the schismatics; they expelled the fornicator from their ranks; they humbly corrected and purified their worship. As to the collection for the saints in Jerusalem, which Paul had requested of them, they immediately announced themselves ready and began to prepare it against his coming. Above all,

they were joyous at Paul's concern for them, and anticipated his visit among them with a thrill of gladness.

The second letter follows upon the first, being Paul's reaction to the report of Titus on the conduct of the Corinthian church when they received his first letter. It is written with a mind to go very shortly to visit the church; it is filled with a manifestation of his love for them, and of his joy that they have repented of their waywardness and have turned back to faithfully follow Christ Jesus their Lord, and ours.

In this second letter Paul excels in describing the consolation and assurance which we have in our covenant with God in the blood of Christ, exhorting them to commit themselves to holy living in the hope of the eternal reward of God.

Wherein they had expelled the evil-doer from their midst, he now urges them to receive again the penitent one who had suffered sufficiently. Wherein they had turned upon the unrepentant schismatics, he assures them that they have done rightly, and that he will surely punish the evil party-leaders as they deserve when he comes. Wherein they had readily pledged themselves to the collection for the saints at Jerusalem, he challenges them to turn their words into action, that they may prove the sincerity of their faith and love.

Thus the two Corinthian letters were written: And in them we have instruction for the conduct of church affairs that we do not have elsewhere. As it was pointed out by the comments of several brethren in a Bible class, it was no doubt providential and of the Spirit that Paul wrote his rebuke and instruction for the church at Corinth instead of making a personal visit, that we might have a complete discipline of the church.

And out of the Corinthian letters the churches of today should receive inspiration and warning that they should always take care to see to the regular correction of wayward tendencies and should walk with care in the discipline of the gospel.

May we preserve ourselves with care and diligence from such rebuke as was given the church at Corinth! But may we also be worthy of such love as was heaped upon the church there by the apostle.

### ON THE HOLY SPIRIT

The best book outside of the Bible on the subject of the Holy Spirit as we see it is "The Holy Spirit and The Human Mind." For a number of years these were out of print, but are now obtainable again. We have secured a supply of them and will furnish them to you at the standard price of \$2.50 per copy, on a first come, first served basis. Send your order today and you'll thank us for mentioning this book!

# IS TRUTH ALONE SUFFICIENT?

BY ROY LONEY

Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8: 32). Pilate's question "What is truth?" is answered by the Lord's statement, "Thy word is truth."



He who cannot lie (Titus 1: 22) has given us through His word the imperishable truth for our spiritual guidance, and we are girded with that truth (Eph. 6: 14). Thus we are protected against any foe who assails us with the weapons of

falsehood and false doctrines. The sword of the Spirit is a weapon of unlimited power in pulling down strongholds, casting out imaginations and humbling everything that exalteth itself against God (2 Cor. 10: 4, 5). Jesus used that sword most effectively in his combat with the devil (Matt. 4: 1-11).

Armed with truth, the servant of the Lord need fear no Goliath regardless of size. Elijah alone on Mount Carmel armed only with the truth of God put to shame the four hundred and fifty prophets of Baal. Paul, in Athens, confounded the worldly wisdom of the haughty philosophers when he preached with zeal the truth about Jesus and the resurrection. The devil, as the father of lies (John 8: 44) is adept in the use of deception. Only knowledge and wise use of truth will enable us to escape his snares.

The historic facts relative to the power of truth have caused many to say, "Truth is mighty and will prevail." Only in a measure is that true. I sincerely believe that the religious position occupied by the brethren with whom I am in fellowship is unassailable as far as truth is concerned. On all live issues confronting the brotherhood of professed believers in Christ we have the advantage over all the diverse elements constituting the so-called church of Christ.

But the battle for supremacy of truth has but begun. Truth, like a candle, can be of no blessing to mankind while hidden under a bushel. We may have the truth, the whole truth and nothing but the truth, but if we lack the zeal and consecration to take that truth to those living in error, we are robbing those darkened souls of heaven's most precious gift. Our possession of God's truth will win no victories unless we are willing to endure hardness as good soldiers of Jesus in carrying that truth to the remotest bounds of Satan's domains. Paul's great victories at Corinth, Ephesus, and Athens were not accomplished by his mere knowledge of truth, but by his zeal in carrying the atomic bomb of eternal truth into the enemy citadels.

Yes, we have the truth! But the victories we are winning are pitifully few compared

with the conquests which could be made if our feet were more adequately shod with the preparation of the gospel of peace. It will do no good to slip our feet into the gospel shoes if we prop those feet up on the stools of selfish ease and comfort. Those shoes were made to wear on a battlefield. They are useful only when worn to bring the lost the tidings of redemption (Rom. 10: 15). The pearls of heavenly truth are useless when locked in a coffer of indifference and sloth. The United Nations forces won a great victory in the recapture of Seoul, but the war could not be won by this one conquest. The Red army will have to be driven from its last stronghold ere the war can end. Spiritually we have won a few vital forts, but the enemy is firmly entrenched in a thousand strongholds while we lay aside our arms in idleness. Capturing one beachhead does not win a war!

I am made sick at heart to see many preachers squandering their time with strong congregations able to care for themselves while a thousand communities remain in

utter ignorance of the story of the cross and Satan's power increases over them each passing hour. Outlying fields are white unto the harvest and the Savior calls for reapers. Shall he call in vain?

Wheat stored in the bin will not grow a crop. It must be sown on broad, fertile acres that now grow only weeds of sin and sorrow. If we had zeal and consecration the good seed of truth would find lodgment in ten thousand hearts whereas it now reaches so pitifully few. The buried talent was of no profit, and the slothful servant who used it not received scathing condemnation (Matt. 25: 14-28). Did Jesus utter that as a purposeless parable? We will receive no plaudit "well done" if our only skill is in wrapping up truth in a napkin. Strong congregations are not made stronger by spending their entire substance upon themselves. Selfishness and idleness do not develop muscles of strength and power. Hand to hand combat with a strong and vicious foe will make one "strong in the Lord and in the power of His might." Brethren, let's take ourselves and God's truth out to where there is a crying need for the gospel and consecrated workers and thus prove our appreciation for what the Christ has done for us!

## TOO LITTLE—TOO LATE

BY MILLARD A. VAN DEUSEN

The mistakes of unsound and childish overconfident military strategists have repeatedly sealed the doom of millions committed to their keeping. Many congregational leaders of the New Testament church employ similar tactics in today's fight against sin. It is the age-old story of indifferent action and preparation—too little, too late!

The status quo must remain undisturbed . . . business as usual . . . nothing must be improved in the light of more perfect understanding . . . what was good enough for grandfather is good enough for me . . . all this, despite changing conditions and a rapidly increased tempo of life—a life easily affected by modernism. True, the weapons for waging spiritual warfare are the same; however, targets and their locations provide ever-changing situations. These may be called the forces and works of evil (love of the world, heretical and digressive teachings, un-Christian organisms) but the outward manifestations of Satan's virus are not always identifiable, at least to the unlearned. In order to defeat the enemy, you must be able to recognize him—then go forth to meet him with all the weapons at your command. This implies careful preparation beforehand and a sober realization of all the dangers to be encountered.

You dare not be satisfied with lukewarm participation! To be content with half-way measures places you in the same position as

the brethren in Sardis: "Thou hast a name that thou livest, and art dead." Indifference is killing your soul! Your profession of belief is in name only, you are not living the true spiritual life! A definite lack of religion is shown by your behavior. You are utterly a fraud!

Pause for a moment to review what lies behind this alarming situation in the brotherhood. During the early restoration period in America, men recognized their errors of faith and began a return to Jerusalem. Successes of apostolic days were duplicated. Then, following a period of relative inactivity and accompanying lethargy, the enticements of digressive elements lured the very leaders of the restoration movement back to the sectarian practices they had opposed so strongly when armed with the sword of the

## MISSION MESSENGER

Published monthly in St. Louis, Mo. Subscription Rate \$1.00 per Year. Entered as second-class matter December 28, 1948, at the post-office at St. Louis, Missouri under the act of March 3, 1879 (as amended by the Act of June 11, 1934).

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Publication Office  
7505 Trenton Avenue  
St. Louis 14, Missouri

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.

Spirit. They became indifferent and digressed!

Review the "Rough Draft" fiasco! Mistakes made then have boomeranged, and whatever good accrued seems rather minute and insignificant in the light of present-day conditions. Truly a case of too little, too late! Brethren, are you going to make the same mistakes again? Is history to repeat itself? Just as surely as you remain unprepared and continue to show such a noticeable lack of interest, blinded to reality by a false sense of localized security—YOU WILL DIE!

Where is the church in Sardis today? In Laodicea? Their candlesticks were removed. Even Philadelphia with but "little strength" is no more. The letters to seven churches as recorded in Revelation, chapters 2 and 3, are the handwriting on the wall to warn the church of today. Why are entire congregations won over to the ranks of digression and sectarianism? Others close their doors and fade into obscurity. Why? Too little study, too little growth, too little labor, too little patience, too little development, too little interest, too little faith, too little vision, too little security, too little harmony with the Word of God, and a realization of the fruits of indifference—too late!

The warfare we wage against the prince of darkness is a personal fight, it's your fight for spiritual survival. That's why you cannot be satisfied with a policy of being neither cold or hot. Laodicea was condemned. Is your congregation worthy of the same reprisal? Christ would prefer that you be either cold or hot. To be openly opposed to the Redeemer is a more honorable state than the one in which love is professed, but non-existent, work assumed but not done.

Don't expect to find comfort in the excuse that Christ wills the church to be small in number since only eight souls were saved in the ark. You're merely trying to save your conscience, because you have neglected to meet all the requirements of a Christian. Every soul is precious to God! What have you done to bring ONE soul to the Father of all?

"Awake thou that sleepest . . . and Christ shall shine upon thee. Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life, but as those who do. Make the best use of your time despite all the difficulties of these days. Don't be vague but firmly grasp what you know to be the will of God" (Eph. 5: 14-17). With this admonition ringing in your ears, you will shout aloud with Deborah and Barak, "O, my soul, march on with strength!"

### OUR SINCERE THANKS

Last month we were assisted in getting out the paper by Stella Hogan, Vida Anderson, Ronald Wofford, Nell, Jerry and Sharon Sue Ketcherside. Thanks to all of these who served faithfully and well!

## "BLESS MY HANDKERCHIEF!"

The circus is coming to town! That's the idea you would get if you watched the frantic working of the advance publicity agents who herald the coming to a community of those mental freaks who think they have the power of divine healing! The fanfare and drum-beating for the great "healing revivals" which attract poor, ignorant deluded souls like candle flames attract silly moths, is reminiscent of the good old days when Barnum and Bailey presented their sideshows adjacent to the big tent!

Not long ago "Little David" hit town with posters and advertisements all over the place! Little David is a BIG fake! He claims that he was snatched up to the third heaven, but he was more fortunate than the apostle Paul. That ancient worthy heard words which were unlawful to utter. Dave didn't hear anything that he shouldn't tell, and he has been telling it regularly to the accompaniment of tinkling shekels and the softer pitter-patter of dollar bills falling on the collection plates. This showmanship squirt whom his sister describes as troubled with insufferable arrogance and an intolerable swelled head claims to be able to cure anything from curvature of the spine to cirrhosis of the liver!

One of his fancy stunts is the blessing of handkerchiefs for the deluded but trusting souls who cannot attend the performance! In the days of yore when men were given the power to perform miracles and did not have to pull the wool over the eyes of the sick and desperate, the Bible says, "And God wrought special miracles by the hand of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19: 11, 12). Now Miniature Dave thinks he has the same power. He is assisted by several members of his entourage who have to stop at intervals and wipe the perspiration from their glasses, which they wear to aid failing sight not yet remedied!

Much of this could be marked off as merely in the realm of the ludicrous were it not for the fact that the Scriptures are perverted to justify it, and people believe as they did about another imposter, "to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God" (Acts 8: 10). Let us examine some of their so-called scriptural claims.

I quote from "The Healing Touch" which is located in Detroit, Michigan. "That Jesus healed all manner of disease in His day is common belief, as is the fact that He relegated this power and authority to His disciples. But the ministry of healing did not end with them. The scripture tells us that it was also given to all believers, and was to be carried on in His Name as long as there would be believers." I flatly deny the statement that the ministry of healing

(miraculously) was given to all believers. I flatly deny that it was to continue as long as there would be believers. That is unwarranted assumption and arrogant assertion without any scriptural basis whatsoever!

To back their claims, these misled souls quote Mark 16: 17, 18, "And these signs shall follow them that believe, in my name shall they cast out devils . . . they shall lay hands on the sick and they shall recover." This does not teach that all believers would be given this power. That was not even true in the days of miracles as is plainly shown in 1 Corinthians 12: 9. But these people claim when they do not "heal" someone that said person was not a believer. All right, if everyone who is healed is a believer, and if the power was given to all believers, then why have to run around after little David or some other "believer"? Use it yourself! But the passage under consideration in Mark referred only to the apostles unto whom Jesus appeared and upbraided them for their unbelief (verse 14). It is definitely said that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (verse 20). Now the "them" were the ones unto whom the Lord had spoken (verse 19) and these were the eleven (verse 14).

It is not true that Jesus promised miraculous healing as long as there would be believers. The gift of healing was one of nine spiritual gifts. The gift of miracle working was another. They are all named in 1 Corinthians 12: 8-10. These gifts could only be given by an apostle. Such an one had to be personally present (Romans 1: 11). The apostle transferred these gifts by laying on of hands (Acts 8: 18). When the last man upon whom the last apostle had laid hands, departed this life, the days of miracles were over. The unclean spirits passed out of the land at the same time the gift of prophecy ceased. That was when the gospel fountain was fully opened and perfected for the cleansing of sin and uncleanness (Zech. 13: 1-4).

These modern healing humbugs actually claim to perform greater miracles than Jesus performed. Again I quote from "The Healing Touch": "God is now rising up and restoring to the church of Jesus Christ ALL her former power and authority and MORE" (Emphasis theirs). Their proof text is John 14: 12, "Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father." Surely this cannot mean that they shall perform more outstanding miracles. Jesus reached the ultimate in miraculous works. To restore sight to a blind man was magnificent, to restore a crippled arm to usefulness was outstanding, but to restore a dead body to life reaches the apex of physical manifestation. Then, in what man-

ner can disciples during the Lord's absence, perform greater miracles? It cannot be in the realm of the flesh, for in this they cannot exceed the works of the Master. It must be then in the realm of the spirit. By the preaching of the gospel they can restore vision to those darkened by sin, restore the entire body to God as a living sacrifice, and raise men from the dead (in trespasses and sins).

It is also offered "The healing touch cloth which will be prayed over by those having gifts of healing, with regard to each particular ailment will be mailed upon request, to wear in faith for deliverance." You are

urged to "Name or describe nature of ailment, and *please include postage.*" Jesus healed a woman once who touched the hem of his garment in a throng. If these people can do greater works, why do they have to have such a description of the nature of the ailment? We suggest that they take all of their handkerchiefs, knot them together, tie one end of each to a millstone, and the other end around the necks of such people as Little David, and jump in the ocean. Jesus said it would be better for them to do that than to continue in some of the things they are doing! Then the handkerchiefs would indeed be a blessing to deluded humanity!

for prayer during the day? That hourly contact with God is so necessary to our maintaining holy lives. Then there is the "weekly cleansing" which need has been met by our Lord himself in providing us with that "fountain of cleansing" the Lord's Supper, with its attendant blessings of worship, prayer and fellowship of the saints. No one can dispense with this means of grace without seriously impairing his spiritual welfare.

Finally, there is the method suggested at the head of this article, "Let a man examine himself." This is something we seldom do. Many of us prefer to examine the other fellow, but Jesus taught us to remove the beam from our eye before we attack the mote in a brother's eye. Self-examination if effectively carried out is humiliating because in the light of God's Word we see ourselves as we are, not as we think we are, and the contrast between these two points is not very pleasant. Men in the days of Jesus made a great show of religion by tearing up their garments. But He told them to rend their hearts and not their garments. It is from the heart of man that evil comes. "As a man thinketh in his heart, so is he." Let us cleanse our hearts with the thoroughness with which we clean our homes and all will be well.

## STUDIES FROM LIFE

BY HAROLD BAINES, MORLEY, ENGLAND

### (No. 6) *Cleaning Down*

"But let a man examine himself" (1 Cor. 11: 28).

There is a period in the domestic life of all British families, when everything is upset, rooms are ransacked, everything moved out of its place, often rearranged, and for a few weeks disorder and chaos reign! No, it isn't burglars, or a fire, or a domestic quarrel—it is just the wife "cleaning down."



Cynics say it is a disease which attacks our wives every spring and autumn, and is designed to disturb, nay, even destroy the comfort and wellbeing of we mere males. We suppose our American sisters will have their counterpart of this upheaval in domestic life.

Right thinking persons agree, however, on the stern necessity of this period of domestic discomfort, when our wives, mothers and sisters join forces in attacking the accumulation of dirt and disorder that is inevitable in the best regulated households. The story is told of a certain motorist passing through a country village and pausing to view the scenery. It was in the heart of rural Yorkshire. He noticed on the edge of the village green an old man out among a collection of household furniture. Thinking the old man might be in financial difficulties he surmised that he was being evicted from his home because of arrears on the rent of his cottage. But enquiry as to the reason for the old man's disconsolate position, evoked the laconic reply in broad Yorkshire dialect, "No, it isn't rent. It is only wife cleaning down."

This "cleaning down" business is never popular. While realizing its necessity we have no enjoyment by anticipation. But when it is past we view with satisfaction

our handiwork and agree that our homes are much better for the effort. Nor is it confined to an annual process. All good housewives are daily and hourly engaged in the struggle for cleanliness. There are pots and pans to cleanse, clothes to wash, windows and curtains to wash. At no time can we allow filth and dirt to accumulate.

There are three stages to "cleaning down." There is a daily cleansing of the things we use everyday; a weekly cleansing of garments, floors, windows, doorsteps, etc.; and the annual cleaning referred to in this article. All of these are essential if our households are to be kept clean and fresh.

This introduces my real reason for writing this article—spiritual cleanliness. At the outset let us recognize the decided reluctance of all of us to be as thorough in spiritual matters as we are in physical ones. Take "believers' immersion" for instance. Can you recall the many and varied reasons which persons have given for not being immersed? They would not accept the principle of physical cleanliness being applied to the soul. Too, we are daily and hourly in contact with sin and iniquity and the need for continual cleansing is very apparent. But do we ever think of examining ourselves in the light of personal spiritual holiness?

Those who have been born again are new creatures. When we come up out of the water we are "clean every whit" and our past sins are all washed away. But the tendency to sin is still there and just as it is needful to be continually cleansing our bodies from the dirt of physical life, so must our souls be continually cleansed if we are to become pure in His sight.

I suggest that in the spiritual realm there are three stages in our cleansing. First there is the daily, and even hourly need for keeping ourselves clean by the medium of prayer. Most of us pray in the morning and evening perhaps, but do we "take time off"

### FREE UPON REQUEST

If you wish a complete set of studies on "The Life of Peter" and "The Life of Paul" you may obtain them from the Elders, Church of Christ, 5344 Lillian Ave., St. Louis, Mo. These sets were prepared under their supervision for use in the midweek Bible Studies. There is no charge for them. Write for yours today!

### TURNER REPORTS

C. R. Turner reports 2 restored in his meeting at Topeka, Kansas, where 156 gathered one Lord's Day morning for the peak attendance. There were 3 speakers on that morning program, with 8 speakers and 8 song directors participating in the afternoon. His next meeting at Des Moines, Iowa, was well attended. There were 536 at the three services October 15, with 5 states and 13 congregations represented. One was immersed, one restored at Des Moines. Bro. Turner is now at Antioch, near Bethany, Missouri and will begin at Asphalt, Kentucky, November 12.

### A SUGGESTION

Our faithful sister, Bertha Robinson, St. Louis, suggests that congregations should send in a report for the first of the year setting forth their accomplishments as an encouragement and incentive to others, including herself. Because of the condition of her sisters who require constant care, Sister Robinson is not permitted to attend regularly. We think her idea is a good one.



## WHEREFORE THEN THE LAW?

BY JAMES MABERY

The apostle Paul and his collaborators traveled throughout the province of Galatia in Asia Minor proclaiming the glorious gospel. As a result of this trenchant and potent message, many converts were made. After these courageous ministers departed to carry the gospel to other parts of the world, Judaizing teachers came in and perverted the glad tidings by teaching, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This necessitated a firm and bold refutation from Paul lest by any means he bestowed labor upon them in vain.

Paul wrote to the Galatians. In this epistle, after showing conclusively that he was an apostle from the Son of God with authority, he proved that the law was not for justification; it could not justify! Anticipating a question from the sly, furtive false teachers, Paul asked, "Wherefore then serveth the law?" He knew that after he proved the law could not be for justification, the false teachers would say, "If the law was not given for justification, then tell us why it was given!" Paul gives the reply: "It was added because of transgressions."

Note that the word "serveth" is in italics. It was placed there by the translators. The original question is "Wherefore then the law?" In other words, "Why the law; what's its purpose?" Let's look at Paul's answer! The words "because of" are from the Greek *charin* and mean "in favor of; for the pleasure of" (Thayer). The thought is, therefore, that the law was not added merely because wickedness existed, but actually to produce transgressions, or, in favor of transgressions. "Transgression" comes from the

Greek *parabasis* and is defined "to step beyond." It has to do with stepping beyond a fixed limit or boundary. "Sin" however is from *hamartia* and in Classical Greek was used in the sense of someone missing a target. It meant to "miss the mark." It implied a deviation from the right conduct. We realize that Israel was missing the mark of right conduct. Could God officially punish them? The law was not written!

Sin is transgression of the law (1 John 3: 4). Where there is no law there is no transgression (Rom. 4: 15). Therefore, we see that the law was added to bring about positive transgression on already existing wrong conduct, and to show the people what they were actually doing. Thayer says: "... the law was given to create transgressions. That is that sin might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused" page 479).

Paul teaches (Rom. 3: 20) "For by the law is the knowledge of sin." In Romans 7: 7 he states, "I had not known sin but by the law." Before the law was given the wrongdoing of man was recognized as *hamartia*, a deviation from the right course of conduct. When the law was given sin was seen in its true light. It is not merely the following of evil impulses but the violation of explicit law. The law was given to show a violation of God's commandments, thus to make transgressions. They then were going beyond a fixed limit, that is transgressing on forbidden territory. "Moreover the law entered that the offence might abound" (Rom. 5: 20). Thus is the question answered.

biased and prejudiced. He declares in bold face that the man is "beside himself." This isn't the first time that charge has been made. I recall that a Roman governor by the name of Festus accused a man of the same thing. It turned out he was wrong! Later the accused one said, "Whether we be beside ourselves, it is to God" (2 Cor. 5: 13). Bro. Dobbs need not worry, for Bro. McNutt thinks that anyone who opposes professional preacherism is crazy!

Most of the tract is taken up with me! That's a good sign. A few years ago some of these brethren were telling around that the way to handle us was to ignore us. They thought the church was joined to her hiring minister system like Ephraim to his idols. The change in attitude reflects the fact that the brethren may not have dived as far into sectarian practices as the preachers thought. Now they want to fight! It reminds me of the time when they were rebuilding the walls of Jerusalem, which maybe we will be able to help do in a humble spiritual way. But first the enemies of the Jews scoffed and laughed, then got mad and challenged and dared and wanted to fight. All the Tobiahs and Sanballats are not dead yet. I think we'll follow the course of God's ancient people, "make our prayer to God and set a watch on the wall."

Make no mistake about it! This is going to be a fight over the encroachment of the clergy on the churches of Christ. The terms used by Bro. McNutt are fighting terms. Sterl Watson said on the Blytheville radio that we had "established a beach head in Beech Grove." Bro. McNutt calls it an invasion! Incidentally, the good brother, in high dudgeon, sort of gives away what the worry is about. He says, "I have in mind the peace and harmony of the Lord's church which is certain to be destroyed unless we awaken to the danger of the divisive teachings and practices of 'Sommerism' as these hobby riders seek to invade the South." Now, it may be that he is not talking about me after all, because I know nothing of Sommerism. The thing I'm contending for is Evangelism! Bro. McNutt is greatly troubled with "Sommer complaint." It causes him to break out in a rash all over his tract! He is afraid of this bugaboo, whatever it is. I never did ask a member of the Sommer family what to believe or teach, nor do I endorse all they claim to believe and teach. They're pretty changeable in their ideas anyway!

But did you note that statement "invade the south"? Bro. McNutt doesn't know the Civil War is over and wants to make it as uncivil as possible. Now I happen to be a United States citizen, and from a state with southern leanings. I will go anywhere and preach the gospel. The Mason-Dixon line is no 38th parallel in my young life! Haven't these one-man pastor advocates "invaded the north." Haven't they wormed and forced their way into congregations which some-

## THE MINISTRY QUESTION

The proponents of a sectarian pastor system among the churches of Christ are attempting to bring their "big guns" to bear upon us with a hope that by indulging in personalities and name-calling propaganda they may obscure the real issue. The latest barrage in the warfare of bulletins has been fired by J. A. McNutt, of Paragould, Arkansas. The title of his tract is "Pastorating Or Evangelizing" and Bro. McNutt is no doubt qualified by experience to discuss both topics.

The folder bears the statement: "This fight that is being waged by Brother McNutt and the brethren in Paragould on this issue is indorsed by the following preachers of the gospel: Emmitt Smith, Paragould, Ark.; Frank Gould, Pocahontas, Ark.; W. Curtis Porter, Monette, Ark.; J. E. Green, Jonesboro, Ark.; Harold F. Sharp, Blytheville, Ark.; Alstone Tabor, McAlester, Okla.; E. R. Harper, Abilene, Texas." With such an

array of spiritual giants gathered together and pitched between Arkansas and Texas, you may think we should pocket our slingshot and head for the tall timber. However, with no personal malice, we will remain in the fray and toss a few pebbles in their direction. Somehow, with a firm conviction that we stand with God's Book in "this fight that is being waged" we feel that "they that be with us are more than they that be with them." We shall continue to remain on the opposite side of the one-man pastor system until convinced that heaven's authority has changed God's Book to meet the needs of this modern, educated world. That will be quite awhile, so it looks like more than a passing skirmish!

Bro. McNutt wages his fight by an attack on O. C. Dobbs and myself. I have never met Bro. Dobbs, but have read his booklet "The Modern Pastor System." Bro. McNutt says the booklet is intemperate, one-sided,

times have divided as a result? Is "the south" the diocese of the colleges? Where does this brother get the idea of INVADING the south? Bro. Dobbs lives at Birmingham, Alabama. He didn't infiltrate behind the lines. There are plenty of people in the south who are tired of the domination of hired men to preach and pray, while they pay and — PAY!

I am not interested in defending myself against the personal charges of the brother. Much of what he says is a repetition of falsehoods that have been floating around, after invention by men who are unable to defend their practice by the Book. These things are a case of rejoicing to me! They make me exceeding glad — not exceeding mad! It little matters what men say about or do to me! I shall not engage in retaliation on those matters, so you can have a field day in mudslinging and character smearing, if you wish. But I'm deeply interested in the doctrine of our Lord. On that score, I'll have in our next issue another article on the subject of sectarian one-man ministry. It will pull no punches. It will contain no personalities!

However, before I leave this I wish to make a statement about the churches in Great Britain. In his tract, Bro. McNutt says, "Those who have read Brother Ketcherside's radio sermon, and those who heard him speak, will recall that he failed to mention Brother E. R. Harper's charge that the 'Mutual Edification System' as taught by Ketcherside, and practiced by the churches in Great Britain, has so failed that we in America now need to send preachers of the gospel to England to advance the cause of Christ over there." Bro. Harper said that they were forced to send "missionaries" to England.

Recently I asked one of these college preachers to name these missionaries. He specified Glenn Wallace and C. E. McGaughey, and said the latter had baptized more people in one meeting in Britain than all the preachers over there put together had baptized in the last five years. He further stated that another minister over here had resigned and was going to Great Britain to show the churches how to work. That is absurd and ridiculous! The truth is that the restoration movement after a hard struggle in Great Britain was on its way out of the difficulties, until preachers from America went over and divided it. I think I can prove that the churches over there made more progress under the practice of mutual ministry than those which finally went off on a "spiritual Marshall plan" to supply high-powered United States preachers. Maybe the brethren in England should get a British Paul Revere to hang a lantern in the church towers, and shout "The Americans are coming!" Where do they get the idea it is wrong for us to "invade the south" but its right for them to "invade Great Britain"? But now, wait for our next issue!

## What Does That Mean? . . . by E. M. ZERR

### Romans 8: 28

A popular interpretation of this passage is that it teaches the theory of "special providence." It is said that God will take special charge of all situations and manage them in such a manner that everything will turn out for the best in spite of all conditions to the contrary. Proceeding on that theory the speaker will say that it is wrong for a Christian to worry and that when he does it is a sign of a lack of faith in the



Lord. Not only does such a doctrine pervert the heading text but it contradicts other plain teaching of the New Testament. There is virtually no difference between "worry" and "care," yet Paul (2 Corinthians 11: 28) says he felt the care of all the churches. Of course it is wrong to be an extremist about anything, and some people do "worry" without reason and doubtless injure their usefulness, but that is not the meaning of the passage we are considering.

The verse says that all things work together for good, but it does not state that

God does all of the "working," and so that idea has been injected by man. The scriptures teach that we are to be "laborers together with God" (1 Corinthians 3: 9), not that He is to be counted on to perform a miracle to force the circumstances into something favorable to us. Our lamented Brother George Robinson of California was stricken down with a painful and critical disease and lay in a hospital bed for many months, trying to recover from his affliction. The doctors finally told him that he never could resume his former occupation. Instead of giving way to despondency or looking to God for some miracle, he reasoned that the permanent affliction would give him an opportunity to attend a Bible reading. Accordingly he boarded a train with the affected arm strapped onto a board and journeyed, alone, a distance of 2,000 miles to obtain more knowledge of the Word. He demonstrated our verse by working his circumstances into an opportunity for good to himself and all others with whom he came into contact. In other words, he resolved to convert a possible "stumbling stone into a stepping stone," and no miracle had to be performed to accomplish it. He did it because he "loved God."

### How the Bible Came to Us

(Continued from page 1)

was presented to the King of England, Charles I, in 1628 by the Patriarch of Constantinople of the Greek Catholic church. This manuscript contains 773 leaves. It is now bound in 4 volumes and is in the British Museum. The Patriarch of the Greek church sent this manuscript to England as a gift to the king when he learned that the King James translation of the scriptures was to be revised. Where the Patriarch obtained this manuscript is not known.

The Vatican manuscript belongs to the Roman Catholic church and is kept in the Vatican Library at Rome. The pages of this book are about 12 by 12 inches in size. Most of the book of Genesis is missing and all of the books of Titus, 1 and 2 Timothy, Philemon and Revelation. Tischendorf, a German, was the first scholar of repute to be permitted more than a glance at it. He was allowed to study it for 3 hours a day in 1866, during which time he copied 20 pages. Later a photographic copy was made and thus it became available to the world.

The Sinaitic Manuscript was discovered

by Tischendorf on a visit to the monastery at Mount Sinai. While there he became acquainted with a monk who told him of having a copy of the Septuagint. Tischendorf went with this monk to his room and was shown the ancient manuscript which now bears the above name. In 1869 the monks received a large gift from the Czar of Russia and they released all claims to the manuscript. Photographic copies were made and distributed through the whole world. Use has been made of these in the revised versions brought out in more recent years.

Though there are different readings in these manuscripts only a very few affect the sense, and none of them affect any point of faith or moral teaching. The Bible has been translated by men who loved God and His truth more than they loved life itself. We who can read the Bible today without being punished for having it in our possession ought to give it more room in our hearts and lives. The infinite power of God created the Bible. It is His word. The first promise is for the salvation of your soul through Jesus Christ our Lord. The last promise is that the Lord will surely come to receive His own. Are you ready?

## REPENTANCE UNTO LIFE

BY VERNON W. HURST

The dictionary here on my desk defines repentance as "contrition, or sorrow for sin." I suppose that is the understanding most people have of the word.



It is generally accepted that when one is sorry for what he has done that sorrow, of itself, constitutes repentance. This certainly is not the idea conveyed by repentance as defined by the New Testament. Careful study reveals that the repentance required by God demands

a great deal more than a feeling of remorse for one's sins.

We have reason to suppose that the people of the world experience sorrow for their sins. We are told that criminals—especially killers—are often driven to another crime in a vain effort to forget the previous one. The case of Judas certainly furnishes us an example of a sorrow which, although unquestionably genuine, led only to self-destruction. Men who are slaves to the habit of drink very often find that each drunken experience is followed by a period of almost unbearable sorrow and remorse. Yet with all their sorrow, the criminal goes on committing crime and the drunkard goes on drinking. It takes more than sorrow, however poignant that sorrow may be, to remove one from the practice of sin.

Paul says in the latter part of 2 Corinthians 7:10 that "the sorrow of the world worketh death." In the first part of this verse, Paul clearly states that while sorrow is not repentance, "godly sorrow" is one of the elements which produce repentance. Let me quote the verse in its entirety from the Revised Version:

"For godly sorrow **WORKETH** repentance unto salvation, a repentance which bringeth not regret, but the sorrow of the world worketh death." (2 Cor. 7:10).

In order for sorrow or remorse to serve a useful purpose it must do just what Paul indicates—it must "**WORK (PRODUCE) REPENTANCE.**" Paul said in verse 9 of the chapter under consideration, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance—" In other words, Paul did not rejoice in the mere fact that he had made them sorry by a previous letter, but in the fact that the sorrow thus produced had brought about repentance.

Let us notice something of the occasion of this sorrow-producing letter to which Paul here refers. In Paul's first letter to the church at Corinth (1 Cor. 5), he had deemed it necessary to refer to a case of fornication which was so terrible that the Gentiles would not be guilty of its like. One of the

men had taken his father's wife (his step-mother). Rather than looking upon this situation with indignation, as they should have done, the Corinthians were rather puffed up over it. Perhaps they looked upon it as an indication that their previous code of morals had been too strict. In any event, Paul instructs them in no uncertain terms to correct the matter by severing fellowship with the fornicator, thus returning him to the kingdom of Satan where his practice of sin placed him (1 Cor. 5:4, 5). I suggest that the reader study the fifth chapter of first Corinthians very carefully. An understanding of this chapter, and of the results produced by it, will give us a clear picture of New Testament repentance.

Paul tells us (1 Cor. 7:9) that this instruction produced "godly sorrow" which, in turn, produced repentance. An understanding of just what took place will give us an unquestionably safe definition of repentance. Let us notice Paul's description of the result of his letter as recorded in 2 Corinthians 7:11. It is this result that Paul designates as repentance.

"For, behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Now, what was the result of Paul's letter demanding a correction of the case of fornication? To ask the question in the light of the previously quoted verse is to answer it. Whereas the Corinthians had been looking upon the matter with tolerance, even to the extent of being puffed up, Paul's rebuke brought about a complete change. They were sorry to the extent that they went all the way in correcting their wrong. That, my friends, is Paul's definition of repentance. When people become sorry over wrongdoing to the extent that they stop doing it, and begin to do right, the change represents repentance.

The next in this series of articles will deal with that arrangement whereby one may have the guilt of his past sins taken away. But please be advised of this one thing! Repentance is a matter which precedes it. Paul says, in Romans 6:17, that there is a "form of doctrine" which will free man from sin. But he also says that it must be "obeyed from the heart." Bear in mind, then, that he who comes to God for the removal of sin's guilt must bring with him a whole-hearted determination to cease from sin's practice.

A man sits at his seat after the Gospel has been declared in his presence. The evidence produced in his hearing has convinced

him that the precious burden of Calvary was God's Son. At the same time he has been made to feel the burden of his own sins, and a deep feeling of regret that they represented a part of the burden Christ bore on the cross. He has been made to know, too, that obedience to the terms of the Gospel will remove the guilt of past transgression. But he knows that sin will always be before him as a possible way of life. He faces that fact. There is born within him a determination to change. He vows in his own heart that his body will no longer be used in the practice of sin. He turns his face from the path that leads to destruction and sets it toward the way that leads unto life. With this determination he comes down the aisle to confess Christ and then take the final step in initial obedience to the Gospel. He has turned from walking in one way to walking in another. The change represents "repentance unto life."

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel." Ezekiel 18:31).

## Orphans Homes

In the August 1950 edition of *Torch*, published by Foy E. Wallace, the argument of extra-institutional brethren is given a setback which will render it utterly impotent and unavailing for a long time to come. We quote from pages 16, 17 of the magazine:

"To justify the establishment of institutional orphanages for the churches to sponsor as a means of doing their 'pure and undefiled religion,' reference is frequently made to Jas. 1:27—'visit the fatherless and the widows in their affliction.' But the passage does not limit this visitation to the fatherless. It says 'fatherless and'—and whom? Widows. For comparison: 'He that believeth and'—and what? Is baptized. The conjunction 'and' conjoins two things, the 'fatherless' and 'the widows.' Now if James 1:27 is a command for an institutional orphanage, it is no less a demand for an institutional widowage. Why is the latter part of the command never emphasized, much less obeyed, by those who insist that the first part of it is the precept for an institutional organization? The institutional idea is not in the language of James. The fact that Paul puts an age restriction on the widows, that none under sixty could be enrolled as permanent charges of the church, and that the New Testament specifies these benevolent interdictions, makes it evident that it is not the will of God for the church to be encumbered with the permanent programs of material benefactions, as are now being promoted with such assiduity, which undoubtedly diminish the temporal means to the spiritual ends of preaching the gospel. The duty of the church in alms-giving is therefore limited to relief emergencies. There is



no passage in the New Testament that incorporates the institutional idea as an obligation of the church."

There goes the principal argument of Rue Porter, Grover Cleveland Brewer and Sterl A. Watson! If "the institutional idea is not in the language of James" and "there is no passage in the New Testament that incorporates the institutional idea" these men

have been misrepresenting the sacred scriptures to justify a human organization. They have misinterpreted, misread, misled and messed up long enough! Of course they will now say that Foy E. Wallace is opposed to caring for orphans, or worst stigma of all, they may brand him as a "Ketcherside-ite" a new name for those who contend for the purity and efficacy of the church.

## THE CHURCH IN ILKESTON, DERBYSHIRE, ENGLAND

BY ALBERT E. WINSTANLEY

The purpose of this article is to give you a picture of what I am doing and where I am doing it. Since my return from America I have spent five months with the congregation in Ilkeston, and shall remain here another month before moving to Kent—one of our most southern counties, sometimes called "the garden of England."



### 1. THE PLACE.

Ilkeston is in the county of Derbyshire—famous throughout Britain for its lovely Peak District. This is one of the outstanding beauty spots of our land, consisting of rugged peaks and fertile valleys. In this area are a number of spas to which come visitors from many lands. Here are the spring waters which were popular among the Romans in the early centuries of our era. They bathed in the bubbling waters, rich in various minerals, and placed great store by their health-giving properties. Well, times may have changed, but customs haven't. Now-a-days those who suffer from rheumatism, sciatica, lumbago and kindred ills come to immerse themselves in the very same waters, and to breathe the invigorating mountain air enjoyed by those early conquerors of our land.

Apart from undoubted scenic attraction, this county has much in the way of geological and historical interest. In it are an abundance of caves and caverns, some abounding with stalactites and stalagmites, others disused mines. Among the latter are some which were worked by Roman legions during their occupation of England.

There are many ancient buildings and ruins in this county too. A few miles outside Ilkeston are the remains of an abbey which was built shortly after William the Conqueror landed on our south coast in 1066 A. D.—the only historical event universally known among British schoolboys!

Ilkeston itself is a typical mining town, with most of the houses built in "rows." A "row" is one complete building alongside

a street, divided into a number of dwelling-places. These were built during the "boom" period of British industrial life, when all basic industries, such as coal, steel and cotton, were rapidly expanding to meet the demands of great world markets. Employers had to build big—and fast. Added to this was our age old problem, conserving space, hence the "rows" appeared. A large percentage of the population depend upon the coal mines for their livelihood. Incidentally, only today, a Christian who has spent a quarter of a century in the mines told me that his weekly wage was about five guineas. That is roughly \$15 in your currency. That is close to the minimum wage for miners here. Of course numbers earn more—a few much more—but for many family men on low grade work, that is an average "pay."

### 2. THE PEOPLE.

The Lord's people in this town have had a chequered history. The church was planted here nearly seventy years ago, and for a long time had no settled meetinghouse. One hired room was known among the townsfolk as "the little dustpan"! Visitors talked of going to services at "the little dustpan"! Here's how the name originated. In the same street was a shop selling "dustpans"—small, squat shovels used for cleaning out domestic fireplaces. Usage transferred the phrase from the shop to the meetinghouse—and people today still speak affectionately of "when the church met in the little dustpan"!

After a number of moves the brethren purchased a commodious building from the Congregationalists some 37 years ago, and have met there since. The auditorium will seat 120—we'd like to see it filled more often! We have a number of classrooms too—all utilized for our Sunday afternoon classes.

The average attendance of Christians at the Lord's Table is 35. In our present effort we have so far baptised eight. Others are close to the Kingdom.

### 3. THE PROGRAMME.

We begin every Lord's Day just as the Manchester Avenue (Saint Louis) deacons do—with a prayer meeting. I know no better way to start the Lord's Day—try it sometime! Later, at 10:30 a. m., we have the

service for Breaking the Bread. Here the edification is shared between brethren able to build up the Body. This is the Scriptural plan—no one man has the right to monopolize the ministry of teaching when the church comes together in one place.

Each Sunday afternoon we have our "classes"—commonly called Bible School. This is composed mostly of children—and the majority of these come from non-Christian homes. Total number of scholars (ages ranging from 3 years to middle-age) is close on one hundred. There are a dozen teachers.

Sunday night we have our gospel service—at 6 o'clock. After this we have our open air preaching. We gather in a particular street, consisting of two long "rows" of houses, with perhaps forty houses in all. After a few hymns and one or two brief talks we have a short children's service. Last Sunday night I talked to about fifty boys and girls, sitting on the sidewalk! Whilst they sing our children's choruses, the adults come closer. Later we preach the gospel to them. In this manner we reach in one night far more people than we would reach in months in the regular indoor services. We frequently have open air meetings on weeknights—even when just two or three of us are together. In this way we have preached the truth in almost every part of this town.

Two nights a week a few of us do personal work, from door to door in the town. We give a personal invitation to every household we visit, leave gospel literature, and where possible "preach the gospel on the doorstep." Each month we make about 1500 personal calls in this fashion, and consequently have a mounting list of "contacts" to exploit. Often, after a night's personal work we finish up with open air preaching.

On Wednesday night we have a meeting for children. This is something which seemed uncommon among the churches in the States. I feel sure that every church ought to have a night each week devoted to Bible teaching for children. We find these meetings serve a number of purposes. They bring new scholars to our classes on Lord's Day; they give us valuable publicity amongst the youngsters' parents; and last—but by no means least—they allow us to plant the seed of the truth in young, impressionable minds. After the children's meeting we have a Bible Study for church members. We are at present going through a series of questions on the early church—similar to those used in the churches in Saint Louis last year.

Thursday night is the Men's Training Class, when about ten men assemble for development. Some had never given a talk until the class started a few months ago, but now can make a fine sermon. The purpose of this meeting is to teach and train any brother for any work he is capable of doing. The church should be a training college for all her members.

Fridays we have a home Bible study in a

member's home. In addition to study, this is utilized for specialized training for two men who are making a serious attempt at preaching. We would like more home studies, but we'd need more nights a week for them!

#### 4. THE PARTY!

Recently we had a party here! Members of the church gathered to dine on luscious spiced ham, corn off the cob, cakes of varied hues, and other delicacies which we enjoyed through the kindness of brethren "over there." The young people in Saint Louis congregations sent over three food parcels for this purpose. Many and sincere were the expressions of thanks heard from those as-

sembled. I feel compelled to say here a big "Thank you one and all" on behalf of God's people here. May the blessing of God rest upon you all.

In conclusion, I assure you of the prayers of faithful saints here for all of you. We petition the Father for His blessing on all your faithful labours in His service. Let us pray for one another. Let us work and pray for the souls of dying men. Let us never forget that we are members of a fellowship which is bigger than national boundaries and barriers. Let this sense of fellowship strengthen and sustain us in unceasing endeavour for the King of Kings.

## FORGIVENESS

BY RICHARD RIGGINS

This word contains a wealth of meaning to every Christian. Within the definition of it we find a great feature of God's plan of salvation, since only God's willingness to forgive has made it possible for us to be redeemed from the depths of sin and despair. Without that willingness to forgive upon God's part no man could have been saved from eternal death. In Matthew 17 we find this great principle set forth in a beautiful illustration of the lord of a house forgiving a servant a debt which he could not have paid, because the servant asked for mercy and the lord could not refuse anyone who asked. Even so, God has forgiven our debts of sin which we could not pay by our own efforts. But he has conditioned this remission on our forgiveness of those who ask us. To obtain it we must forgive the small debts of trespass against us as gladly as God has forgiven the great debts of our trespasses against him.

Even those who make no profession of Christianity render lip service to the principle of forgiveness. Virtually anyone will tell you that one should be willing to forgive any who ask for forgiveness. They recognize it as an indispensable characteristic of the Christian. Few indeed would condemn a spirit of forgiveness, but almost everyone condemns an unforgiving and malicious spirit.

We teach forgiveness without equivocation, affirming that if one repents and asks forgiveness, he must be forgiven with past injuries forgotten. Above all, we must bear no grudge. If one offends you, we believe that you must go to him alone and in a spirit of meekness attempt to reach an agreement. With assurance we echo, "The Lord said to forgive not till seven times, but seventy-times seven!" How bitterly we condemn those who refuse to forgive others.

But what a reversal of policy takes place when the offence is against us! Someone pricks our egotism a little or does us a slight injustice. Immediately a germ of

bitterness springs up in our heart to bear fruit all too quickly. "No sir, I cannot overlook this. The situation is different. I know we teach forgiveness. I know the Bible says to bless those which persecute you, pray for those who despitefully use you, but this is different. They haven't hurt anyone else. They have hurt me—ME! It is terrible for me to be treated this way after all I have done for him." Finally, after we have spread it all over the congregation, the one who has offended us learns that he has hurt our feelings and comes to ask our forgiveness. But we are not anxious to be appeased. We want to see him crawl. We want to exact the greatest amount of revenge and make him suffer. After a little pressure is brought to bear on us by the church, we condescend to accept his apology, but as he leaves we say in our heart, "I won't forget it!"

The word "forgive" contains the thought of giving pardon. Giving implies willingness. To forgive you must have a desire to do so in your heart. I have not forgiven truly if someone must wring it from my reluctant grasp and I regret to see him bear it away. I am sure that no one has to wrest pardon from the hands of an unwilling God. God is ever ready to grant immediate and complete pardon to all who ask according to his promise, amply blessing all those who ask of him. Should we not take him as our example and forgive gladly from our heart those who ask? Unless we do so, God will not forgive our trespass when we ask!

## TO WORK IN IRELAND

The editor has accepted an invitation to return to Ireland and spend several months in teaching and developing work with the church at Belfast. Plans are being made to sail soon after the New Year, perhaps mid-February. The *MISSION MESSENGER* will be edited by our daughter, Sharon Sue, during my absence from the United States. A full account of the work in Ireland will be given through the columns of the paper, and it is expected that churches in Scotland and England will be visited briefly during our sojourn abroad. Your very earnest and fer-

vent prayers for this work are humbly solicited.

## SORRY!

Ruth Herndon, Denver, Colorado points out that our editing of her report made it appear there were 100 present from elsewhere at the annual Labor Day meeting at Joes, Colorado, whereas there were only 15 who attended from Denver, Colorado Springs, and La Junta combined. Of this number 4 were children and there were 6 sisters in the group. She feels that such a good meeting deserved better attendance, and we agree!

## TO AID IN REVELATION

Many of you have heard of "The Vision of the Ages" by Johnson, acclaimed as one of the best books to help you understand the Revelation letter. For years it was out of print. Now we can supply you the new reprint edition for only \$2.50, so add it to your library at once. Incidentally, here is a real gift for another.

## FOR YOUR STUDY

We have the following books ready for immediate shipment: Cruden's Complete Concordance, \$3; Peloubet's Bible Dictionary, \$3; Smith's Bible Dictionary, \$3; Lard's Commentary on Romans, \$3; Milligan on Hebrews, \$3; McGarvey on Acts, \$3; Vision of the Ages (on Revelation) \$2.50; The Holy Spirit and The Human Mind, \$2.50; Foster's Story of the Bible, \$2.25; First Steps for Little Feet, \$1.25; A Clean Church, \$1.50; Teachers' Bible, \$10; Student's Bible, \$6.75. Other Bibles and Testaments. Books make lasting gifts. Send your order now.

## 82 YEARS OLD

W. G. Roberts will be 82 years old on December 13. His address is Hammond, Illinois, and we suggest that you remember the date by sending a card. Let's remember our aged preachers of the gospel.

## THOUGHTS ON PRAYER

Prayer is a duty, but we should watch lest it becomes a formality. The Jews in Isaiah's time drew near to the Lord with the mouth and pretended to honor him with their lips, but their hearts were far from Him. Such, we fear is now the case with many. Religion, in which men should be most sincere is often that in which they are most hypocritical. They allow the fear of their fellows to corrupt and oppress them as they approach the Living God. They yield to the flesh when they should be filled with the Spirit and thus make their sacrifices an abomination unto the Lord of hosts. Let us be honest, then, with ourselves and sincere toward Him who knows our hearts, and invites us to approach Him in humility.—*Selected.*

## TATTLE-TALE GRAY

BY THE EDITOR

The power of advertising to influence thought among the masses is well known. Daily by press, radio, and a hundred other mediums, the American public is bombarded with slogans, blurbs, jingles and tunes calculated to make you remember a certain product to the exclusion of every other. As most of you know our heading is the not too subtle invention of a soap manufacturer, who plugs his cleansing agent as the only one on the market which will wash away all dirt and filth. All others are likely to leave your sheets and linens with a grayish tint which betokens the fact that you used some other product.

We doubt that the claims of this manufacturer will stand up! Scores of other companies are also lauding their products as the panacea for washday drudgery and claiming that they make clothes "whiter than white." No doubt they are all good in some respects, and in others they are faulty. But in the spiritual realm there is just one cleansing agent which can take away sin. It was produced by a firm which has headquarters in heaven, can be purchased without money and without price (Isa. 55: 1), and has a guarantee backed by the Maker of the universe. It leaves no stain, no grime, no "tattle-tale gray" if properly applied. That cleansing agent is the blood of Jesus Christ. It is

1. *Perfect*. "Wash you, make you clean . . . though your sins be as scarlet they shall be as white as snow; though they be red like crimson, yet shall they be as wool" (Isa. 1: 16, 18).

2. *Precious*. "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ" (1 Peter 1: 18, 19).

3. *Positive*. "Being now justified by his blood, we shall be saved from wrath through him" (Rom. 5: 9).

4. *Propitiatory*. "The redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3: 24, 25).

5. *Powerful*. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1: 7). Wash your garments in the blood of the Lamb (Rev. 7: 14-17).

## OUTLINES FOR TALKS

Roy Harris has completed a set of 21 outlines for talks with scores of appropriate scripture references. All but 2 of the outlines are from the book of John. All are original with Roy. To help you in the work of the Lord a copy will be sent absolutely free if you'll mail a request for same to Bertram Wilson, Rfd 7, Box 604, Springfield, Missouri. We commend Roy for his excellent work on these outlines.

## BIBLE COMMENTARY

E. M. Zerr has completed writing his commentary on the Old Testament and has started the manuscript for the New Testament. A short time ago we offered to publish the first volume of the New Testament Commentary during the coming year if 500 brethren would agree to take 3 copies each of that first volume at \$10 for the three, so that we would have a guarantee of 1500 books sold. This would not pay the cost of printing but would make it possible for us to arrange for producing the books. Thus far the results have been discouraging. True some have offered to take 9 or 10 books, but in all we have only had calls for 1110 copies which means that we would need 130 more brethren to agree to take 3 each before we could arrange publication. Many of the large congregations in the brotherhood have only ordered 8 or 9. In many the brethren are apparently unconcerned. Unless we receive the required remainder by January 1, all advance money will be mailed back to those who have sent, and we will discontinue any arrangement at present. If the brotherhood is not interested in producing this work when we offer the books at a discount we cannot afford to spend hours of labor and work on the project. We shall not beg any money nor send out any more pleas—nor will we rob our family any further. It is up to you but unless you act quickly we will call a halt. Bro. Zerr will continue to write on the work and future generations may be more willing to produce it! The issue of the paper on February 1 will tell you whether or not we will continue on the work.

## KILLEBREW TO INDIANAPOLIS

Fred Killebrew, of Senath, Missouri, will begin a series of meetings with the church at Speedway City, Indianapolis (Ind.) on November 19 to continue for several weeks. Since this is Fred's first "invasion" of Indiana we join the congregation in urging all brethren to attend at every opportunity. There has been one added recently at Speedway City, according to Bro. William Hensley.

## BOGARD, MISSOURI

With three audiences during the day providing more than 1000 in attendance, the new meeting house at Bogard, Missouri, was opened for worship services on Oct. 22. It is a beautiful structure immediately across the street from the post office, and is a tribute to the willingness of the little congregation and their friends and brethren in the area. Best of all, it is virtually paid for already.

Raymond Stephens was chairman of the meetings on the opening date, with C. C. Tegtmeyer in charge of song service. Various speakers participated and exhorted the saints to continue in the faith. Basket dinner was served in the spacious high school

gymnasium only two blocks away. Loud speaker attachment carried the service to the overflow crowd which filled the basement of the meeting place both morning and afternoon. The *Kansas City Star* gave excellent publicity to the occasion, as did the papers at Carrollton and elsewhere.

## SAINT LOUIS STUDY

The annual Bible Study in Saint Louis starts on November 6, to continue for six weeks. Studies will be analytical in the minor epistles and Hebrews. Classes will also be held in Isaiah and Daniel and special development work will be done to equip brethren for public service. Since those who have charge of arrangements for housing will be working, it is suggested that anyone coming for a day or two be responsible for his own housing accommodations in the city. We will be too busy this year to arrange rooms for those who merely drop in for a brief visit. If you plan to attend at length, make reservations before coming.

W. Carl Ketcherside, Arvel Watts, Ellis Crum, Bob Duncan, and others will teach.

## OTHER COMING STUDIES

Topeka, Kansas. December 17-30. Three sessions daily during the winter vacation. Taught by Bob Duncan.

Beech Grove, Arkansas. Starts January 8. Continues two weeks. Day and night sessions. Taught by W. Carl Ketcherside.

Kansas City, Missouri. Starts January 1. Special studies in Old and New Testaments. Held at 26th and Spruce Streets. Conducted by Robert Brumback.

Kansas City, Missouri. During next summer vacation for six weeks. Held at 5906 Kenwood Ave., and taught by Bernell Weems.

## ADVANCE NOTICE

Elders of the church at New Castle, Indiana, have announced plans for a special all-day meeting on July 4, 1951 in which capable speakers from the brotherhood will discuss the responsibilities of evangelists, elders, deacons and the church in general and then conduct a forum on the questions which they have discussed. Every portion of the holiday from an early meeting for prayer will be filled with spiritual edification. Remember the occasion and make your arrangements accordingly.

## PLEASE NOTIFY US

We will appreciate it if you will notify us of any change in your address. It is important that you do this without delay.

## IN DECEMBER

Our next issue will contain the editor's article on "One Man Ministry" and one by Roy Loney "Bro. Sommer's Question Answered" as well as a number of other very timely and appropriate writings.

# THIS and THAT from HERE and THERE

Attend the young people's meeting at Nowata (Okla.) Nov. 11, 12. For arrangements write to Mrs. John Thompson, Rfd 2, Nowata, or Mrs. Ed Johnston, Rfd 1, Box 20, Bartlesville. Paul Ketcherside will be in charge of the meeting. . . . Grace Bailey reports one immersed, Sept. 22, at Carlo (Mo.) where Kenneth Van Deusen was in a mission effort. . . . John Patrick reports 2 immersed and 6 restored at Cottonwood Falls (Kans.). . . . And a brother in Arkansas asks for us to discontinue his paper because we use the word "immerse" whereas he says it is "baptize" in his Bible. Will wonders never cease? . . . Lloyd Riggins immersed 1 at Sulphur Springs, near Terre Haute (Ind.) and began at Kansas City (26th-Spruce) Sept. 24. . . . Vern Atwell says the new meeting house at Globe (Ariz.) will soon be ready for use. . . . William Hensley immersed 4 and reports 1 restored in his meeting at Alanthus Grove (Mo.) and his meeting at David Chapel (Mo.) opened with 1 immersion. You can still obtain copies of the tract "The Opportunity of a Lifetime" by writing Brother Hensley. These are furnished to you at cost. . . . Two immersed and two confessed wrongs in the Bible Study at Windsor, Ontario, Canada, conducted by the editor. . . . One immersed at Flat River (Mo.) Sept. 24. . . . R. Brumback concluded at Sullivan (Ill.) Oct. 22. . . . Alice Sumpter commends the talk on "Sin Lieth At the Door" as given by Louis Karkosky on his visit to Ohio. . . . Ken Morgan says the forceful sermons of E. M. Smith did much good at Klamath Falls (Ore.) where one was immersed and one restored. . . . W. Carl Ketcherside immersed one at St. Louis (Mo.) Sept. 29. . . . Thomas Dennis reports on an all-day meeting at Mount Ayr (Iowa) Oct. 8. . . . Thanks to Ella Murray, Decatur (Ill.) and Delia Barrett, Oakland City (Ind.) for ten subscriptions each as gifts to others. . . . W. E. Frazier, Milan (Mo.) reports a good meeting with Robert Brumback closing Oct. 1, and Bro. Brumback mentions one being immersed in his Bible Study at Section (Kansas). . . . Thanks to Ruth Cassell, Pomona (Calif.) for 5 more names. . . . Edward Buttram reports the marriage of Don Teghtmeyer and Juanita Lawing at Kansas City (Mo.) Sept. 14. Brother Buttram visited the church at Independence (Mo.) Sept. 17. . . . Fred Killebrew has done a noble work of service at Springfield (Mo.) for which we give God the glory. . . . Roy Loney began an extended work at Phillipsburg (Kan.) Oct. 1. . . . Jim Mabery reports 7 immersed and 3 added by membership transfer in his meeting at Iberia (Mo.) which he followed with a one week study in Galatians. Good! . . . Thomas B.

Leonard, Mattoon (Ill.) likes the Mission MESSENGER very much. . . . Dorothy Moyer tells us that James Baysinger started a meeting at Fredericktown (Mo.) Oct. 22. . . . Our sincere sympathy is extended to the family of Sister Christie Meeks who departed this life last month. She lived near Springfield (Mo.). . . . Two were immersed at St. Louis (5344 Lillian) Oct. 1. . . . Robert Hendren reports about 8 immersed at Belfast (N. Ireland) in the month just past. Local brethren were scheduled for a discussion with the Seventh Day Adventists there on Oct. 2. . . . Our hearts are saddened by the passing of Brothers Walter Wilson and James Sneddon, of Tranent (Scotland) but we can never forget the hospitality and warmth of their Scots fellowship. . . . Congratulations to Lloyd and Anna Lee Porter, Flat River (Mo.) who were enabled to adopt a sweet baby girl. . . . E. M. Smith reports 2 added at McCleary (Wash.) making 3 added in the last month. . . . Jim and Ina Lee Mabery have sent in a number of names lately. Thanks! . . . We also send thanks to Mrs. G. E. Kerr for five new names. She lives at Brookport (Ill.) and says she enjoys reading the paper very much. . . . Winford Lee reports 4 added and capacity crowds at Pollock (Mo.) and good attendance at a 2 night study in Tarkio (Mo.). Winford also reports a good study in 1 Thessalonians at Hepburn (Iowa). Please note from reports in this paper how much teaching is being done in the church. We thank our Master for that! . . . W. G. Roberts reports 1 added at Hammond (Ill.) Oct. 8. . . . Roy Loney tells of 3 baptisms—a mother, daughter and granddaughter at Phillipsburg (Kan.) and mentions that his next work will be at Colby (Kans.). . . . Two placed membership at Phoenix (Ariz.) Oct. 1, and Bro. A. W. Harvey spoke there and at El Mirage on Oct. 8. We are informed by Majoria Lee Shetler that the Phoenix church may build soon. . . . Hugh Hedrick reports good lessons at Vincennes (Ind.) Oct. 8 by Ellis Crum. . . . Mrs. C. L. McKee says that Bro. Crum is now in a meeting at Green Mound (Kan.). . . . Wilford Landes says he enjoys the work at Shippensburg (Penn.). . . . Bro. Avery Cunningham recently immersed one at Beech Grove (Ark.). . . . Lloyd Riggins reports consistent attendance and good attention in his meeting at 26th and Spruce (Kansas City). He concluded a Bible Study at Old Scotland (Mo.) on October 22, and began immediately at Bogard (Mo.). . . . The brethren at Windsor, Ontario (Canada) have just completed a series of meetings with the preaching done by home talent. That's good! . . . Roy Loney and Leland King are investi-

gating possibilities of starting the work at Stockton, Kansas. . . . Paul Ketcherside reports 2 immersed, 2 restored at Barnsdall (Okla.); 1 immersed, 3 restored at Bartlesville. He is now in a meeting at Nowata. Jim Baysinger has been giving able assistance in the work in that section. . . . We regret to chronicle the passing of our Bro. Walter Hughes, of Carrollton (Mo.). . . . Thanks to Mrs. John W. Snyder, Converse (Ind.) and Leon Frederick, Muskogee (Okla.) each of whom sent 5 subscriptions. . . . Bill Hensley baptized 4 and restored 2 at Holli-day (Mo.) where attendance and interest were excellent. . . . Lucille Soehner reports excellent Bible Study at Fairview church, Joes (Colo.) conducted by Jim Mabery. He was assisted in the Vacation Bible Study by his wife and Kenneth Tucker. Ed Uland and family were at Fairview over the weekend of Oct. 15. . . . Frank Rosebery reports his enjoyment of the C. R. Turner meeting at Des Moines (Iowa). . . . We extend sincere sympathy to the families of Ellis Ketcherside and Gertrude Burr, Bonne Terre (Mo.); Joe Pirtle, Festus (Mo.); and Sister Risner, Thayer (Mo.) all of whose funeral services were conducted by Fred Killebrew. Bro. Killebrew also conducted the services for Sister Meeks, mentioned elsewhere on this page. . . . Thanks to V. M. Foltz, Hale (Mo.) for 5 subscriptions; Orby Bingham, Tina (Mo.) 5; Homer Matspn, Sisters (Ore.) 10. The latter says the paper gets better right along. Thanks! . . . Mrs. M. E. Adamson thinks we need some articles on the responsibilities of children to their parents. We think so too. . . . A. C. Warren is moving to south Missouri. Welcome to a good state, Al! . . . Write William Hensley, 131 South 7th St., New Castle (Ind.) if you wish tracts for distribution. They will be mailed you at cost. . . . Vernon Hurst and Louis Karkosky held a good meeting at East Fultonham (Ohio) and were assisted one night by L. C. Roberts who made a special address on the government of the church. . . . Remember the Bible Study at Kansas City (26th and Spruce) to be conducted by Robert Brumback, and beginning January 1. . . . Two were added at Webster Groves (Mo.) Oct. 22. . . . Bob Duncan and Don Anderson report 3 immersions and 5 restorations in their meeting at Brewer Schoolhouse (Kans.) and they are now in a Bible Study at Stull (Kans.). . . . Mrs. Walter Holloway, Dallas (Texas) says they enjoy the paper very much. . . . Reports are that Winford Lee held a good meeting at New Castle (Ind.). . . . Dallas Huddle says that Hagerstown (Ind.) will try to secure William Hensley for a short meeting before January.