

MISSION MESSENGER

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"ADVERTISING AND SELLING CHRISTIANITY"

BY BESSIE MCCLAFLIN

This is an age of advertising and people hesitate to buy any product which has not been tested and guaranteed by the manufacturer and endorsed by reliable consumers. We wish to know that our food complies with every pure food law; that our clothing is the best quality for the price; that our houses are substantially built, tastefully furnished and kept sanitary. If our health becomes impaired we summon the best possible medical skill. I have often wondered why people demand purity, comfort, beauty, health and safety in all earthly needs, yet accept just *any* kind of spiritual food, clothing, shelter, surroundings and protection!



The worst feature of the fact is that we, as Christians, are partially to blame for the world's attitude. Appreciation, like conscience, is governed by education. A child of the slums must be taught before it can appreciate pure English or hand-painted china! Sometimes we forget that the Savior said, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven"—and thereby gave us the authority to advertise the best proposition ever offered to the world. We know the offer is absolutely safe because it is guaranteed by the Author and has been endorsed by the most reliable testimony of all ages—then why should we hesitate to "advertise" and "sell" the same?

Advertising is really a part of salesmanship, and we interpret "salesmanship" in the broadest possible way—"persuasion." All the progress of the world has been made by virtue of wise and intelligent "salesmanship." A doctor is a salesman—his business is to "sell" to the world better methods of living. An inventor is a salesman whose business is to "sell" to the world new and better ways of doing things. Everything in life must be "sold"; and when we come to look at it in that light the Bible is a record of the lives of the greatest salesmen who ever lived, because ideas are harder to sell than things.

The Hebrew prophets sold to their people the greatest idea that it is possible for the

human mind to entertain—the idea of God: sold it so well and securely that the world has scarcely been able to improve on their salesmanship from that day to this. We can realize what that means when we think how much everything else in human life has altered since the days of Moses—yet our idea of God is about the same as he gave to this people. No other salesman has such competition as he had, for the world was full of gods—wooden, stone, iron, animal and human gods; it was a poverty-stricken tribe, indeed, that could not boast several! "There is one God"—that was Moses' sale; and with that idea the captive slaves were transformed into a nation! Moses was followed by other excellent salesmen who added to their idea of one God that He was a God of Justice—and a God of Love.

Years later a Divine being came into the world who had been promised by "advance agents," and He offered to the world a religious system that was superior to the one Moses gave. One day as He sat on a well in Samaria a woman came for water. A feud of centuries existed between his people and hers, and, according to their standards, it was a crime for Him to speak to her. (Rather a difficult situation for a "salesman" to find himself in, don't you think?) This Master Salesman adroitly suggested that He could furnish better water for less effort, and the woman was not only amazed but interested in spite of herself, and became so thoroughly convinced His claims were true that she "advertised" the news to such an extent that her friends begged Him to stay with them! Thus He—a hated stranger, "selling" a gospel that they could not but regard with suspicion—won many "prospects" by his very first words! Is there a salesman in the world who would not lift his hat and stand reverently in the presence of a mastership like that?

This Wonderful Man selected several "agents" and gave them instructions and authority to continue His offer, and at His death gave His all as security to future and past investors. Years passed—but His agents were so confident of their reward that they gave their lives in His service, and they also left a contract which we may use today if we wish to share the Inheritance.

One well-known "salesman," named Paul, arrived in the city of Athens with a very

unpopular "line." In fact, the city was already over-stocked with brands that had been used for years; but was he discouraged? Not at all! Was he ashamed to mention his mission? Evidently not, for one of the first reports from his audience was, "He seemeth to be a setter-forth of strange gods." He displayed rare tact when he assured them that he had noticed their assortment of gods, yet by a strange coincidence the very God they were worshiping ignorantly as the Unknown God was the one he represented!

I have had much experience in buying and selling goods, but in all the world of sales literature I have never seen a more clever opening for a selling talk than this! Had Paul stopped at the end of that sentence they would have insisted that he "show his goods" and explain further. Salesmanship reaches its highest achievement when it produces in the prospect a desire to be sold!

Space forbids that we mention other Bible illustrations, but we must awaken to the fact that Christianity is our business, and our individual efforts show whether we wish it to be a success or a failure! We know that the Author and His agents offer to the world a proposition that meets every requirement of purity, comfort, beauty, health and safety—yet we drift along and permit our neighbors to accept worthless imitations of Christianity instead of doing our best to interest them in the genuine. The President of this Firm is the God of Heaven and earth; the Manager is His Only Son; the contract is the New Testament, and the salary is Eternal Life! Some day every salesman will be called to the Home Office to make a report, and if found faithful to their contract will receive promotion and reward; but—if they have trifled with their trust they will be dismissed to spend Eternity with a cruel, unprincipled competitor whose name is Satan!

God grant that we may read our Contract more carefully, solicit new prospects more patiently, and be "steadfast, unmovable, always abounding in the Work of the Lord, forasmuch as we know that our labor is not in vain in the Lord." (This article is a reprint from Apostolic Review.)

A Bible Study will be conducted in Dallas, Texas for two weeks, starting June 8. Classes will be held morning and afternoon each day, and gospel meetings will be conducted each night. W. Carl Ketcherside will teach an analytical study of Ephesians; Leroy Garrett will teach on selected subjects. Write Bro. Garrett at 3600 Mount Washington, Dallas, Texas.

THE ELDERS OF THE CHURCH

By W. CARL KETCHERSIDE

...ving arrived at the place where we are ready to consider the qualifications essential to the office of bishop, we propose first to discuss those within the moral realm. These should be characteristic of every Christian, so study them carefully.

1. "A bishop must be blameless" (1 Tim. 3: 2). This word from *anepileptos* literally means "not laid hold on." Its import is seen when we remember that it is the same word for "unrebuttable" in 1 Timothy 6: 14. It refers to one against whom no charge can be brought and sustained by evidence, therefore, one who is not liable or subject to censure. It does not refer to "sinless perfection" in the sense in which that expression is bandied about in modern theological circles. Nor does it refer to one against whom no accusation has ever been made. Our blessed Lord was the victim of many accusations by unscrupulous men, yet was without sin. He encourages us to be happy when we are thus accused and reviled. It is not the making of an accusation against a man that demonstrates he is to blame, but the proving of it by competent witnesses. A man who is at the time a subject of rebuke or discipline cannot qualify as a pastor in a congregation.

2. *Vigilant*. This word can be rendered "temperate." It is from the Greek *naphaleon* and refers to one who is sober-minded and not a ranter, thus is in a position to be watchful, alert and on guard. A man who does not have possession of all his faculties cannot exercise watchful care against encroaching danger, and is himself a source of danger.

Bishops must be alert to detect the infiltration into the flock of wolves from without (Acts 20: 29), and the factionism of men from within (Acts 20: 30). They must guard against those who turn aside families by teaching things they ought not for sordid gain (Titus 1: 11). They must be on guard against spiritual sickness in the flock, delinquency upon the part of those under their care, and neglect upon their own part. They must take heed both to themselves and the flock. In a constructive sense, they must discover the talents which lie latent in the members, encourage their development, train them and urge their proper integration into the ministry of the whole body.

3. *Sober*. This word is aptly rendered "sensible" in the R.S.V., for it is from *sophrona* which means "wise, rational, discreet." A man who is always acting the fool, who is guilty of undue levity, and engages in unwholesome folly cannot be placed in



the eldership. It requires a serious mind and the soundest judgment. One who is flighty, irresponsible and undignified cannot fill the requirements of the King's Constitution. A man who is able to weigh all matters carefully, and to allocate to all their proper sense of value with due deliberation is needed for this office.

4. *Of good behavior*. The word from *kosmion* means "orderly, systematic." It refers to the outward deportment, whereas the previous qualification dealt with the internal function of judgment. The present qualification has to do with orderly procedure and arrangement. If a man is undignified in tone, voice, dress, behavior or attitude, he will reflect against the church. The cause of our absent Lord has often been hurt seriously by the haphazard methods of those men who are charged with shepherding the flock until He appears. Confusion results where there is no comprehension of needs, disorder is the natural consequence where there is no setting in order of systematic methods.

5. *Not given to wine*. The word "given" conveys the idea of addiction to a thing. No man who is a drunkard can remain in the fellowship of the church according to 1 Corinthians 5: 11. Since a man could never become drunk unless he took a drink, and since addiction to the use of intoxicants would lead very easily to excess of wine, the bishop is forbidden to use the cup of inebriation. We do not understand that this would forbid the use of wine for medicinal purposes (1 Tim. 5: 23) but it would bar its use as a beverage, and disqualify the man who used intoxicants for this holy office.

6. *No striker*. This has no reference to labor unions in calling out a group of workers because of dissatisfaction with an employer or wage contract. Regardless of how the New Testament principles would apply to such a condition, and that is not our subject now, the qualification given does not relate to it. A striker is one who attempts to use physical force to attain his personal ends, that is, one who smites with the fist. Such an action never determines the right or wrong of a thing. It may answer the question as to which of two opponents has the greatest brute strength, but that can as easily be determined by other and more gentle methods. Force, duress or coercion will not determine what is the truth! A man who flies off the handle under pressure is like a hammer which does the same thing—he loses his head! Such an individual would wreak havoc of the church. Shepherds are to lead the sheep beside the still waters, and not be guilty of roiling the waters by violence and disturbance.

7. *Not greedy of filthy lucre*. One who is eagerly desirous of sordid gain would prostitute the Cause of Christ for money. There is a fair weight of evidence to sustain the thought that elders who devoted their full time to the service of God were remunerated according. Peter tells them to "take the oversight not for sordid gain but eagerly." Such instruction would be absurd unless some support might be received while in the office. It would certainly be unnecessary to tell anyone to take an office *not for gain* if there were never any money connected therewith. Moreover, the language of 1 Timothy 5: 17, 18 indicates that the elders who labored in preaching and teaching were to be supported. Under such circumstances there would be an incentive for men to desire the office, because it would produce a living.

THE LAND WE LIVE IN

By HAROLD BAINES, Morley, England

There are at the present time three churches in Yorkshire out of the Co-operation, as readers of our latest article will have already learned. These three are Morley, Ardsley and Dewsbury.

If my readers can imagine a triangle, with the apex pointing south I can help you to visualize the small area of Yorkshire where these three churches operate. Imagine the base to be two-and-a-half miles long; at the west end you have the Morley Church, at the east end you have the Ardsley Church. Now imagine the other two lines of your triangle to be five miles long and at the apex you have the Dewsbury Church. It is here and in the surrounding country that these three churches with a combined membership of over one hundred, seek to spread abroad the glorious Gospel of our Lord Jesus Christ.

The township of Morley is really very old, far older than the writer ever imagined before he began these researches into the town's ancient history.

The Romans actually seem to have been the first inhabitants of this area, round about the year 348 A.D. when they established a camp here in what is now known as Rooms Lane, or Romans Lane.

They had made a highway from Wakefield to Bradford and this crossed with one from York to Manchester somewhere near Bruntcliffe, a Morley district, at a lane called Neep Shaw, and continued up Gildersome Street, veering left at what are now called Gildersome Crossroads. The Wakefield-Bradford highway is now Britannia Road.

The need then for a Roman camp in the vicinity is therefore apparent and that camp

is the first known habitation in this area, although of course in view of the fifteen centuries that have intervened further details are somewhat obscure.

There is a record however, that in the year 560 and onwards the coasts of Yorkshire and Lincolnshire were invaded by Norsemen and Danes, and the Angle Folk, or Ancient Britons, were driven inland by the invaders and sought refuge in the ancient Roman encampments abandoned by their occupants when the Romans vacated the country in 410 A.D., but leaving behind numerous settlers, who inter-marrying with the Angle folk, produced, as far as Morley is concerned, its first inhabitants.

It is interesting to note these early people and their characteristics. They were tall, strong, broad-shouldered, fair-haired and a happy-go-lucky lot, fond of food and sport and kept a hospitable table of rough but homely fare.

Now we come to the reason for my telling you all this. In the year 626 A.D. a Roman missionary, Paulinus by name, and a student of Augustine, the first Christian missionary to this country, visited Dewsbury and held a series of meetings in that area. The ancient Morleyites went to these meetings via High Street, America Moor and Howley Park.

This ancient missionary Paulinus was evidently a powerful man of God for crowds were converted and baptized in the River Calder and many of them from Morley, and coming home they erected what was the first Christian place of worship in Morley on the site of an old Roman temple on Troy Hill, not a hundred yards from the Morley Church's present meeting-place, and where now stands St. Mary's-in-the-Wood Congregational Church.

It was a log cabin affair built from trees felled in the neighborhood so it is safe to assume that the ground our Chapel stands upon was ground trodden by these early disciples of our same God, way back in 626 A.D.

Paulinus labored in this district six years, during which churches were established in Leeds, Otley, Adel and Whitchurch.

Morley has a geographical feature like unto ancient Rome, in that it is built on seven hills rejoicing in the names of Banks Hill, Daisy Hill, Troy Hill, Chapel Hill, Scatcherd Hill, Dawson Hill, and lastly, Hunger Hill.

The Morley Church was established in the year 1894 by a group of brethren who had been going over to Birstall.

A series of open-air meetings were held on the site where now stands our magnificent Town Hall and the first church meetings were held in the old Temperance Hall in Gisburn Court. These premises soon proved to be too small for the well-attended first meetings, so the brethren moved to more commodious premises over a carpenter's shop in Hunger Hill. This district of Morley was well-named, a poverty-stricken area

mostly slum property with the inevitable public house, one at each end of the street, but as is often the case in these sordid surroundings the young Church continued to grow. About 1898 the Methodist people built a fine new chapel on the Birks at the east end of Morley and vacated what had been known as the "Tin Chapel" a corrugated iron building, which the enterprising brethren of the Church of Christ were not slow to acquire.

The early records of the Church provide interesting reading and many incidents, humorous or otherwise, could be recorded. One will suffice.

The officers of the church, on occupying this "Tin Chapel", were faced with the problems of buying gas mantles for the then modern form of lighting, the incandescent lamp, and in so doing chose the local stores because they were a halfpenny cheaper a dozen than elsewhere—typical Yorkshire shrewdness.

These early brethren were hard-working folk earning their living by pick and shovel in the local mines and stone quarries, not well-educated according to modern standards, blunt of speech, but amazingly well-versed in Scripture. Devoid of modern means of transport, these hardy souls tramped to church in all weathers, some two or three miles, and we say this to our shame, so regular were they in their time and attendance that it is known that people set their clocks and watches by them, saying, "There go those Church of Christ people, our clock must be late." What a testimony!

In the year 1906 the present premises became vacant, when again our forefathers showed commendable enterprise in obtaining at great cost to themselves this commodious chapel, taking out a mortgage to enable them to do it.

Built originally as a gospel hall, in 1880, it has this caption on its headstone, "Gospel Hall for the Promotion of Scriptural Holiness." This stone is covered up by our own sign, "Church of Christ, Meeting Place." We found it policy to do so to avoid confusion with a sectarian body known as the Gospel Hall.

The building bears many marks of faithful service by our Brethren of those days. Brother Fred Hardy recalls assisting in installing the heating apparatus while still an apprentice, little thinking that he would one day rise to be an Elder of the Church.

We recall with grateful memory the sterling work of such brethren as Tom Gambles, Ben Fawcett, John Blythe, George Wright, Taylor and T. H. Bottomley, the latter the Church's great singing leader and founder-member for nearly half-a-century. The Church's first convert, Sister Lindy Marshal, now nearly eighty, is still with us.

Our highest membership of seventy-six was reached prior to the 1914-18 War, and since that time has consistently hovered round the fifty mark.

The church is governed by five lay two Deacons, assisted by other brethren long service in the church, comprising men A. C. Wilson, F. A. Hardy, H. Ba. Ed. Pickersgill and F. Sugden, with brethren F. Pickersgill and D. Sykes as Deacons. It has a preaching staff of six brethren and others in training and besides preaching in the locality, they serve churches in most parts of England, especially the north, and Lancashire.

In 1926 the brethren built a small school-room on to the back of the chapel, this serving to increase our limited accommodation and in their jubilee year 1944, succeeded for the first time in paying off the mortgage on our premises.

Now a word regarding our activities. Lord's Day is by far our busiest day, as it should be. We have morning and afternoon school for children, Breaking of Bread at 2:30 and Gospel Preaching at 6:15 p. m. On Tuesday at 8:00 p. m. we have our mid-week service, on Wednesday those who are able journey to Ardsley to their mid-week service and on Thursday at 7:15 p. m. we have our children's meeting.

In addition to the above, in winter we have Saturday evening Gospel Meetings at either our town or our sister churches meeting places, a joint singing class drawn from all three churches and a "Mutual Improvement Class" run in the various homes of the brethren generally on a Monday night.

Glenn L. Wallace, the local hired man for the College Church at Abilene, Texas launched a vitriolic attack against Leroy Garrett in "The Gospel Guardian" of April 30, 1953. Characteristic of the Wallaces, he finds it a lot easier to charge Leroy with inconsistency than to point out the scripturality of his own position. It would have been wonderful had Glenn condescended to have shown us scripture for elders hiring a man as "the minister"; for the contractual form of preaching for hire which he practices; and for the stipulated salary which he upholds. The Wallace boys are long on accusation and short on scripture in these matters. But thinking people are not going to be misled by those whose aim is defence of their pocketbooks. We are glad that Bro. Garrett is to reply in the same paper.

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W. Carl Ketcherside

Editor and Publisher

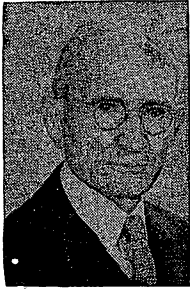
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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

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

Genesis 2: 5, 6

The misunderstanding that some have formed upon this passage is to the effect that it did not rain until after the days of Noah. I believe this teaches the very opposite. The previous verse states that the passage (as a whole) consists of the *generations* (history) of things in general "Before . . . every herb of the field . . . grew." In explanation of the truth that no plant had yet grown, it says "For the Lord God had not caused it to rain upon the earth." Instead of the rain the writer says "*But* there went up a mist" etc. All of this shows that the mist was not for the purpose of furnishing the moisture needed to support vegetation, since there were no plants regardless of the mist. It is no reply to say that God could cause a plant to grow without any moisture. Indeed, He could make it grow from the side of granite if he chose. But He did not so ordain, and instead the text explains the ab-



sence of vegetation by the truth that it had not rained yet.

Sometimes an attempt is made to support this "no rain" theory by going to Genesis 9 that gives the account of the flood. The argument is based around the rainbow and the language used concerning it. God said he would "set" the bow in the cloud. It is argued that a rainbow is the "natural" effect of rain, and hence that it never had rained before according to the laws of nature, else there would have been a rainbow before. Such an argument forces God to establish all of the "laws of nature" at the same time, which we know is not the case. Today we have "nature" producing thorns, the same ground that produces the good plants, yet they never grew until after the first sin, though nature was in existence before. Genesis 9: 14 says "When I bring a cloud," etc., which indicates that it was no unusual sight to have a cloud appear, but that when it did after that, the rainbow would appear as an added feature of rainfall that had always been God's method of supporting vegetation since the third day on which it was created. (Box 149, New Castle, Indiana.)

lot, wire it for lights, and string up the signs announcing that the truth of heaven will be preached. About two years ago, I made a rather hesitant appeal to several churches for money to buy a tent. The response was far greater than I expected, sufficient cash being sent in to buy a small tent, three dozen folding chairs, some song books, and a public address system which adds much to the effectiveness of the preaching. The past summer that tent was used in five different places, and while the audiences were not large, much good was accomplished at each place. A tent advertises a meeting as nothing else can do. It can be seen from afar, and some will attend who would not go to a rented hall. At each place young preachers assisted, and the experience and training received will make them more efficient workers. Never have I received a settled or assured support. At all times I have walked by faith and not by sight. Our temporal needs have been supplied, though at times they were meager.

During the past six months I've averaged but little better than \$100 per month, in some places having to pay room and board, and divide with the young brethren accompanying me. I have no complaint. We have been wonderfully happy and contented, counting ourselves highly favored of the Lord that He has counted us worthy to do this work for Him. Brethren with a salary of several hundred dollars per month, are richer in things, but may not have known the happiness of unselfish consecrated service to the Lord. The past season has been the busiest of my life. Arrangements now completed will make the coming season even more rugged. We beseech all of the faithful to earnestly pray for us that the Lord's great spiritual blessings may be bestowed upon us.

I can say with the greatest missionary of all time: "I know both how to be abased and I know how to abound: everywhere in all things I am instructed to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Our members often sing, "God will take care of you," yet not one in a hundred will put that to the test and trust the Lord to supply their needs while working for Him. There is neither faith nor happiness in demanding "cash on the barrel head." But to walk with God by faith does bring "the peace of God that passeth all understanding." The amount we did receive this past season came from consecrated, devoted souls, whose hearts are truly in the Savior's keeping. God bless them!

BIBLE COMMENTARY by E. M. Zerr is recommended for your aid in study. We have 3 volumes ready. Number 1 contains explanations of every verse from Genesis to Ruth; Number 2 with notes on 1 Samuel through Job; Number 5 Matthew through Romans. These three may be ordered now at a total cost of ten dollars.

TURNING NAILS INTO NEEDLES

By ROY LONEY

Years ago I read of a missionary in a foreign land who was discouraged to the point he wanted to give up his efforts and return home. One day he saw a heathen woman take an ordinary nail and start grinding it on a rock to make a needle of it. Days and weeks of patient toil saw the rusty nail transformed into a bright and sharp needle, so he thought, "If that heathen woman can do that, surely I can do something with these depraved idolaters." Thus he continued his work for the Lord. The apostle John was not indulging in unrestrained optimism when he declared, "This is the victory that overcometh the world, even our faith." Until we have the faith to believe that the gospel is more precious than Satan's baubles, we will accomplish nothing, but when we have the faith of Paul we can say, "I can do all things through Christ which strengtheneth me." The greater the difficulties we



face, the greater the faith required to overcome. When the apostles asked the Lord to increase their faith he showed them the tiny mustard seed. The same illustration is our inspiration today!

In mission work, as in all other religious activity, we must walk by faith and not by sight (2 Cor. 5: 7). The money, the building, a place to stay—none of these were in sight when Paul reached Philippi, but the faith to accomplish the work was in his heart, and so the work was accomplished. Perhaps it is harder today to get a hearing than it was 25 years ago. Perhaps other conditions make the work more difficult, but crying for yesterday will not make today's work any easier. Today is ours, the gospel is in our hands, and faith can be planted in our hearts as in Paul's heart, if our ears are open unto the message of God. If we have love for human souls and gratitude for God's abundant grace, we will find the material means to win victories for Jesus.

I have found by experience that use of a tent is one of the best ways to start the cause in new places. After the original cost there is but little expense to pitch it on a vacant

WORSHIP AND THE WORSHIPPER

BY ROY LONEY

G. K. Wallace in his first affirmative speech in the *Wallace-Ketcherside Debate*, page 9, speaks of the word worship as being an English word, defined by Webster as "reverence paid." He states: "It is not just reverence. Sometimes people say, 'I just sat and worshipped God in my heart.' Actually you do not worship God in your heart because worship is an action. It is an action paid. There cannot be worship without an action. In worship there is an act. And then it is 'acts performed' and 'rites observed' in the way the lexicon defines the word."

Read that very carefully in order to get the thought of this article. I agree that to worship God one must perform an act, and that worship consists of "acts performed" and "rites observed." I also agree that we do not worship God by merely sitting in quiet meditation. Jesus says we must worship God in spirit and in truth, and the word worship as used there is an active verb implying a deed performed. Now in virtually all of the church bulletins and newspaper advertisements of those churches having the "located minister" the minister's sermon is included in the "hour of worship." Since, as Bro. Wallace observes, people do not worship God in their hearts, but must perform an act, then *during the sermon* given by the same worshipper every Lord's Day, the "Minister" is the only one worshipping God. His sermon takes up at least half the time allotted for the "worship hour." A single worshipper in an audience of several hundred! Each Lord's Day he worships, while the audience sits quietly listening, but not worshipping, for they perform no act.

In apostolic times the various members according to their talents and ability, spoke unto the edification of the church. 1 Corinthians 14: 26 is of particular significance at this point. "How is it then, brethren? When ye come together, *every one of you* hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." All assisted, thus all were worshippers, because all performed an act. It would be interesting to hear Bro. Wallace explain in what manner the numerous "pew warmers" and "sermon tasters" worship the Lord while this specially honored "worshipper" orates to the assembled audience!

Most of these churches distinguish between Bible Study in which many take part, and the "hour of worship." A bulletin before me says: "Bible Classes, 9:30 a. m.; morning worship, 10:30." Generally more than half the worship hour is taken by the "Minister's Sermon" and thus, according to Bro. Wallace he is the only worshipper while performing this act. In all of these churches only the minister can speak during the edification period, thus we have a "Special Wor-

shipper" who alone can perform that act of worship. According to Bro. Wallace's Chart No. 1 used in the debate, the specified acts of worship are singing, praying, partaking of the Lord's Supper, contributing and teaching. But at the "hour of worship" the minister is the only teacher except the brother who presides at the table. Thus we have an act of worship which only one worshipper can perform—"The Minister." The audience may sit in quiet meditation, but that is not worship, according to Bro. Wallace.

The New Testament teaches that all Christians are the Lord's priests, for we are a "royal priesthood" authorized to offer "spiritual sacrifices acceptable to God by Jesus Christ" (1 Peter 2: 5, 9). Under the Jewish law all the sons of Aaron could qualify as priests unless blemished or crippled, and each priest could perform all of the various acts of temple service except that which pertained to the High Priest. There were no restrictions on any one priest, for all performed the same acts in their regular courses. They served in rotation, not all acting at once, as indicated in Luke 1: 8 and 2 Chron. 8: 14. No one priest could lawfully take precedence over another. They were all on an equality before the Lord. The only priest with special honors was the High Priest, who on the great day of atonement offered the various sacrifices, but he represented Christ, not the modern "Minister." We would like to ask Bro. Wallace what special priest and special service under the old law, typified this special minister, who is the one privileged worshipper at the "hour of worship." The law was a shadow of good things to come, and if it foreshadowed this specialized act of worship performed by someone qualified by special theological training, then let the shadow be shown.

Brethren, plainly, seriously and earnestly speaking, is it not evident that the Divine pattern has been changed and that many have been "corrupted from the simplicity that is in Christ"? Is it not high time that we should take a backward look at the road we have travelled to see how far we have wandered from the "Old Paths"?

EVERY CHURCH A SCHOOL

In the *Gospel Advocate*, March 24, 1938, Harris J. Dark writes: "It is my firm conviction that every local church should be a school—a center of Christian education—not only for the sake of reaching the unsaved, but also for the sake of training and developing the members. Certainly one of the fundamental duties of the church is to teach the word of God. This teaching should be done systematically, faithfully, and diligently.

The materialistic, irreligious, and even

anti-religious nature of our public education emphasises the need of a ¹ of religious education in connection every local church. Many congregations in their membership those who are qualified, or may become qualified, to direct such a program. Certainly those which have a preacher permanently employed are equipped with the necessary leadership. Why should not these preachers and our church buildings be used in rendering this sort of service to the kingdom of God? Herein lies a great opportunity for those who have the vision and the zeal to take advantage of it."

We copy the above article in its entirety to enable us to ask a couple of pertinent questions. (1) Since every local church should be a school, a center of Christian education for the sake of *reaching the unsaved*, and for the sake of *training and developing the members*, and since one of the fundamental duties of the church is *to teach the word of God*, why do Bro. Dark and others of his kind deny that the religio-secular schools, which admit and advertise that this is exactly what they were organized to do, *are doing the work of the church*? (2) Since those churches which have a preacher permanently employed are *equipped* with the necessary *leadership* to do this work, we wonder if the churches which are laboring along with only elders and deacons are equipped to do this work? Or do they need to employ a permanent preacher to supply themselves with the necessary *leadership*? We would like for some school advocate to answer these questions.—Roy Dasher, Valdosta, Georgia.

GARRETT-STANLEY DEBATE

This debate in Midland, Texas, April 14-17, was attended by large crowds at each session. Interest and attention were excellent. The only subject discussed was the one-man minister system. Bro. Stanley seemingly realized the weakness of his position from the start, and in absence of scripture to prove his position, resorted to abuse, sarcasm, vituperation, and sound and fury without sense or reason. So shameful was his conduct that his own brother, who acted as his moderator, apologized to Bro. Garrett for his brother's ungentlemanly conduct, and sought to learn more of the scripturalness of Bro. Garrett's position.

Stanley's chief argument for a hired minister was based on Acts 11: 26 where reference was made to Barnabas and Saul working with the church at Antioch for a year. The climax of the debate came when Bro. Garrett put down on the board the names of Barnabas, Simeon, Niger, Lucius, Manaen and Saul, who were all working together for the Lord at Antioch, and asked Stanley to identify "The Minister." The effect on the audience was electrifying. Stanley neither identified the minister, nor specified the salary received. A sample of his recklessness was his statement that Paul received a

salary because he worked each week; nil. 4: 12 was used with stunning effect against him. He even used the parables of the laborers (Matt. 20: 1-15) in an attempt to prove that no one could work until he was hired! The many brethren present will not soon forget his statement that, "My elders do their work at 9:45 when the classes assemble; I do my work at 11 a. m." He thus demonstrated that, as a special official, he had a work separate and apart from that of the elders in the local congregation.

Bro. Garrett's defense of God's plan for the edification of the church was a masterful and stimulating work. He showed himself a scholar without a peer and a Christian gentleman of the first order. Morning services held three days in succession at Terminal will long be recalled by the consecrated group who filled their souls to the full!—*Roy Loney.*

AN OPEN DOOR

Three members of the Unionville (Mo.) congregation, now living at Centerville (Iowa) a county seat town of 7000 population, are anxious to start the work there. They are presently conducting studies in their home, carrying out a system of advertising in the newspaper, and over the local radio station. They have thus located several prospects whom they hope to win to the truth. They are beginning a 15 minute broadcast weekly which will cost \$8 per time. Winford Lee and Bill Hensley have been there and advised with them, and both are preparing tape recordings for use on the broadcast. The writer has been in attendance at the home Bible studies and has been requested to inform the brotherhood of these facts. An evangelist is needed to help in this community in planting the Cause. The little band will need financial assistance to accomplish their purpose. We recommend this work very highly. It is real mission work, and we feel that you'll want to have fellowship in it. Send all contributions to Mrs. Hyle Lemen, 1008 West Washington, Centerville, Iowa.—*Eugene Suddeth.*

A HARD BLOW

The faithful band of disciples at Kirksville, Missouri, suffered a hard blow in the recent loss of their building by fire. Few in number, they have contended earnestly for the faith in that city which is the home of the School of Osteopathy and State Teachers College. The brethren have determined to rebuild in spite of the hardship it will entail to their little group. They need our help and need it now! In years past they have sent assistance to various others out of their small contributions. Now is the time for all of us to stand behind them in their trouble. Please do not just read this, and cast it aside. Take it up with the brethren where you worship and ask them to send a check, great or small, to aid in this emergency. Im-

agine what it would mean to your congregation to suffer such a loss, and then act accordingly. Send all checks to O. M. Blackorby, Novinger, Missouri. Your money will be gratefully acknowledged by return mail, and you will have the satisfaction of knowing you have helped a worthy cause.

CORRESPONDENCE COURSE

Richard Kerr, 620 East 11th St., Bloomington, Indiana, announces a Bible Correspondence Course consisting of a set of questions on each chapter. The tests are general, true or false, multiple choice, etc., and are so arranged the answers are to be found in the chapter. The questions are a study guide for the student. When he feels that he knows the answers, he is to use the questions as a memory test, writing the answers on a separate sheet of paper without reference to the Bible or other source of help. The set of answers are to be mailed to Bro. Kerr, who will check them for correctness and mail the next set of questions when he returns the answers. Write to him for full particulars, at the address above.

PUEBLO, COLORADO

Brethren who are interested in spreading the word of the Kingdom should give particular heed to the call for assistance on the meeting house at Pueblo, Colorado. Here is a need that should be answered. Will you prayerfully take up consideration of the worthy appeal and mail a check to Ashley H. Elson, 1709 East 7th St., Pueblo, Colorado.

PENNSYLVANIA STUDY

Robert Brumback is scheduled to conduct a study in Acts at Bolivar, Pennsylvania, June 15-July 4. Expenses of those who desire to attend will be very nominal, as brethren will supply accommodations until these are all taken. For information write C. F. Cummings, Box 287, Bolivar, Pennsylvania.

WAKENDA, MISSOURI

There were 388 persons present at Wakenda, Missouri, April 26, when the little congregation held open house in their new building. Those attending represented 29 congregations in three states. Raymond Stevens presided at the three meetings, the final one of which was a gospel service, at which Bob Marshall spoke.

DEBATE WITH BAPTISTS

L. E. Ketcherside has signed propositions for debate with E. M. Hamilton, of the Separate Baptists. The discussion will be held in the meeting house of the Church of Christ, 1915 North Jefferson, Peoria, Illinois, during the latter part of July. The questions for debate are stated as follows:

1. The scriptures teach that the kingdom of Christ was established among men on the first Pentecost after the resurrection of

Christ from the dead. L. E. Ketcherside, affirmative; E. M. Hamilton, negative.

2. The scriptures teach that Christ is coming back to the earth with his resurrected saints to set up his kingdom, and rule with a rod of iron, for a thousand years of peace on earth, then cometh the end. E. M. Hamilton, affirmative; L. E. Ketcherside, negative.

DRIED WEED SLAVES

A good brother whom I love, writes: "You are always publishing names of those who quit using tobacco, but is there any scriptural reason why one should stop smoking? If I thought there was, I'd give it up." It is too bad you didn't take that attitude before you sold yourself into nicotine slavery. Why didn't you say if there was a scriptural reason for starting, you'd do it! You know that you would never have begun. If there was no good reason to start, there is no good reason to continue!

I want my brother beloved to consider this serious, solemn admonition: "Let not sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings" (Rom. 6: 12). Is not a cigarette slave a subject to the craving of his mortal body? Have you ever seen a chain smoker who was deprived of his tobacco narcotic for a short time? Have you witnessed his glassy eyes, trembling stained fingers, nervous motions and beaded sweat? Have you ever heard a man say that if he gave up those white paper cylinders filled with chopped up dried weed, that it would kill him? Is not such a person in subjection to the craving of his mortal body? Is not the flesh stronger than the Spirit, the lust stronger than the will?

Dear brethren, if we are truly saints, we have nailed our old lives to the cross. No longer do we live, but it is Christ that lives in us. Shall we make Him who died for us live in a smokehouse? Let us be men! Let us face the true issue, and cease to apologize for our harmful habits and find excuses for our sinful propensities. Let us cast ourselves down before the throne of Him before whom angels cast their crowns. Let us admit that we are weak, frail and sinful. Let us acknowledge our helplessness and dependency. Let us fully surrender unto Him with tears of remorse for our guilt. Let us implore His forgiveness, ask Him to deliver us from this bondage, and free us from self—most cruel of all taskmasters. Then in our new found strength let us rise and conquer, saying, "I can do all things through Christ which strengtheneth me." That's the way to conquer the tobacco habit. Resolutions may fail, good intentions come to naught! It is by complete and unqualified surrender to Jesus that we possess real strength.

We can furnish you a Holman Teachers' Bible, with leather binding, and leather lining, for \$11.50, and it is one of the best that money can buy these days.

MODEST APPAREL

Ancient Greece filled her land with beautiful temples and naked statues. Her citizens enthroned wisdom and worshipped the human form. As a result degradation abounded, and man used his knowledge to devise new means of sensual gratification. So Greece fell, and great was the fall thereof! But amidst the ruin appeared a missionary who taught the slaves of passion about a greater servitude—voluntarily given to one who was the Ideal Man, and who though tempted in all points as a man, was yet without sin.

This apostle to the Gentiles taught the true use of the human body, and affirmed it to be a temple in which dwelt the Holy Guest, the Spirit from on high. Women were instructed to "dress becomingly, with modesty and self-control . . . as befits women making a profession of godliness." Intemperance and immodest dress do not befit Christian women. No woman who loves God and the Bible can appear on the streets in a halter and brief set, or in shorts, which were devised in profligate fashion centers by those who pander to inordinate desire.

It is a sad commentary on our morals that we dress up our church buildings and undress our bodies—the true temples of God. Christian women should lift the world to a higher plane, not lower it by presenting a lure and temptation to rapists and seducers. You are the salt of the earth. If the salt loses its strength or influence for good, how shall the earth longer be preserved? Why should sisters in the Lord sing, "More about Jesus would I know; More of his grace to others show," and then ruin the effect of their profession, by showing more of their bodies than they do the grace of God. In this season of the year when the world all about you undresses like jungle savages, will you not show that Christian refinement which will make the church stand out because of your chaste conduct and modest demeanor? It will do us little good to send missionaries to convert naked Hottentots to civilized manners, if while doing so, we revert to the breech cloths of the jungle aborigines.

If you make a claim to godliness, make good on that claim! Certainly the world will think you are different—you are supposed to be! God was not joking when He gave the instruction about modest dress. There is enough lust of the flesh without your adding fuel to the fire!

THE DEVIL WINS

Satan is very cunning! Paul said, "We are not ignorant of his devices." It is apparent that some of us are quite ignorant of them. I know brethren whom the devil tried for years to get inside a Hollywood movie. He failed! Then he reversed his tactics, put the same movies inside a highly polished little box with a glass front, and moved it right into the homes of these same brethren.

Now he presents a constant array of cigarette packs, beer bottles, half-clad dancers, card players, gunmen and thugs in the very living rooms of elders, preachers, deacons and other members of the One Body. Recently I saw a *closed* copy of the Bible lying atop an *open* television set which was just then flashing a picture of a western saloon!

The conversation of many brethren on Lord's Day afternoon turns automatically to bruisers and groaners who twist and writhe on wrestling mats on Saturday evening. What a preparation for the Lord's Day! What an inspiration to commune with the body and blood of the Lord, to see squirming bodies and bloody noses of professional pugs! Early Christians bled in the Roman arena because they chose to die rather than conform to the world. Modern churchmembers watch others bleed in the wrestling arena, and would rather die than not thus conform to the world.

Satan, you have gained the victory. We salute you for your strategy! We fought you for years, and our brethren stayed away from the suggestive theaters, but you outfoxed us, and sold them their own individual theaters with the same actors, same scenes and same sins! We who moved away from the moral sewer of Hollywood have now piped it into our parlors and opened it up, stench and all. Hell is richer because men keep one eye on the Bible and the other on the television set. Our children are making friends of actors and actresses whose lives are putrid and whose morals are degenerate. We are sowing to the wind. Future generations will reap the whirlwind!

We suggest that all members of the One Body kneel in prayer next Saturday night. Let dad, mother and the children get on their knees before the television screen. Then let the head of the household pray: "Lord as we prepare our hearts for thy coming day, we beseech thee to bless the scenes we shall witness. Bless the blows and buffetings, the blood and gore, the wretched limbs and cauliflower ears. And bless us, dear Lord, as we gaze enraptured and thrilled, for we do this to thy glory." Try it just once!

ANNUAL MEETING

The 28th annual all day meeting of the church at Bonne Terre will be held on June 14. Jim Mabery will conduct a vacation study and gospel meeting there June 1-14. Those who wish to come on Saturday, June 13 and remain over should write for reservations to C. H. Mabery, 135 North Spruce Street, Bonne Terre, Missouri.

LABOR DAY MEETING

The church in Des Moines (Iowa) has secured the American Legion Armory for the Labor Day gathering. The auditorium will seat 450, and the drill floor will take care of 1000. The building is located at East First

Street and Grand Avenue. Richard preside at the meetings.

MARTENSDALE, IOWA

The congregation received contribution totalling \$780 from various places to apply on the new building now nearing completion. Some labor and materials were donated, and a loan of \$2,500 was negotiated. They wish to thank all who contributed to their work.

CHRISTIAN IDENTIFIED

The book bearing the above title, written by Roy Loney, Rfd 2, Wellsville, Kansas, is now ready for mailing. It is a book that every Christian needs to read in these days. Send for yours at once. The cost is 35c each; 3 for a dollar. Send all orders directly to Bro. Loney at above address.

A NEW HOUSE

Brethren in Oklahoma City purchased a new building of masonry construction which is being altered to suit their needs. Immediately after the purchase Roy Loney pitched a tent upon a vacant lot adjoining and began gospel proclamation while the work on the building was being carried forward. Brethren passing through that city should contact C. Munn Riddle, Box 94, Oklahoma City, Oklahoma for details.

LOYD RIGGINS

Lloyd Riggins, 804 East Willow, Long Beach 6, California, wants the brethren to know he is out of the evangelistic field with a coronary deficiency. The doctors demand that he secure rest and he will not be able to resume work for several months. This news will be received by the brotherhood with a feeling of sadness. We solicit your prayers for Brother Riggins, and we urge all of those among whom he has gone preaching the word to stand by him at this time. These are trying times for those who are unable to carry on in active service.

THE DEBATE BOOK

We are anxious for you to read a copy of the Wallace-Ketcherside debate in preparation for other discussions in the future. The cost is \$3 per copy. Send for yours at once to MISSION MESSENGER, 7505 Trenton Ave., St. Louis 14, Mo.

BIBLE TALK

The next 3 issues of this paper, published by Leroy Garrett, 3600 Mount Washington, Dallas, Texas, will be devoted to instruction in the matter of becoming a Christian, and in opposition to sectarian dogmas. You may secure a bundle of these at 3c per copy. Get them and hand them to your friends.

Your continued support of this paper will be appreciated. Send your subscription.

THIS and THAT from HERE and THERE

John E. Breakell says that Brethren Hurcombe, Worgan, Pritt and Dougal served the church at Ulverston (England) well at the anniversary meeting. Bro. W. Crosthwaite presided. . . . W. Stanton, Wigan (England) tells us he is interested in the series of articles on the elders, and expresses thanks for the book "A Clean Church." . . . Wm. Karkosky immersed one into Christ at Painesville (Ohio) on April 12. . . . C. Munn Riddle, Oklahoma City (Okla.) says he knows that much fruit has come of the debate and will continue to do so. . . . Thelma Johnson writes that the work in Pittsburgh (Penn.) continues as usual. . . . The church at Pueblo (Colo.) received \$50 from Farmington (N. Mex.) and \$5 from Mrs. S. G. Osborne (Ill.) to apply on their building program. They are worthy, folks! Help them! . . . Oma Daum says after reading the debate that she prays for all of us to do what we can to restore the true New Testament church back to its purity. She lives at Decatur (Ill.). . . . Faye Crist reports that the Joes (Colo.) church has received assistance from the church at 1555 Jay St., Denver (Colo.); Bertha Robinson, St. Louis (Mo.); Kenneth Morgan, Klamath Falls (Ore.); and Mrs. Sam Osborne, Worth (Ill.). . . . Mrs. Nora Belden (Kentucky) writes a very helpful letter. . . . DeLois Lundquist (Mo.) thinks the debate book very interesting and says it should do a lot of good. . . . Bernell Weems says his schedule included work at Riverside (Calif.) April 26-May 8 with a visit to Phoenix (Ariz.) May 10 enroute back to Lawrence (Kans.). . . . Thanks to P. H. Bailey (Mo.) for 6 subs, and Everett Allen (Colo.) 4. . . . James McElwaine and Mary Hendren were married March 28, in Belfast (N. Ireland) where both are members of the One Body. Further news from Belfast tells of the birth of a daughter, Elizabeth, to Charles and Dorothy Hendren on March 20, and of the immersion into Christ of Mollie McCartney and Rose Hendren. . . . We have an encouraging letter from Mrs. Silas Lee (Kentucky). . . . Ralph Rake writes that the church in Lawrence (Kans.) is progressing in good shape. . . . Thanks to John H. Graves (Mo.) for 5 subs. . . . Upon completion of his work at Midland (Tex.) Roy Loney visited the churches at Oklahoma City (Okla.) and Greensburg (Kans.). . . . Robert Brumback closed a fine study at Decatur (Ill.) April 17. His daughter has been sent home from Warm Springs (Georgia) where she was fitted with arm and leg braces to offset effects of polio. She is still unable to assist herself. . . . Harold Baines reports excellent attendance and interest at the Ilkeston (England) meeting. . . . C. R. Turner began one month of mission work at Parker, Arizona, a town of 1500 persons

located in an Indian Reservation, on April 11. Bro. E. S. Rupe began the work with meetings in his home last September. Following that work Bro. Turner will labor at Phoenix (Ariz.) two weeks and Farmington (N. Mex.) three weeks beginning May 31. . . . Leland King has been transferred to San Antonio (Texas) from Oklahoma City. . . . We are happy to learn that one has been immersed at Motherwell (Scotland) and two immersed at Newtongrange (Scotland) recently. David Dougal who has just completed an effort with the church in Glasgow is now working at Dennyloanhead, where eight brethren have been holding forth for the Lord. . . . Tom Dennis baptized two at Klondike Church (Iowa) April 19. . . . Thanks to Reid Pipkin (Mo.) for five subs. . . . Brethren at Pomona (Calif.) are going to conduct a series of meetings with home talent, the gospel being declared by a doctor, printer, schoolteacher, sailor, clerk and salesman. . . . The debate with the Baptist preacher and L. E. Ketcherside will be held August 3-6 at the meeting place of the Church of Christ, 1915 North Jefferson, Peoria, Illinois. . . . Richard Hollinger reports a meeting scheduled this month at Wauneta (Neb.) with Bernell Weems. C. R. Turner will labor there for five weeks in the fall. Dale Anderson recently visited the congregation from Klamath Falls (Ore.). . . . S. M. Davis reports a good meeting conducted by Darrel Bolin at Tenmile Church (W. Va.) with one immersed into Christ. . . . Gerald Phillips sends an encouraging letter from Fairchild (Wash.). . . . Thanks to Forest Tabor (Kentucky) for a very encouraging letter. . . . We are happy to report that Sister Ditrick, Shelbyville (Ill.) is improving in condition. She is the aged widow of F. A. Ditrick, the gospel preacher. . . . Irvin A. McAtee (Illinois) writes a helpful letter. . . . Everett Lemar (Ill.) sends four subscriptions. . . . Thanks to all who sent birthday greetings to the editor on May 10. . . . The sisters at Bonne Terre (Mo.) have been sewing for the needy recently. . . . J. D. Phillips, Austin (Tex.) is planning a tract on the distinction between preaching and teaching. . . . W. Crosthwaite spoke four times at Albert Street Church, Wigan (England) April 18, 19, and once at Ince. A man and his wife were added to the Lord at the latter place. . . . L. C. Roberts recently labored with the group of saints at Painesville (Ohio). . . . Bro. Charles Powell is now directing a vacation study at Martinsville (Ind.). . . . The church at New Castle (Ind.) has a monthly song fest scheduled for June 21, starting at 2:30 p. m. . . . Speedway City (Ind.) celebrated their fifth anniversary with an all day meeting May 24. . . . C. R.

Turner is scheduled for meetings in Elwood and Alexandria (Ind.) during the month of July. . . . Thanks to G. C. Stillinger (Calif.) for ten subs. If all would do like this brother we could soon have a 16-page paper every issue. . . . We also thank Glenn W. Slater (Mo.) for 6 subs. . . . Oceo E. Noyes (N. Mex.) receives our thanks for 7 subs. . . . Funeral services for Bro. Joseph Watts were conducted May 12 at Flat River (Mo.). . . . Congratulations to the Ronald Perrymans, Festus (Mo.) on the birth of a son. . . . William Fleener, stationed in Germany, writes a letter of deep appreciation for the fellowship of the brethren with whom he visited in England. . . . C. R. Turner reports seven were banded together to keep house for the Lord in his meeting held in the High School Library, at Parker, Arizona. Two were immersed. . . . Faye Lefmann reports excellent interest at Gardner (Kansas). . . . C. C. Tegtmeyer of Kansas City spoke at Compton (Calif.) June 7. . . . W. Carl Ketcherside spoke in Topeka (Kans.) May 13, and at Des Moines (Iowa) May 17. . . . Franklin Cunningham says there is much interest in the lessons at Beech Grove (Ark.) and informs us that Bro. Clyde Vaughn has been on the radio at Paragould for a month and has made some good talks. . . . We've an encouraging letter from Ellis and Verneal Hots (Ark.) and from C. F. Smith (Texas). . . . Thanks to Lloyd Riggins (Calif.) for his endorsement of our presentation in the debate with G. K. Wallace. . . . Roy Dasher (Georgia) has written to Guy N. Woods, Memphis (Tenn.) and suggested that he act on Clifford Yeldell's proposal to debate the issues confronting the brotherhood at Dallas (Texas). . . . Last December 14, the home of Bro. and Sister Silas O. Kinser burned, and one son was terribly burned about the lower portion of his body. He has since been in the hospital at Louisville (Kentucky) and is improving as a result of skin grafts. We solicit your prayers in behalf of this faithful family of saints. . . . Winford Lee reports a good meeting at Newton (Iowa). He closed his latest effort at Green Mound (Kans.) May 29, and started at Stull (Kans.) May 31. Roy Harris has done a good work at Green Mound (Kans.). . . . Thanks to Grandma Mayden (Mo.) who enclosed ten subs in a number sent by her son, Marvin Mayden, Wakenda (Mo.). . . . We are sorry to learn of the death of Bro. Will Bate, Windsor (Canada). . . . Bro. William Horrocks, Windsor (Canada) is recovering satisfactorily from an operation. He is one of the elders of Curry Street Church. . . . Brethren at Belfast (Ireland) have completely remodeled the interior of their building. . . . Thanks to C. J. Beidel (Penn.) for 5 subs.