

MISSION MESSENGER

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BE A MODEL!

BY A. E. WINSTANLEY, Tunbridge Wells, England

In a letter to one whom he called his "true child in the faith," the aged Paul wrote, "Let no man despise thy youth; but *be thou an ensample* to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4: 12). Observe the word "*ensample*" here—the Greek term "*tupos*." It means "*a model*," and that in the sense of a *pattern for imitation*. So in this admonition Paul is urging Timothy to be



A Model to His Brethren

Indeed, it would be quite legitimate to render this phrase thus: "*Be a model* for your fellow Christians to imitate." It is as if the old apostle says, "So live, that if your fellow believers copy your life, they will be saved." The force of the exhortation is underlined by verse 16, "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt *save both thyself and them that hear thee*." If any "young Timothy" reads these words, let him stop here awhile. Brother, your own salvation, and that of others, depends upon your faithful life and teaching. Could you honestly ask others to imitate you?

The apostle Paul did just that—he urged the saints to imitate his conduct. He said, "Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an *ensample*" (Phil. 3: 17). He and his fellow labourers were a model to their brethren in singleness of mind (verses 13-14). Well might we imitate him in this—the church today suffers much for lack of members who can say with the apostle, "*This one thing I do. . .*" Let us model our lives according to his shining example in *putting first things first!*

Don't imagine though, that this thought was applied to apostles and evangelists merely. Here's another instance of the word's occurrence. In 1 Pet. 5: 3, elders are instructed to be "*ensamples* to the flock." If the bishops in the congregations are the kind of men God wants in the office, they are men who live exemplary lives. Their behaviour is a model for the flock of God. We may imitate them, and be saved by following their example. The pastors of the flock must

not merely be men who teach the Lord's will in word—they must also exemplify it in life.

A final quotation where this word is used, before we observe the items in which Timothy was to be a model to his brethren. We read, "So that ye became an *ensample* to all that believe in Macedonia and Achaia." The "church of the Thessalonians" was therefore a *model church* in a very significant respect. What was it? Hear the explanation: "For from you hath *sounded forth the word of the Lord*, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything" (1 Thess. 1: 7-8). In this respect that church was a model for congregations today. We could not do better than to imitate it. The "*sounding forth*"—echoing, resounding—of the good news of salvation, is the responsibility of all the members of all the churches. It is not the prerogative of any special class within the church; it is the purpose for which the church, as a whole exists. To make known the glad tidings of the grace of God is the duty—and high privilege—of every child of God.

Now notice that Paul named particular items in which Timothy was to be a model to the saints. Every one is vitally important in this matter of godly example. First he was to be a model

In Word

This would certainly cover the young preacher's teaching and preaching, but clearly the main thing here is speech, or conversation. We need the exhortation greatly. It is fatally easy to slip into using questionable language—especially when many of us hear it off from the lips of unsaved men and women. There is both a positive and negative aspect to Bible teaching about our speech. Notice first the negative. In Ephesians 5 we have a list of things which are "not even to be named" among us. We read, "Nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks" (v. 4). A Christian should never tell a "dirty" story. His speech should never be suggestive, silly or profane. I believe that a "sense of humor" is a grand thing. It has its place (and a real one) in Christian character. None-the-less much of what passes for "joking" in the conversation of many members is totally unfit for the ears of the Almighty. Perhaps gospel preachers are more prone to the temptation to "raise

a laugh" than others. Brother, if the Lord were to tap you on the shoulder after you had told your "funny story, and ask you to repeat it in his ears, how would you feel? Embarrassed? Then never tell it again!

The positive aspect to Christian speech is seen in statements like this: "Let your speech be *always with grace*, seasoned with salt, that ye may know *how* ye ought to answer each one" (Col. 4: 6). In our dealings with the unsaved ("them that are without") we must know just *how* to answer. The manner will hardly ever be the same in any two sets of circumstances. The way we go about it varies according to need. But one thing never varies, never changes. It is our responsibility to God to make our speech *always gracious*. There is no exception to that rule.

If incentive be needed in this, let us find it in this sober truth, that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12: 36).

Further, Timothy was to be a model

In Manner of Life

In the Authorized Version, the word "conversation" is used. But in the Revised (quoted throughout this article), "*manner of life*" is given. The latter is correct, giving a true idea of what was meant by the word "conversation" in the seventeenth century. "Conduct" and "behaviour" are both true synonyms of this word.

We must never forget that *what we are* (manner of life), is just as important as *what we say* (word). The very fact that we maintain a true doctrine will be the surest thing to make others despise it if our behaviour is a denial of it. "Only let your manner of life be worthy of the gospel of Christ . . ." (Phil. 1: 27). It has been well said that "my life often paints my neighbour's picture of God." And again, "I cannot hear what you are saying, because what you are is shouting so loudly."

Many a faithful man has been led to obey the truth through the godly example of a Christian partner. "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be *gained by the behaviour* of their wives" (1 Pet. 3: 1). Recently, a woman who had been immersed gave this testimony: that her conversion was the fruit of a young Christian girl's godly example in the large factory where they both worked. Our behaviour is a vital factor in the salvation (or condemnation) of those who are watching us.

In Love

No doubt the prime thought here is the "love of the brethren." Without this, none of us can be saved. It is a divine command—"Love the brotherhood" (1 Pet. 2: 17). If we do not manifest brotherly love we disobey the Lord. It is one of the virtues we must "add to our faith" if we are to gain "entrance into the eternal kingdom of our Lord" (2 Pet. 1: 5-11).

Just one observation about love for the saints. "Love" is no mere attitude of mind—it is a quality that cannot be separated from conduct. When one so loves, he can't help manifesting it in what he does. The greatest example of all is seen in this, that "God so loved that he gave . . ." He gave because he loved. In like manner, if we love one another, we can never remain indifferent to each other's conditions, circumstances and needs. Here is a practical illustration of this: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 Pet. 3: 17). Well did the Saviour say, "If ye love me ye will keep my commandments" (Jn. 14: 15). Moreover, Timothy was to be a model

In Faith

We know that the faith that saves is no mere intellectual assent to the fact that Jesus is the Son of God. It is a whole-hearted belief that impels one to trust and obey the Saviour completely. Thus, the "faith" here mentioned points to a loyalty to the Lord that is maintained consistently through life—better still, *faithfulness*.

In Heb. 13: 7 we read, "Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith." The reward of faithfulness, for both pastors and flock, is a crown of life and glory (1 Pet. 5: 4; Rev. 2: 10).

Finally, Timothy was to set a model to the brethren

In Purity

This referred to the young man's attitude to those of the opposite sex. The apostle continued, "Rebuke not an elder (i. e., 'an older man'), but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters in all purity" (1 Tim. 5: 1-2).

This is a word that young Christians need to lay to heart. Moral standards have never been lower than they are in the world today. In no way is this more evident than in the relationships between young men and women. Such things as "petting," for instance, are taken for granted among the unsaved. Let it be said emphatically, that Christian youths and maidens ought to keep themselves above all such. Their behaviour toward one another must ever be governed by this word: "*in all purity*." To make a kind of public spectacle of one's affection for the

opposite sex is bad enough when those involved truly love one another (though I can't help thinking any "love" is suspect if it be flaunted or paraded in public)—but when no abiding affection exists it is repugnant beyond words. Let us set a model to one another (and to "them that are without") in the blamelessness of our conduct.

The Divine Model

If we are to be models to the believers, we must model our thoughts, words and deeds on the divine model—the Lord himself. God help us every one to ". . . run with patience the race that is set before us, looking unto Jesus. . . ."

THE ELDERS OF THE CHURCH

BY W. CARL KETCHERSIDE

A bishop of the Lord's church must be "apt to teach" (1 Tim. 3: 2). This is the only qualification where the degree is specified. Aptitude has to do with ability. Teaching is imparting knowledge to others. The qualification does not in itself have anything to do with acquiring knowledge, or the ability to learn, but rather sets forth the necessity of skill for conveying what has been learned to others. Since it is impossible to teach that which you do not know, it is evident that a scriptural pastor must have a knowledge of God's revelation as a requisite to the aptitude here referred to.

There is a difference in "preaching" and "teaching" and this distinction is pronounced and maintained throughout the whole New Testament. The first has to do with proclamation. The other has to do with instruction. One has to do with the world, the other with the church. One is for enlisting men as disciples (learners), the other for training them. Elders are nowhere required to be "apt to preach." Their work as elders, is primarily with those who are disciples. You do not select elders first and then plant a church, but you plant a church first and then select elders. You may have a flock without shepherds, but you cannot have shepherds without a flock, for shepherding is a work requiring a flock to be shepherded.

Since elders cannot teach what they have not learned, they must be men who have previously been taught, and who have the ability to retain that teaching. "He must hold fast to the sure word as taught" (Titus 1: 9). The extent of previous knowledge required and degree of ability demanded in the office is expressed in the next clause "So that he may be able to give instruction in sound doctrine and also to confute those who contradict it." Unless one has been taught to this point of proficiency he is not yet qualified as a bishop. He must be able to instruct, encourage, train and develop the members of the body, and he must likewise be able to refute gainsayers, "for there are many insubordinate men, empty talkers and deceivers" (Titus 1: 10). If elders are not capable of silencing such men with the truth, they cannot meet the responsibilities of the office. They should not need to run for a hireling everytime a wolf threatens.

Elders may not usurp the privileges belonging unto all of God's children. Every

faithful man possessed of ability to edify should be granted the opportunity of doing so. This is a part of the training or teaching process which equips the saints for the work of service (Eph. 4: 12). Training requires three things to develop skills. (1) Tell them how to do it—instruction; (2) Show them how to do it—example; (3) Let them do it under supervision—application. This basic method of training followed by all of our great industrial plants and by the national armed services is certainly applicable to development of soldiers in the army of the Great King.

Soldiers are taught by having weapons placed in their hands and being allowed to use them until proficiency results. No army can be properly trained merely by lecturing to the recruits. Soldiers in God's army must be handed the sword of the Spirit. Then they must be shown how to study and apply it. As they develop skill they must be allowed to utilize talent in practical fashion. Elders in their teaching must recognize that the true teacher not only gives another what he has learned but seeks to draw out of the other his hidden abilities and latent talents which are natural gifts to be used in ministry for God. The task of every teacher is to prepare others to assume responsibility, not to take all of it himself. Let every bishop strive to develop all of God's workers for vineyard service.

It is obvious that a newly converted individual could not possibly qualify for the tasks outlined above. For that reason the apostle declares, "He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil" (1 Tim. 3: 6). This does not intimate that the devil will condemn him if he becomes proud. There is no condemnation which the devil can pronounce for he is under condemnation himself. The prisoner at the bar cannot pronounce judgment upon anyone else. But it was pride that caused the overthrow of the devil and those who are ensnared by it, will fall into the same condemnation that the devil fell into. The word for *recent convert* is "novice" in the King James Version. It means, literally, "a new plant." As a new plant may be unsteady and not properly rooted, so may a new convert to the faith. For that reason only seasoned material can fit into the eldership.

THE ENSLAVEMENT OF GOD'S PEOPLE

BY ROY LONEY

"And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage."

Just a few simple words, but they reveal a world of suffering and sorrow. Once Israel, as a people, were as free as the winds that blew across the hills of Canaan, watching their flocks and herds, living the free and open life that was the original heritage of the sons of Adam. But evil days had fallen upon them, for the terrific drought had dried up the wells and the green grass, once so abundant, had withered and there was no food for man or beast; so into the irrigated land of Egypt they had taken their flocks and herds. Food there was abundant and the rich pasturage of the land of Goshen became a new home, assigned to them by a kind-hearted king; so once more they lived in peace and prosperity, enjoying the well earned fruits of their labors. But an evil day came when a new king arose that "knew not Joseph" and soon their freedom was ended. The untamed sons of the desert, became the slaves of Pharaoh, and the hot fields and stifling brick kilns become a furnace of consuming fire that burned away their freedom and blasted their hopes. Four generations of slaves were compelled to bare their backs to the whip of cruel taskmasters, and they gave unwilling service to those who ruled without mercy.

Many times in reading the above story, I've been distressed and shocked by the misfortune that befell the children of obedient and faithful Abraham; but have also rejoiced in the unfolding drama that brought to them a Deliverer in the person of Moses, who aided by the outstretched hand and mighty power of God broke the shackles from the tired hands of an enslaved people and set the captives free.

But today there is an enslavement of God's people that distresses me far more than the sad plight of Israel's people, and that is the bondage to the unmerciful god of Nicotine.

Christ came to "preach deliverance to the captives" (Luke 4: 18). He saw a world chained in helpless slavery to sin and Satan. "Whosoever committeth sin is the servant (slave) of sin" (John 8: 34). "Know ye not that to whom ye yield yourselves servants (slaves) to obey, his servants (slaves) ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness?" By yielding willing obedience to the great Liberator, Christ, we can become freed from sin and alive unto God (Rom. 6: 7-11). "He that is called in the Lord being a servant,

is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price, be ye not the servants (slaves) of men" (1 Cor. 7: 22, 23). There is nothing more degrading to the dignity of an individual created in the image of God than to be a slave, a helpless captive to a power outside of himself.

God made man to be a king, to be the ruler of the world, to ever walk with the confident stride of a free born son of the King of Heaven; but sin degrades man, it takes away his royal crown of freedom and rolls it in the dust of self-abasement, and makes this kingly creature a groveling slave of his own passions. Long ago God said, "Ye have sold yourselves for naught; but ye shall be redeemed without money." The price of redemption, freedom, was paid when the Royal Son of the eternal Father willingly gave his blood for our redemption. "If the Son therefore shall make you free, ye shall be free indeed." How pitiful and disgusting then to see a free born son of the living God become a groveling slave to a piece of dried up weed, tobacco, that has neither life, soul or spirit! Why insult your manhood or womanhood by being utterly bound in body to a dirty and disgusting habit that offers no reward either in this world or that which is to come?

I sometimes view with disgust bordering on horror the pitiful helplessness of one who has neither the moral nor spiritual strength to sign a Declaration of Independence against an insidious tyrant that perpetually and un-

mercifully demands you yield to an abnormal craving of the flesh. Many so-called Christians go to the House of God to worship Him, while from their bodies, the incense offered unto the god of Nicotine smells to high heaven! Why be a puny, helpless, evil smelling slave when the power of God is available every day to break the shackles of a self-imposed slavery, so that you can live and walk as a king, breathing the pure air of freedom? To be a willing slave to a disgusting habit is an insult to your manhood, a grief to your Saviour and a hindrance to your influence as a Christian. "If the Son therefore shall make you free, ye shall be free indeed!" The same power which struck the shackles from the millions of Pharaoh's unwilling slaves, can now effectuate your own freedom. Our President has said, "A soldier's pack is less heavy than the chains of a slave," and the Lord needs soldiers today who will courageously fight for their own freedom against the "lusts of the flesh, the lusts of the eye and the pride of life."

Recently I preached strongly against this evil, and the last night of the meeting an elderly sister came to me and said, "Brother, I want you to know before you leave that since you came I have quit the snuff habit which I had practiced for near fifty years." A soul in unnatural bondage for fifty years is now free! I am sure the angels rejoiced and the King upon the throne smiled in thankfulness that He could now have the undivided service of a grateful, consecrated heart. Who will join this increasing throng of freed men and women who walk with the stride of conquerors, rejoicing in the power of a loving Father who "is able to deliver thee?"



THE LAND WE LIVE IN

BY HAROLD BAINES, Morley, England

The Church in Doncaster, if my information is correct, is the second oldest church in Yorkshire, the one with more years to its credit being the Church at Wortley (Leeds), which is about a hundred and twenty years old.

In the records of the Doncaster brethren, we have notes that the Lord's Table was spread for the first time at the house of a Brother Ridings on Lord's Day, June 8, 1879, thus making Doncaster Church seventy-three years old. The house was located in St. Sepulchre's Gate, now a main street in Doncaster, and seven brethren and sisters met on that occasion.

They met there for several weeks, then moved to a Brother Alexander's house and

it was not until June 4, 1880 that they secured a hired room in Cleveland Streets. Space forbids a detailed account of the hardship and toil of those early years, the Church meeting with much opposition and difficulty.

An illustration of this is afforded by the following incident. On Lord's Day, August 28, 1881 the brethren came to the meeting and found the room occupied by an auctioneer, who had partly filled the room with boxes. An altercation arose, in which the landlord of the building, to quote the record, "used language unbecoming to a place of Christian assembly." It appears the brethren succeeded in clearing the room, but when they returned for the evening meeting they found the place locked up so they had perforce to hold their meeting in the open air, which evidently gave them an idea, for other open air meetings were held with great success.

It was not until 1882 that the first Baptism was held in Doncaster (at the Public Baths)



although additions had been made to the Church previously, but no record as to where they were baptised.

On November 4, 1883 the first Lord's Day School was formed and on the following Wednesday, November 7, the first Church Bible Class was formed, with ten members.

In the following year, August 6, 1884, there was baptised and added to the Church a brother whose name was to become a household word in the Doncaster Church, that of Brother Longhorn, and on November 2 the same year his good wife was added to the Church. Thus began the family of Longhorn, that has carried an honoured name amongst the Churches of Christ, not only in Doncaster, but in Yorkshire generally.

Among the items which will be of interest these days is one which records that in 1887 it was decided to pay the Chapel caretaker the princely sum of 5/- a quarter, £1 a year. In 1892 this sum was increased to 3/- a month.

It will be of interest to English readers to learn that Brother Charles Bailey, an evangelist of high esteem among the churches, was led to the Gospel in Doncaster and was immersed on April 14, 1890, becoming Church Secretary in July of the same year. This Brother, if he be spared, will by the time this reaches print have passed his eighty-third birthday and for close on fifty years has adorned the Brotherhood with his faithful preaching and devout service.

Another item of interest to home readers is that Brother and Sister James Gray and Brother and Sister Kershaw Gray took up membership, being transferred from Morley in 1913 and in 1914 during a Mission by Walter Crosthwaite, our esteemed Editor of the "Scripture Standard," Brothers James and Ernest Gray were converted and added to the Church. These two latter are now prominently associated with the "Cooperation of Churches of Christ" in England.

We are, however, outstripping our story. It was in the year 1902 that the brethren began considering the possibility of building a chapel of their own. A committee was formed and plans were drawn up, a host of details worked out and three years later they held their last Meeting in the Copley Road Room, that had been one of their many temporary homes, and on Lord's Day December 17, 1905 they opened their present premises in a locality known as Holmes Market, now just referred to as "The Holmes," possibly because the market is now non-existent, being held much further away in the centre of the town.

Their new building was, by English standards, quite commodious, seating about a hundred and seventy. It is two stories high, has a schoolroom on the ground floor and is amply supplied with quite commodious vestries and classrooms. After twenty-six years of wandering from place to place it can be readily understood the brethren were more than thankful to have a place of their own.

When one recalls that in their wanderings they once had a room warmed only by a stove and the platform consisted of wooden planks resting on barrels upon which a brother, no doubt precariously but fervently, would preach of the "much firmer Foundation" to be found in the Lord Jesus, we can imagine their feelings now to be in a chapel with every modern convenience. No wonder at the opening service a Brother George Collins preached on "The Wide Open Door."

In the year 1911 the Church seemed to launch out into the deep, for an effort was made, under the guidance of the late T. E. Entwistle, to establish a cause in nearby Bentley, about fourteen making the effort.

As already reviewed, that Church prospered and grew, while Doncaster declined, but such is life that Bentley has now closed down and its few members have returned to Doncaster, where today the church is now experiencing a spiritual revival and at a recent Meeting, supported by the Yorkshire churches and addressed by Brother Morgan of Hindley, the Meeting room was packed to the doors.

My task is nearly completed but before one lays down the pen, we must pay a word of tribute to the brethren now, long since passed and gone who established this grand little church, such as Brothers Whitehead, Gleasby, Longhorn and many others, not forgetting its present Secretary Brother John Garnett, who through half a lifetime of struggle and disappointment has remained at the helm and is, we trust, seeing some return for his faithful labours.

Such then, dear reader, is "The Land We Live In." Like the hymn, we can say, "Not half has ever been told." Yorkshire is a big place with a long history. Words cannot describe all we know of it, nor is there room to tell all. We can only touch on the things briefly as we read the history.

There is the "spa" of Harrogate where royalty drank of the Sulphur Waters that tasted like bad eggs, the "Wishing Well" of Knaresborough where are the nearby "petrifying waterfalls" that turn everything to stone, where one can see a motley array of hats and gloves hung by visitors, being turned to stone by the mineral action of the water.

Neither can we dwell on the visit of John Wesley to Yorkshire in 1744, or on the destruction of Morley by the Scots in 1322, when all the inhabitants were either killed or carried off prisoners and the township burnt to the ground by fire, nor of the three-hundred-years-old Fair of Lee Gap, Woodkirk, near Morley; of Morley Tunnel and many other items of local interest.

We must, however, record one outstanding thing about our home town of Morley and that is, we have the proud distinction of having produced one of England's greatest Prime Ministers (equivalent to the American President). He was the Right Honourable H. H. Asquith and was born at Croft House,

Chapel Hill, Morley on September 12, 1852. He was Prime Minister of England in 1914 at the outbreak of the 1914-18 War, and son of a Morley Wool Merchant.

I would in closing like to say a word of thanks to all who have assisted me in the extensive research made necessary in producing these articles and to those churches who have so kindly granted access to their records for the same purpose. To my readers, I would hope these humble efforts will have been of interest and help.

One thing, in reading through these records, has impressed itself indelibly on my mind, and that is the personal integrity and high Christian character of our forefathers who in their zeal never hesitated to take a brother to task should he show signs of falling away and in spite of small numbers, never hesitated to apply Christian discipline where necessary.

DEBATE AT PEORIA

A debate was held on June 30-July 2 at Peoria, Illinois, between Obert Henderson, Walnut Ridge, Arkansas and L. E. Ketcherside, Peoria. The first proposition was "The present organization of Freed-Hardeman College is scriptural." Bro. Henderson affirmed; Bro. Ketcherside denied. The second proposition was "Evangelistic oversight for congregations of the church of Christ prior to the appointment of elderships, is taught by both precept and example in the New Testament." Bro. Ketcherside affirmed; Bro. Henderson denied. Bro. Henderson conceded that the evangelist had been given an office, that this included authority, and that such authority could be exercised in congregations without elders. He based his objection on the degree of authority. Bro. Ketcherside declared that all he was contending for was the authority requisite to fulfill the office of an evangelist, whatever was entailed therein. The third proposition was "The employment of a preacher to preach full time to a church having elders is scriptural." Bro. Henderson affirmed; Bro. Ketcherside denied. Both men were very gentlemanly. The supporters of the views held by Bro. Henderson were conspicuous by their absence. He is a fine young man and deserved better treatment by his brethren.

MISSION MESSENGER

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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.

PICTURES OF PRIDE

BY W. CARL KETCHERSIDE

A few weeks ago the Catholic archbishop of the Saint Louis diocese presented a lavish display in Convention Hall, of Romish activities throughout the world. Booths depicted the work of colleges, seminaries, retreats, orphanages, summer camps, etc. One purpose was to impress Protestants with the scope of the activities of the Mother of harlots. It was disgusting to see the pride, arrogance and haughtiness of those who compassed the earth with buildings of wood and stone, and thought to propagandize by comparison with other religious institutions.

Who would have thought that the "Churches of Christ" would pay the pope back in his own coin? Borrowing a leaf from his copybook, they are going to give him a dose of his own medicine in Italy. In *Gospel Digest*, June 1953, page 13, appears one of the most astounding proposals we have ever read. It proves beyond a shadow of doubt that our brethren have become a dyed-in-the-wool sectarian body. If this article represents the thinking of any great segment of the brotherhood, the cry for a restoration of the restoration movement must be sounded loud and quickly, or we will perish!

Read this and think! "Owing to the great difficulty that we encounter in Italy in advertising the *aims of the churches of Christ*, new ways must constantly be sought to overcome the false opinions the public holds due to unfavorable propaganda. The brethren in Milan are planning a project which they hope will go a long way in helping to overcome these false opinions. The project we have in mind is a photographic display of the *work and activity of the churches of Christ* in every part of the world. We feel that such an interesting display will go a long way in overcoming the prejudices of many Italians."

How shall we overcome prejudice and false opinions? How shall we present the aims of the churches of Christ? The gospel is no longer adequate. Truth cannot offset prejudice. It can no longer thwart false opinions. We must have a photographic art gallery of "the work and activity of the churches of Christ." Now what kind of pictures will produce the desired effect? Listen!

"We would like to have photographs of church buildings, Christian colleges, orphan homes, summer camps, congregational activities of every type and description."

Brethren, this isn't the first time the gospel has been taken to Rome! Paul was a missionary to that city. But he took with him no pictures of huge church edifices. The church he represented did not even own a building for 300 years. He taught in a rented house while in chains and bonds. He had no photographs of colleges and orphan homes. He never visited a summer camp. When the

pagans pointed to the temple of Jupiter, he spoke of a temple in which each Christian was a living stone. Yet he was successful in overcoming prejudice and false opinions. Without a church building, college, orphan home, or summer camp, the churches toppled the Caesars from their thrones, stopped the bloody gladiatorial fights in the arena, and subjugated gory men to the Prince of peace. They held up but one picture—the cross of Christ! They lifted him up and he drew all men unto Him!

We cannot whip the devil with weapons borrowed from his arsenal. Pride in church buildings, blatant boasting about human institutions, advertising the recreational and sporting facilities of summer camps—these will not crucify the flesh, mortify lust, or encourage a life of sacrifice and humility. When the Italians point to St. Peter's or the Vatican, will you whip out a picture of Broadway Church in Lubbock, Texas? One time the repair bill on St. Peter's cost five times as much as your million dollar plant in the lone Star State. When the Catholics point to Notre Dame or Montmartre in Paris will you counter with a print of Skillman Avenue in Dallas, showing its tall spire surmounted with a cross? Will you match Rome's retreats with your summer camps?

Why the appeal for pictures of Christian Colleges to portray the *aims of the Churches of Christ*? Are these a part of the "work and activity of the churches of Christ?" Over here you tell us they have no connection with the churches, that they are private institutions like filling stations, sawmills and shirt factories. Then why not request pictures of all filling stations and sawmills owned by brethren? You are going to tell the Italians that these are church schools, aren't you? You want them to see where we train "our priests" for the *ministry*! You are either falsifying at home or abroad. You have one story for Rome, another for America, and yet you are going to try and overcome Catholic propaganda with "little white lies." This kind of thing ought to make the churches which have sent these "picture postcard missionaries" blush with shame!

Hear them again. "We plead with every missionary and the elders of every congregation to cooperate with us in making a success of this project. . . . Here is a concrete opportunity for every congregation to have a part in the Italian work. Will you help us?" Yes, help!! The gospel is not enough! Call in the photographs! Get the snapshots! Take a picture of the swimming pool at your summer camp. Rush the prints of Abilene Christian College, Florida Christian College, Freed-Hardeman College, David Lipscomb College so we can show the work and activity of the churches of Christ in every part

of the world. This is as sectarian as any appeal that Rome ever devised. Under such kind of propaganda you'll just transfer people from one sectarian body to another. Why try to "overcome false opinions" with others that are just as false? Is the arm of the Lord shortened that he cannot save? Is Christ and him crucified no longer enough? Brethren, the church is now crystallizing so swiftly into a sectarian denomination that the dizzy pace should cause the heads of even modernistic missionaries to swirl. We think it has done that very thing!

DALLAS STUDY

The Bible Study in Dallas was even more beneficial than I anticipated. I was delighted with the spiritual feast provided by these sincere saints, who are doing such a wonderful work for the Lord. My thanks are expressed to the congregation for permitting me such a share in their fellowship and to our Father for His grace and mercy. What a wonderful way to spend a vacation.—*Marilyn Bundy.*

NEW HOME

George and Mamie Leonard are in their new home at Festus, Missouri. When tragedy struck their former house and it went up in flames, the lives of two of their little children as well as that of Sister Leonard's aged mother were snuffed out. Everywhere brethren rallied to the announcement made in the *MISSION MESSENGER* and several thousands of dollars were contributed. The local congregation at Festus contributed generously of time and finance, and many who were not members of the church did the same. Sister Leonard was badly burned and confined to a Saint Louis hospital. Sisters of the church went on regular shifts to care for her. Now this Christian family is in their new home. Rejoice with them! God bless them!

LABOR DAY MEETINGS

Taking advantage of the holiday, three day services will be held at the following places, September 5-7:

Des Moines, Iowa. Address inquiries to Church of Christ, 2907 Dean Avenue.

Albuquerque, New Mexico. Address F. W. Landes, 5114 Comanche Road NE.

Bloomfield, Missouri. Address James Mabery, Bloomfield, Missouri. (See page 8).

"Youth Digest" is the name of a neat 8 page newspaper, published by Bob Marshall, 5906 Kenwood Ave., Kansas City, Missouri. It features exchange of news especially pertinent to young people in the congregations. The subscription price is \$1.50 per year. The first issue was mailed July 1, and others will be sent out each month. Those who are interested should write Bro. Marshall for a sample copy and keep abreast of the news each month.

THE CHURCH IN PROPHECY

RADIO TALK BY RICHARD KERR

Isaiah, sometimes called the evangelical prophet because of his stirring prophecies concerning the wondrous gospel of Christ, prophesied about 760 years before Christ concerning the church in these words, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 2, 3).

Here we learn by prophecy that the church, the spiritual house of the Lord upon earth, was to be established first upon the hills of the city of Jerusalem, and that from such a beginning it should spread out into distant regions so that all nations should partake of its blessings. Those who accepted the teachings of Christ and walked in the paths of the Lord were the great evangelists of the early church, always inviting others to come to Christ.

About 603 years before Christ, King Nebuchadnezzar of Babylon had a terrible dream which bothered him greatly at the time but slipped from him so quickly he was unable to recall it the following morning, much to his displeasure. He sought vainly among his soothsayers, magicians, sorcerers, and astrologers for one to tell him his dream and also give the interpretation thereof. God revealed the dream and its meaning to Daniel, so that Daniel alone was able to stand before the king and fulfill his desire. Daniel spoke of the four great kingdoms of the world, the Babylonian, Medo-Persian, Grecian, and Roman empires, and in speaking of the latter declared, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2: 44).

The first part of this prophecy was fulfilled when in 30 A. D., in the years of the Roman kings, the kingdom of heaven was established upon the earth by the preaching of the apostles under the authority of Christ. This kingdom has witnessed the decline and fall of the Roman empire and has never to this day suffered destruction at the hands of any. Thus we have faith that the second part of the prophecy will also be fulfilled, that is "it shall stand for ever."

About 50 years after the time of Nebuchadnezzar's dream, that is about 555 B. C., Daniel had a vision of four beasts and God's kingdom and spoke in these words, "I saw

in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7: 13, 14).

The "Son of man" referred to is Christ and the term "ancient of days" refers to God. Thus we find the fulfillment of this prophecy in the ascension of Christ in the clouds unto God who then, according to the apostle Paul in Eph. 1: 20-23, "... set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Now we shall consider three prophecies of the New Testament which refer to the church. In Mt. 16: 18, 19 Christ states, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Just previous to this Peter had said, "Thou art the Christ, the Son of the living God," (Mt. 16: 16), so Christ then prophesied that upon that belief his church would be established and in such a firm way that even death should not prevail against it. When the Holy Spirit descended upon the apostles on the day of Pentecost, it was Peter who acted as spokesman for the group, thus using the keys to open the kingdom of heaven unto all who would accept the apostle's teaching. That same teaching is bound in heaven and will face us when we stand before God in the day of judgment.

The parable of the pounds recorded in the 19th chapter of Luke is a prophecy concerning the responsibility and work of the church. Beginning with verse 11 we read, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to

reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities. And another came, saying, Lord, behold, here is thy pound, which I have laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Lk. 19: 11-27).

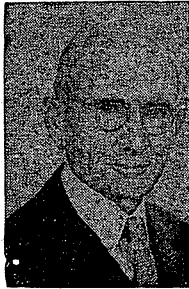
The nobleman is Christ, the far country is heaven, the kingdom is the church, the servants are disciples of Christ, the citizens are sinners, and the return will be at the end of time. Forty days after His resurrection from the grave Christ ascended into heaven that His church might be established on the earth and His disciples constantly supplied with abilities and goods to use in His service. Many people today are saying "We will not have this man to reign over us." These sinners will suffer his wrath in the last day unless they alter their present course of living. Let us watch and work for the Master as obedient servants that we may be prepared for His coming.

The third prophecy is Acts 1: 8, the words of Christ speaking to His apostles shortly before His ascension, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The second chapter of Acts tells how the apostles were filled with the Holy Ghost on the day of Pentecost while yet tarrying in Jerusalem according to Christ's previous instructions. The remainder of the book tells of the spread of the gospel throughout Judea, Samaria, and the uttermost parts of the earth. It is that same gospel we still proclaim.

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

Hebrews 11:3

Attention will be called to the words, "Things which are seen were not made of things which do appear." It is taught from this statement that God made the universe out of nothing, which certainly is a perversion of the text. To support the notion a resort is had to the word "create," saying that such is the meaning of the word. In the Old Testament it always comes from *BARA*, which Robinson defines with the following: "To create; select, feed." In the New Testament it is from *KRIZO*, which Thayer defines, "To form, shape, i. e., completely to change, to transform." Thus in neither definition is any such an idea set forth as that God made something out of nothing nor is such a theory taught in any other passage. If the word "create" has that meaning in Genesis 1:1, some other word should have been used in verse 27 which says that God created man in his own image. We know this does not mean He made man out of nothing, for in



chapter 2:7 of that book we are told that man was formed of the dust of the ground. Not only is the theory not taught by our heading text but it misses the point the writer is making.

The subject is faith and what may be accomplished or what conclusions may be reached through it. *Through faith* does not mean that the following things of the verse were accomplished by faith, for God does not have to act on faith, He knows what he can do; it is through faith that we understand about it. *Are seen* and *do appear* are both in the present tense and have the same relation to the subject of the origin of things. The sentence means that the universe which we see was not made out of anything else that appears to us. We might "see" a piece of furniture that was made of a tree that grew in China. But just because that tree does not "appear" to us is no reason for saying that the piece of furniture was made out of nothing. But we would require to have faith in the man's talent and in the report that he was the maker of it. Likewise it is our faith that causes us to accept the statement concerning God's work in creating the things all about us.

When a weaker brother stumbles and a stronger stays behind
Just to see if he can help him—then the wish grows strong in me
To become as big and strong as I believe that friend to be.
And all travelers can witness that the best of guides today
Is not the one that tells you, but the one that shows the way.
One good man teaches many—men believe what they behold.
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor dear,
For right-living speaks a language that to every one is clear.
Though an able speaker charms me with his eloquence, I say
I'd rather see a sermon than to hear one any day.

It is sad, but true, that many preachers have destroyed the influence of their best sermons by their conduct before or after the sermon. Did you ever hear a man preach "honesty" with almost superhuman eloquence and then see him defraud his brethren with equal eloquence? I heard and saw that once.

Did you ever hear a convincing sermon which pictured the sacredness of the marriage vow and then see the same speaker after he had stolen another man's wife? I did.

Ever hear a preacher warning his brethren that swearing was sinful, then see him put a profane vocabulary into action when he lost his temper one day? I noticed that.

Did you ever hear a man preach about the evils of self-esteem and then see him get "peevish" to the pointing point because you dared disagree with him once? Speak it softly—but I saw that, too!

Did you hear that splendid rebuke of the green-eyed monster Jealousy, and later see the speaker frown or sneer when you praised another? I'm sorry to say I've seen that happen, too!

We might continue enumerating the inconsistencies we have observed in the "sermons heard and seen," but we rejoice that preachers of that type are few when compared to the number who faithfully "practice what they preach." And while we are noting all those defects in the pulpit what do you think our preachers see in the congregation? It's a deep, dark secret—but, folks, they see the very same things in our lives that we see in theirs! In view of all this, how do you suppose God feels when He looks down into the lives of all?

Every Christian is a preacher who is heard and seen by some one, and it is important that what others see in our lives is in harmony with what they hear us profess. Let us not be among those people who "profess that they know God but in works they deny Him."

"I'D RATHER SEE THAN HEAR"

BY BESSIE MCCLAFLIN

One of life's most piteous objects is a blind person. Personally, I would rather lose hearing, speech and health than sight. As long as intelligence remains I could derive some pleasure from merely looking at faces and scenes I love, and I could spend many pleasant and profitable hours in reading.

Some years ago I enjoyed a day in the hospitable home of a sister who is almost deaf. During the afternoon some one said to her, "I'm sorry you can't hear all the good things that are being said today." With a smile the dear old lady replied, "Now don't think about that. We all have some handicap, and that happens to be mine; but I can watch and see whether or not you are all comfortable and happy; and as long as others smile I can smile with them. I can't hear all people say to and about me, but I can see by their expression and actions what they really think of me; so, after all, I'd rather see than hear."

Most people would rather see than hear, in any sense. One of America's best-loved poets has expressed my sentiments far better than I can, in these lines:

I'd rather see a sermon than hear one any day—

I'd rather one would walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing but example's always clear,

And the best of all the preachers are the men who live their creeds—

For, to see good put in action is what everybody needs.

I can soon learn how to do it if you let me see it done.

I can watch your hands in action, but your tongues too fast may run—

And the lectures you deliver may be very wise and true,

But I'd rather get my lesson by observing what you do—

For I may misunderstand you and the high advice you give,

But there's no misunderstanding how you act and how you live.

When I see an act of kindness, I am eager to be kind—

THIS and THAT from HERE and THERE

Bro. W. H. Cummins wants all who pass through London (England) to know that a welcome awaits with the congregation meeting in Hope Chapel, Prince of Wales Road, Kentish Town, London, N. W. . . . Thanks to Talmage Weekley (Mo.) for 12 subs, and to Harold and Lois Greene (Tenn.) for 10 subs. . . . Edward Jess tells us that the congregation at Pennyvenie (Scotland) has purchased two dwelling houses in Dal-mellington with a view to converting them into a meeting place, in that locality of 8000 population. . . . The congregation at Berlin Street, Belfast (Ireland) are meeting in a newly renovated place for worship which will greatly increase the effectiveness of their work in the Master. . . . Three were immersed at Hartford (Ill.) recently. . . . The congregation at Mattoon (Ill.) are putting a full basement under their meeting-house and landscaping the premises, as well as enlarging their parking lot. Elders are Loren Honn and C. Y. Quakenbush. . . . Wilford Landes conducted a two weeks Vacation Bible Study at Kansas City (63rd and Blue Ridge) with an enrollment of 98. Studies in the Ephesian letter were given at night services. Wilford has been booked for the same type of work next year. . . . Bloomfield, Missouri will have a three-day meeting Labor Day weekend. Saturday night will be devoted to speeches by young brethren. Three services on Lord's Day, and a full day of spiritual activity under a tent pitched at the home of Jim Mabery will feature Labor Day. . . . To show some of the "fuzzy" thinking now going on, we mention that Central Christian College had Jack Meyer come and deliver 13 lectures to the student preachers. Under the heading "What is the place of the preacher in the congregation?" Meyer cited seven things, but used only one scripture—1 Tim. 5: 17. That is the passage which refers directly to the work of *the elders*. . . . Herman Gower, 1368 Tapia Blvd. S. W., Albuquerque (N. Mex.) has prepared a mimeographed thesis on "Our Personal Duty in Giving" which is worthy of your reading and close study. Write to him about it. . . . More than 100 guests attended open house to help W. Carl and Nell Ketcherside celebrate their 25th wedding anniversary, which occurred on June 24. . . . Bernell Weems spoke twice in St. Louis, June 28. . . . Mrs. Artie Watts (Mo.) writes us a most encouraging letter. . . . J. W. Davidson, Kenno-way (Scotland) sends thanks for the *MISSION MESSENGERS* received each month and says the brethren enjoy reading them. . . . The church at Springfield began meeting in their new house June 21. They have a very beautiful and well-equipped building. . . . Bro. Edwin Hildebrand was recently placed

in the eldership at Stull (Kans.). . . . The brethren at Eldon (Mo.) have purchased a lot and will soon begin erection of a modest meeting house. This fine group of disciples need your help. Doy Rhoton is doing a fine job of assisting in their service to the Master. . . . Bernell Weems conducted the annual Bible Study at Kansas City during July. He will labor at Lawrence (Kans.) during the month of August. . . . Two were recently added at Albuquerque (N. Mex.) and Leroy Garrett will be with them during their Labor Day meeting. . . . Here's someone who would like to receive mail and tracts. Write to him. Leo A. Jones S/R, Co. 218, Bks. 117 U; 1st Regt., 12th Batt., U.S.N.T.C., Bainbridge, Maryland. . . . We see where the Don Flicks celebrated their 13th wedding anniversary, June 20, in Compton, California. Congratulations! . . . Herb Johnson reports the church at Beech Grove (Ark.) as doing fine. . . . Robert Brumback conducted an intensive study at Bolivar (Penn.) June 14-July 5, closing with an all day service. Development classes were held every morning, vacation Bible Study for children every afternoon, and lessons in the book of Acts each night. James Wash, Buddy Peel and Lawrence Swearingin studied with Bro. Brumback during the meeting. . . . We've a most interesting and refreshing letter from Basil Jayne, a member of the congregation meeting in Church Gate, Leicester (England). . . . Darrell Bolin immersed one on June 27. . . . Thanks to Marilyn Bundy (Ill.) for 5 subs. . . . Congratulations to the Carl Welchers, who celebrated their 38th wedding anniversary, June 30, at Prairie City (Iowa). . . . The church at Martinsdale (Iowa) met in their new building the first time on June 28. . . . Ruth King. . . . The church at Greensburg, Kansas, now meets in the Community Building. . . . Grandma Loney (mother of Roy Loney) who lives at Canon City (Colo.) celebrates her 86th birthday, August 2. . . . Frank Hedges recently spoke on Lord's Day morning at Kansas City (5906 Kenwood). . . . Roy Loney was at Las Animas (Colo.) July 6-12. He is scheduled to begin at Brookfield (Mo.) August 9. . . . Eugene Anderson and Peggy Harbison were married July 18 at Fredericktown (Mo.). . . . Leroy Garrett is scheduled for a meeting at Albuquerque (N. Mex.) August 30-Sept. 11. . . . Our thanks to the following who sent in five subs each: C. S. Mabery (Mo.); Grace Bailey (Mo.); W. E. Sterner (Neb.). . . . We're sorry to hear of the serious illness of D B. Burden, Red Cloud (Neb.). . . . L. E. Ketcherside has just concluded work with the congregation at Richmond (Mo.). . . . Bob Duncan held

a tent meeting at Flat River (Mo.). . . . Waneta Frazer reports Harold Shasteen was at Milan (Mo.) June 14-28. He immersed Clyde Martin and Olivene Baker, and one was added by membership transfer. He performed the wedding ceremony for John Emerson and Dorothy Frazer on June 21. . . . Two from the Baptist Church recently took their stand with the Chillicothe (Mo.) congregation. . . . Grace Bailey (Mo.) expresses her gratitude for the articles of Bro. Roy Loney. . . . We are still getting letters from brethren abroad who are anxious to secure copies of the debate book. Will you help us send them? . . . Thanks to the saints at Chesapeake (W. Va.) for their fellowship in our efforts. . . . Bertha Bower tells us that Bernell Weems will hold the Summersville (Mo.) meeting starting Sept. 13. . . . Buddy Moyer, home on furlough, spoke at Fredericktown (Mo.) July 5. Fred Killebrew is now in a meeting there, and Bro. Miller of that congregation has started a Bible Study at Womack (Mo.). . . . Borden Higginbotham reports an excellent meeting at Elwood (Ind.) with Bro. C. R. Turner doing the preaching. One added by July 9. Borden also reports 2 immersed at Alexandria (Ind.) and another added at Wabash (Ind.) recently. . . . Harold Shasteen will conduct a series of gospel meetings at Speedway City (Ind.) starting August 30. . . . E. M. Zerr begins a one month Bible Study at Bloomfield (Ind.) August 31. . . . William Hensley begins a series of meetings at New Castle (Ind.) September 13. . . . Richard Kerr has just concluded a series of meetings at Middletown (Ind.). . . . Vida Anderson, Gladys Burton, Lester and Mona Faye Stevens, Fred and Joyce Stracke, Harmon and Reva Thompson, Reginald and Helen Spence, Curtis and Sharon Sue Burton, Mary and Bob Roland, Betty Hamlin, Betty Young, and Lena Wood all helped us get the last paper into the mails. Thanks a million! . . . Ray Oxley reports an excellent meeting at North Ozark Church with James Graddy, 17 years old, of Senath (Mo.) and suggests that other places could use this young brother. . . . We send our sympathy to E. F. Hyde, Paragould (Ark.), who recently lost his mother. . . . Nell Ketcherside underwent surgery at Barnes Hospital, St. Louis (Mo.) on July 11. She is making excellent recovery. . . . Bill Hensley reports a very important and profitable series of evangelistic lessons at Hagerstown (Ind.). . . . For young people we recommend a Holman Bible, leather bound, good print, concordance and center reference, for \$6. . . . W. Carl Ketcherside will conduct a Bible Study in Georgia starting September 13.