

MISSOURI MISSION MESSENGER



VOLUME 10

ST. LOUIS, MISSOURI, NOVEMBER, 1948

NUMBER 11

GOD'S USE OF ADVERSITY

By W. CARL KETCHERSIDE

One of the most interesting words in our language is "tribulation." It comes from the Latin "*tribulum*" which means "a threshing instrument." Hardship and persecution constitute the flail in God's hand, by which the grain is purged from the chaff, and rendered useful. Sometimes in our feeble attempts to grasp God's purpose, we murmur and rebel, not knowing that the very suffering we undergo is "working for us a far more exceeding and eternal weight of glory."



The ascent to national greatness upon the part of Israel could only be made on the rocky path of rigorous trial. At a time when all people had become the nations of gods, Jehovah chose to reveal himself as the God of a nation. To achieve this he demanded that Abraham leave his idolatrous kindred (Joshua 24: 2). To him came the promise, "I will make of thee a great nation" (Genesis 12: 2). But a nation must be founded upon a permanently located people, while Abraham and his posterity, were nomads, straying at will. Three times the word "journey" appears in Genesis, chapters 12 and 13; while the word "went" occurs no less than five times. The terms "removed his tent," and "pitched his tent," express the transitory nature of their existence. They had no knowledge of architectural design; they were wanderers, not builders.

To burn out of them the lust for wandering, God brought them into Egypt. There in the land of the most ancient civilization, he placed them in bondage so they could not escape. Pharaoh, as God's unwitting instrument, taught them the art of making brick, and even showed them how to construct such storehouse cities as Pithom and Raamses. From the taskmasters they learned submission, but not knowing God's purpose in their bitter lives, they sighed, cried and groaned (Exodus 2: 23, 24).

In "the fulness of time" Moses led them out, but so effective had been their instruction, that they turned back with longing minds from wilderness wandering, and in their hearts desired their established homes. By and by, in their own land every man was

content to "sit under his own vine and fig tree." Jerusalem became famous, and such beautiful edifices as the "house of Lebanon" and Solomon's temple startled the queen of Sheba into the exclamation, "The half has not been told." Israel's prosperity came as a result of her one time adversity. Her glory was the reward of suffering. God uses tribulation as the key by which to unlock the door to future rewards.

Many brethren faint under the keen lash of unfair criticism. They wince from the cutting words which bite into the heart. They cannot bear to see their cherished desires misconstrued by little men who seek to reach popular acclaim by trampling upon the unresisting souls of the victims of their jealous rage. Shall we not suffer reproach for Jesus' sake? Shall we revile when others do? Shall we repay evil for evil? No, my brethren, out of the malignant accusations and malicious hatred of those who count themselves as our enemies even while we pray for them, shall come purer hearts, from which the dross of this world has been burned in the searing fires of persecution.

But will not men turn against us if we refuse to retaliate? What if they do? "The Lord knoweth them that are His." I thank God for any tribulation I may endure. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12: 10). My faith is not lessened, my hopes not dimmed, my soul not blighted. My love for the church grows brighter and glows more fervently, "and I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved."

If the road becomes difficult or the burden heavy; if you sigh for an easier cross to bear, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Have you ever been tempted to quit the battle? Have you ever questioned if it was worthwhile to sacrifice your life for those who might turn again and rend you? Then "consider Him!"

(Continued on page 4)

HAVE YOU BEEN CRUCIFIED?

By ELMER L. CROCKER, Seoul, Korea

"Know you not that so many of us as were baptized into Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this that our old man has been crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Romans 6: 3-7).

How do we put sin away? Just as Jesus died! Sin must be crucified, nailed to the cross, mortified and killed. The body of sin must be destroyed, regardless of the pain or the agony of the separation. The new life is purchased by the death of what we formerly held dear. We must die to live. The new man is resurrected because of the

death of the old man. Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ living in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Christ and the "old man" cannot live in the same body!

The promises of eternal glory and reward should cause us to prepare our bodies so they may be fit dwelling places for this royal guest, who takes up his abode in them by our invitation, and remains only so long as he is wanted. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1). Have you nailed your former life of sin to the cross of Christ? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14). Is this your attitude, too?

Here is a challenging question. Are you really crucified unto the world? Is it crucified unto you? Do you use tobacco or intoxicants which defile the body? Do you have the lust of the eye for the glamorous and suggestive Hollywood movies? Do you forsake the assembly for baseball or basketball games, or the prayer meeting for football games? Remember, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Here in Korea, many of the people have not put the man of sin to death, because they have come under a false influence from

many English and American missionaries, leading them to believe that baptism is not essential to a crucifixion of sin and a putting on of the Christ of Calvary. It has been my happy lot to preach to them, and have taken the confession of faith of two young men about the age of 22, whom I will baptize into the Lord next Sunday. May the Lord bless them and grant also that many more of the Koreans will crucify the man of sin, and not they only, but multitudes throughout the world. And may God bless you who read this, that you may carry the living gospel to dying men, and the hope of heaven to a hopeless world.

to face; now (in partial revelation) I know in part, but then (in the completed revelation) shall I know even as I am known."

This scripture dates the end of the miraculous revelations and signs. They were to cease when the revelation of the gospel in the New Testament was completed, and they did cease then.

Scriptural Bishops

By F. WILFORD LANDES

Let us consider the expression, "Given to hospitality." The Bible is full of illustrations of the theme, yet but little hospitality is found in practice.



Most preachers are well entertained and dined, but how about the strangers and visitors who drop in for a service? When the automobile came in, hospitality went with the horse and buggy, or so it seems.

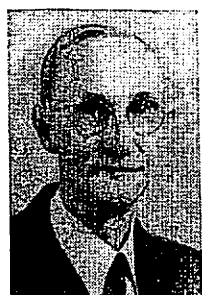
Literally the translation of this would be, "a lover of strangers." This is a requirement of elders, and like most of the stipulations, should be adopted by all Christians. How often a person visits a congregation, and unless he is well known, but few speak to him, and fewer invite him to their homes. We cry, "I'm not prepared for company," but hospitality does not consist of showing off fancy china and sterling silver, nor is it made up of elaborately prepared foods. Hospitality is of the mind or heart. "If there is room in the heart, there is room in the home."

To many, the term hospitality embraces "a clique" or a "certain set" while all others are excluded. It is "me and my wife, my son John and his wife—we four and no more!" Is that hospitality? Is that being a "lover of strangers"? Be friendly to the strangers at our meetings, and you may win a soul for Jesus. Speak to others, show them you are glad they came, invite them back. "Interest in others" has made thousands of dollars for Dale Carnegie. Many good meetings have been ruined by the coldness and indifference shown after the services to those who come as our guests. Lack of hospitality is lack of Christianity. You can't show the latter without the former!

MODERN HEALERS GET HURT

By W. G. ROBERTS

Jesus said of the apostles, "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them" (Mark 16:18).



He did not say, "It will not kill them" but "It will not hurt them." There is quite a difference between being *hurt* and being *killed*. Paul was bitten by a snake and it did not hurt him (Acts 28:3-5), but snake bites have hurt some of the so-called "divine healers" and actually killed others.

Joseph Smith, founder of the Mormon Church, in their church history, Volume 1, Page 25, gives us an account of a "drove" of them going from Independence (Mo.) to Kirtland (Ohio). Near New Albany (Ind.) the horses became frightened, and one of the party by the name of Whitney, attempted to jump from the wagon while the horses were running. He caught his foot in the wheel and broke his foot and leg in several places, so Smith remained with him, and administered to him until he was able to be moved. However, they had a Dr. Porter assisting also, for the four weeks they could not travel.

Smith says, "One day when I rose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to Brother Whitney (who was on the bed) as speedily as possible: he laid hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful as to cause much of the hair to become loosened from my head."

This is not all he says, but it is enough

for you to see that the poison *hurt* him, and hurt him seriously. It dislocated his jaw, caused him to have a stomach hemorrhage, and to lose his hair. Poor Smith! A viper bit Paul and it did not hurt him, for he was a prophet of God. Poison did not hurt Paul, but it did hurt Smith, therefore Smith was not a prophet of God. If not a prophet of God, he must have been a prophet of the devil, if a prophet at all!

Here is proof from their own side of the house that they cannot do what they claim. It Whitney could heal Smith "in an instant," why could not Smith heal Whitney's leg? I cite this one case to show that their greatest prophet (?) could not heal a broken bone. And Whitney healed (?) Smith after he had thrown all the poison out of his stomach—if he did, and if he was poisoned.

The prophets of God did their healing long before the New Testament was written or completed, to make believers (John 20:30, 31), but after the "perfect law of liberty" was complete, they ceased by divine appointment. We do not need² them now, for we have a record of them in the Bible, and if we believe the Bible, no additional confirmation is required. The people of that day did not have the Bible, so miracles were performed before their eyes that they could see and believe. We read and believe!

Let us examine the proof in 1 Corinthians 13. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge (by inspiration) it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect (the 'perfect law of liberty,' James 2:12) is come, then that which is in part (the partial revelations) shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now (in partial revelation) we see through a glass darkly; but then (when the revelation is completed) face

MISSOURI MISSION MESSENGER

Published on the Fifteenth Day of Each Month in St. Louis, Mo., Subscription Rate \$1.00 Per Year

W. Carl Ketcherside

Editor and Publisher

Publication Office

7505 Trenton Ave.

University City 14, Missouri

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

THE WORK OF WOMEN IN THE CHURCH

We present herewith the opening articles in a forum upon the above topic. It is hoped the discussion will prove so profitable as to merit other such forums in the future. If such be the case, the next one will be on the topic, "Marriage and Divorce." Each discussion is open to all readers of the paper who care to participate, and will be terminated, when in the judgment of the editor, a maximum amount of good has been accomplished. Those who write must keep free from personalities, and all papers will be edited so as to eliminate any hurtful thrusts. Truth does not need to rely upon such, and a brotherly spirit must be maintained.

There is a difference of opinion among brethren upon the limitations placed by the Holy Scriptures upon the work of the sisters in the church. We cannot deny the existence of such difference; and it would be silly to act ostrich-like, and pretend it does not exist. The purpose of this forum is to give all an opportunity to state their convictions on the issue, so that we may have all of the material before us for examination. While the editor has definite convictions upon the matter, he will act as chairman of the discussion, rather than as an active participant. The guiding rule will be that enunciated by Jesus, "Do unto others as ye would they should do unto you." Those who differ must differ, not as enemies, but as friends and brethren, exploring the Word of God for a basis of agreement.

You will be permitted to answer any of the writers, or you may ask them through the paper any question to help clarify the position. Remember that the papers which are briefest will probably get preference. Control your thoughts and limit your words! We are happy to present the three participants for the first issue on the subject. W. G. Roberts is an aged preacher of the gospel living at Hammond, Illinois; A. T. Kerr is an elder at Brookport, Illinois; David Kreeger, a former elder at Pomona, California. Give careful consideration to all of the articles.

* * *

By W. G. ROBERTS

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Timothy 2: 12).

John Wesley says this has reference to public teaching. He was right. This being true, the limit to her teaching, is in "usurping authority over the man." She is not to evangelize, and this is one of the main Scriptures showing she should not, for an evangelist is to "rebuke with all authority" (Titus 2: 15). Being forbidden to "usurp authority over the man" the woman cannot be an official in the church, for the officers must exercise authority in looking after the

church. She can do any part of the work except exercising authority. This places her teaching under the direction of the men (elders where the church has them), so when she teaches or prays at the request or by the consent of the man, she is perfectly in order.

In 1 Corinthians 11: 3, 4, Paul says, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Paul tells the woman to pray or prophesy, and the man to pray or prophesy, so the woman is to do the same things the man is to do, that is pray and prophesy—or teach, for "prophesy" in the New Testament usually means "to teach and edify" (See your dictionary and also 1 Corinthians 14: 3, 4).

Paul told the church at Corinth to allow both men and women to pray and prophesy (or teach) but to do it under the head. God was the head of Christ, but that did not keep Christ from teaching and praying, but he had to do it under his head, that is God. Christ is the head of the church, but that does not keep the church from working, only it must work under its head, Christ; man is the head of the woman, but that does not keep her from working, only she must work under her head, the man. She is given permission to do the very same things the man is told to do, only she must do it under her head, otherwise, she usurps authority over the man. If the man authorizes or permits her to pray and prophesy (teach), she has a perfect right to do so.

No man can show anything wrong for a woman to do in church work (when the whole church is come together), if she works under the head. Nothing but a lack of qualification, or the usurpation of authority, prohibits the woman from praying, teaching, singing, or any part of the church work. It is a lack of qualification which forbids her to act as bishop or evangelist, for one of the qualifications for these officers is the exercise of authority over men. Elders must be able to "stop the mouths of gain-sayers," which a woman is not to do, for she cannot usurp authority in her teaching.

When the church was first established, Peter quoted Joel, saying, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and DAUGHTERS shall prophesy (Acts 2: 17); then in Acts 31: 8, 9, we learn that Philip had four daughters which did prophesy, hence the church had women teachers when it started, but they had to work under their head (man), and still have to do so.

By A. T. KERR

"Let your women keep silence in the churches: for it is not permitted them to speak, but to be in subjection, as the law also says. And if they wish to learn anything, let them ask their husbands at home: for it is a shame for them to speak in the church" (1 Cor. 14: 34, 35). This was commanded the church at Corinth, and the instruction was given to Timothy to be taught wherever he went.

To have the women lead in public prayer can never be harmonized with the Scriptures. God made women modest and quiet. He never intended her to lead in speech or prayer in public assemblies, and she does violence to herself and the law of God when she does it.

There is no record in the New Testament in which a woman was sent out to preach the gospel of Christ, or to be in any sense a public teacher or proclaimer in the church. Men were, but women were not! There is not a word commanding a woman to lead in such prayers. This silence of the Bible on these things must be regarded, or there can be no unity in the churches. There is not a passage in the New Testament that presents a case in which women were charged to go out and proclaim the gospel of Christ publicly, either with men or alone. Neither is there a case where women were authorized by the church, by inspired men, or in any other way, to lead the prayer in the churches or elsewhere. If public preaching, teaching and praying were the work of women, God certainly would have made the matter plain, and would have given us both precept and example for it, so we would have had no uncertainty about the matter.

* * *

By DAVID KREEGER

Those who advocate that women have no right to speak in the church generally use 1 Timothy 2: 11, 12, as their proof text, so we will start with it. The word here translated "silence" means "quietness," so Paul said, "Let the women learn in quietness with all subjection." Verse 12 does not say the woman shall not teach, but that she shall not teach "over the man" or usurp his authority, but be in subjection as in verse 11.

I have heard them use Revelation 2: 20, to try to show that the condemnation against Thyatira was because they allowed Jezebel to teach, but the text shows it was not because she *taught*, but rather because of *what she taught*. "Because thou sufferest Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication and to eat things sacrificed unto idols." This woman claimed to be a prophetess but taught things contrary to the word, and was condemned as false.

Another proof text often used is 1 Corinthians 14: 34, but the context shows the women here mentioned are the wives of the

inspired men, and Paul regulates those wives in their conduct in the assembly. The twenty-eighth verse of the chapter regulates the men themselves who possessed the spiritual gifts. How would the unmarried woman "learn anything"? Certainly, she couldn't ask her husband at home!

Acts 2: 17 says, "Your sons and your daughters shall prophesy (teach)." Verse 18 says, "On my servants and on my handmaidens I will pour out of my Spirit and they shall prophesy." Acts 21: 9, says, "And the same man had four daughters, virgins, which did prophesy." Acts 2 shows that

women *should* prophesy, and Acts 21 shows they *did*.

In 1 Corinthians 11: 3, 4, Paul regulates the men in praying and prophesying in the assembly, and in verses 5 and 6, he regulates the women in doing the same thing. The word "prophesy" here means to "teach, refute, reprove, admonish, comfort" (Thayer). Using the early Spirit-filled church as the divine pattern, we learn that women can pray and prophesy in the assembly, as long as they do it in subjection to the head, that is the man; just as the man is to work in subjection to his head, that is Christ.

There is scarcely a religious denomination of importance which does not have in addition to God's Word, a Confession of Faith, prayer book, or Catechism. The excuse that these contain only parts of the Bible, is not valid. Even one with an elementary knowledge of the Bible knows that they teach things not found in God's Word. The Bible says that it alone is sufficient to furnish us unto every good work, that we might be perfect. Nothing else is required.

Let all those seeking some basis for unity, bring these things which are preventing it, and do with them as the Ephesians did. Then all barriers to unity will disappear, and once again will God's Word "grow mightily and prevail among them."

Those Who Are Sent

By EMERY M. SMITH

In any consideration of mission work, we should remember that the command "Go" has never been revoked. It never will be,

for it is a definite part of the divine plan of salvation. Without that command and obedience to it, "the power of God unto salvation, to everyone that believeth" would be in abeyance.

To the Romans, Paul writes, "For everyone who calls upon the name of the Lord will be saved, but how can this

be unless there is a sending?" (Romans 10: 13-15). It is obvious that those who obey the command "Go" are those who are sent, yea, sent to tell a dying world that "The grace of God hath appeared for the salvation of all men" (Titus 2: 11). Could it be that the individual Christian is included in God's plan?

When our Lord commands the apostles to go, they had in their possession the necessary credentials (Acts 1: 21, 22) but they had to stay in Jerusalem until they received from on high that power which would enable them to perform the duties implied in the command to go (Luke 24: 49). Having received that power at the appointed time, the apostles stood forth before a multitude of people, and Peter spoke to them of a love so mighty and so strong, that devout men out of every nation, hearing the message, cried out, "What shall we do?" The same thing is being cried out today!

About 3000 were obedient to the commands given by Peter, and God added these to the Church, which Jesus said he would build, that church which was known then, is known now, and always will be known as "the house of God, which is the church of the living God, the pillar and ground of the truth."

The apostles have fulfilled their mission and performed their duty, and the blood-bought church has become the medium through which all of God's children have

become "the sent." Yes, brethren, it is in God's plan that each of his children will assist in the mission of "seeking and saving the lost," bringing to them a vision of the great love which sent the Savior into the world, not to condemn the world, but that the world might be saved through him (John 3: 17).

BURNING BOOKS

By WILLIAM D. BROWN,
Windsor, Ontario, Canada

We hear much today from our denominational friends about unity. For some years they have been seeking a basis upon which they could present at least a semblance of being united. Instead the division has multiplied and the number of sectarian bodies increases yearly.

It might be well for them to take heed unto an incident which grew out of the preaching of Paul at Ephesus. "Many of them which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed" (Acts 19: 19, 20).

While I realize the books brought together on that occasion were those which pertained to curious arts and magic, there is, nevertheless, a lesson for men today. Paul had preached the word of the Lord to these people and many of them believed and confessed their sins (Acts 19: 18). They realized that their books could not furnish them with anything beneficial in the Christian life. After they heard the truth, they were interested only in doing the things God wanted them to do. They showed their good faith by collecting their books and burning them. What a pity men today will not follow their example.

There is only one book today which reveals God's will to us (2 Tim. 3: 16, 17). A tour of any city would certainly reveal many books in the possession of those who profess to be seeking some basis for unity—books teaching many "curious arts" insofar as acceptable obedience and worship are con-

PLEASE CONSIDER THIS

The church at Pomona, California, held its first meeting, March 7, 1943 with 10 charter members. The present resident membership is 42, of which 20 are men and 22 are women. Among them there are 8 song leaders, 18 brethren who will respond for public reading or prayer, and 8 who can preach the Word in a full time discourse. They are as strategically located for the good of the Cause as any congregation on the west coast, but they are desperately in need of a good building, not elaborate but adequate. They are willing to sacrifice to the limit, and will carry a heavy burden of financing. However they cannot erect a building without aid from the brotherhood. If churches and brethren will send to their necessity, they will report all amounts by letter and in the paper. All funds contributed will be placed on trust in the bank, and should anything forbid their building, they will return all amounts to the donors. Brethren, for the sake of our Master and the advancement of His Cause, will you prayerfully and humbly consider this great need and the urgent call, and send to aid in this work. You may lay your gift for this work before the church by addressing it to Clarence H. Cassell, 536 Lincoln, Pomona, California.

God's Use of Adversity

(Continued from page 1)

Remember that the heritage of heaven is conditional. We shall be joint heirs with Christ, *if so be we suffer with him*, that we may be also glorified together. We must kneel in our Gethsemane, if we expect to join in the ascension. The troubles of this life will pass away like the storm clouds. Tomorrow the sun of eternal bliss will shine. Courage, brother, do not falter! Struggle on until the journey is ended.

Though friends may forsake, and turn to chiding,

And cruel things they may say,
If under the wings of love we're hiding,
Then life will be sweeter some day!

METHODS OF BIBLE STUDY

Number One — The Three W's

By HAROLD BAINES, *Morley, England*

I desire in the three articles, of which this is the first, to present to my readers, three simple rules for Bible study. To the uninitiated especially, the Bible may seem a formidable book to tackle, being not merely one book, but rather a collection of 66 books. Unless one approaches it in a sensible way, he is liable to be misled. Let me suggest that we approach the Bible as we would any other form of writing and see what benefit we can gain, and what we can learn.

What do you do when you receive an ordinary letter? Do you not first see *who* the writer is, then determine to *whom* it is addressed, and for what purpose it was written, that is *why* the writer addressed you? Have you ever thought of reading the Bible like that? Let us try it!

Turn with me to one of the lesser known books, the Epistle to Philemon. You will find it tucked away in the New Testament, between Titus and Hebrews, a short letter of twenty-five verses. WHO wrote it? Verse one tells us it was the apostle Paul. The same verse tells us unto WHOM it was addressed—one Philemon, a dearly beloved fellow laborer, and to "the church that is in his house."

Having thus discovered our first two "W's" let us look for the third. In verse ten we read, "I beseech thee for my son Onesimus, whom I have begotten in my bonds." If we continue, we shall perceive that Onesimus had done something wrong, then had met Paul and been converted, whereupon he desired to return to his master, from whom he had run away. This supplies our third "W" for we learn the "why" of the letter, was to restore a servant to his master. By this simple deduction we learn the message of Philemon.

I do not suggest that all Bible deduction is as simple as this, but have taken this little human-interest story of a runaway slave who became a Christian to illustrate a principle which can be applied in some degree to the whole Scriptures, whether you be studying a book, a parable of our Lord, or one of the epistles. Note who speaks or writes, unto whom the remarks are addressed, and why they were spoken or written, and you have the beginning of sensible approach to the Word, which cannot help but put you on the sure road to complete understanding. (In my next article I shall deal with "The Four D's.")

sung. But please don't use the above scripture for it. Leave it to the denominational world to misuse the Text about the Spirit. Paul meant for the gifted man to use his spiritual gift, but to select such words that the hearers can understand them and thereby by edified.

ANOTHER NEW CONGREGATION

For some time there have been three isolated members living at Tarkio, Missouri, and recently they secured the use of the Christian Church building for a Bible Study conducted by Hershel Ottwell. As a result, nine members have been banded together to keep house for the Lord, and it appears that the meetings will have about 15 or more in attendance. Winford Lee is to assist them further. We salute the new congregation at Tarkio, with joy. This is the sixth new congregation in Missouri this year.

WILL YOU HELP?

A number of brethren in Great Britain are interested in obtaining copies of the new book, "A Clean Church" but cannot send any money out of their country. Will you send a copy to someone over there? If so, we'll choose a name, and mail the book with a card enclosed stating that it comes from you, and give your name and address, so that the recipient will be able to write directly to you and acknowledge receipt of the book. Just tell us to send one to a brother and we'll bill you for it later. That's one way to help spread the Word of the Lord, and it will be appreciated by those who share in your generosity.

EIGHTY YEARS OLD

Brother W. G. Roberts will reach his eightieth milestone in life, on December 13. During his entire career he has suffered much, but an indomitable spirit and a will to live and serve has carried him through, when other men have given up the fight. Perhaps no other preacher of the brotherhood could have met the onslaught of sectarianism as did he, and all of us owe him a lot for the courageous warfare he has waged for truth and righteousness. And he should not be forgotten on the date of importance next month. His address is Hammond, Illinois.

DO YOU REMEMBER?

Twenty-five years ago this month: E. M. Zerr began a ten week Bible Study at Barnard, Missouri. . . . W. E. Ballenger started a meeting at Shelbyville, Illinois, November 10. . . . W. G. Roberts had 32 additions in 3 weeks at Kansas City (26th and Spruce). . . . William Ketcherside was in a meeting at Stull, Kansas. . . . L. C. Roberts held a two weeks meeting at Bloomington, Illinois. . . . A. W. Harvey baptized two in a meeting at Liberty Church, Green County, Indiana. . . . Do you remember?

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

1 Corinthians 14: 15

The last part of this verse, on the subject of singing, is what I am considering. One of the commonest errors among song leaders is that of applying this passage to singers today, without modification or explanation. A leader will arise before his class and try to get it in condition for some good singing. He will probably tell them to wake up and sing as if they meant it, then remind them that Paul said to "sing with the spirit and with the understanding," as if he was conducting a "pep meeting." He may continue his erroneous use of the passage by telling his class to study the words of the songs so as to understand what they are singing, else they could not "sing with the understanding as Paul commands."

All of these words of advice are often needed but that is a misapplication of the

passage. They make an exact quotation of this verse, hence I am not mistaken in my criticism. The passage as it reads and is quoted did not apply to congregational singing even in Paul's day, much less does it so apply today.

It was a part of the exercise of spiritual gifts, and the spirit that is named is the Holy Spirit, given to Christians in such measure that they could speak and sing with words that had not yet been revealed to others. In selecting his words, the speaker was instructed to use those that the audience (not himself only) could understand. The term "my understanding" had reference to the ability of the hearer to understand what he heard. So the word "spirit" does not mean vim or pep as if he intended to start a sales talk. In the same verse Paul said to pray with the spirit. Did he mean for a man to shake his head and emphasize his voice and "put plenty of pep in his prayer"? No, it is all right to exhort congregations to sing "like they mean it," and to sing in such a way that others can understand what is



AS IT SEEMS — — — — — By Bernell Weems

It seems to me that one of our greatest faults is failing to confess our faults! The Book teaches, "Confess your faults one to another, and pray one for another" (Jas. 5: 16). We all have faults. We may not all have the same ones, but they are with us each day. For the weaknesses and faults of my past life, I humbly ask the forgiveness of all; and I'm striving each day to master them. It takes careful and prayerful



determination to follow the glittering pattern our Savior has set.

Let's consider our faults, perhaps I should say mine, as to conversation, for it has a tremendous influence upon our lives. The Bible sets a very high standard in this respect, and I confess I've fallen short of it in the past. I'm not speaking of profanity, but there is far more to Christian conversation than mere use of words which are above reproach individually. Great damage can be done by the best of words which are not aptly spoken. "The tongue is a fire, a world of iniquity" (James 3: 6). Don't

you think that all of us could improve upon what we say and the impression we make?

It seems to be a common human tendency in repeating an incident to add or subtract something which often changes the entire impression. Sometimes this is done to make the story more interesting, or to create a favorable impression toward ourselves. It is easy to exaggerate a little here, or a little there, and think very little about it. Very often, I feel, an incident is repeated with its exact meaning either entirely left out, or changed and altered in some fashion.

I'm willing, and wish, to confess my human weakness in the past in these things, but I am resolved to bring these weaknesses into subjection as far as humanly possible. Here is my prayerful solution: Let's be absolutely positive we have the meaning before we repeat or state a thing. And the things we cannot be sure about, let's not repeat! It takes extremely careful thought to be sure we are leaving the correct facts of a case without the slightest misrepresentation, but in the future let us pray God for wisdom to help us tame our tongues, that only words of truth and soberness proceed from them. Brethren, let's "confess our faults one to another, and pray one for another." This will make us safe and the church pure.

"Let us go also, that we may die with him." And having said it, do we go?

STILL THINKS HE IS RIGHT

Constructive criticism is good and should be appreciated when received. Destructive criticism is usually more damaging to the critic than to his target. A few days ago I received another letter from a brother living near Marshalltown, Iowa, in which he took me to task for saying the church is in better condition than it has been for forty years previous. I still think it is, but he thinks I am seriously mistaken. He thinks the church is in worse condition, and I am sorry for him. Perhaps though, if the congregation where I hold membership would exclude me, and most everyone who knew me and the church here, would think the church did right, no doubt I would think the churches were in bad shape and I might do some criticizing also.

I note in the September issue of the MISSION MESSENGER, the names of 32 preachers of the gospel. That is proof in my favor, for not near all of the preachers had their names in that issue. It is also proof that this paper is appreciated and highly endorsed in the brotherhood. I hope its editor will always continue to be humble and quiet, and never become meddlesome or start sowing discord in the brotherhood. The Lord hates those who sow the seed of discord. We should be builders in the Lord's work, and not destroyers of the peace, love and friendship so sadly needed in this old world of sin.

I have kindly, but firmly admonished and advised my critical brother in Iowa to be more careful and to cease so much criticism, when he isn't the man for the job. I still say that I believe the church of our Lord Jesus Christ is in better condition right now than it has been for forty years past, because we are not troubled with innovators much anymore.— *W. G. Roberts.*

THE IOWA DISCUSSION

Hershel Ottwell and your editor spent October 11, 12, 13 at the Midwestern School of Evangelism, Ottumwa, Iowa, in discussion with the three faculty members, Donald Hunt, Burton Barber and James McMorro. There were six sessions of two hours each, with special emphasis upon the question of instrumental music in worship. The investigation attracted a number of brethren, and was held before the students of the school. Perfect decorum prevailed and the spirit was excellent. Earnest study of all matters presented was evidenced in the forum session open to the questions from the audience. We believe that this discussion has done a great deal to advance the Cause in the restoration movement, and we deeply appreciate the spirit manifested by those who oppose our position on the issues.

THOMAS THE TWIN

By ROBERT T. HARTMANN

Thomas, one of the Twelve, also was called Didymus—the Greek word meaning "twin." We know nothing about his twin, but the name is not without significance.



On the basis of the two principal incidents concerning the Apostle recorded in the New Testament, those modern sorcerers—the psychologists—probably would say Thomas had a dual personality.

The most familiar episode is that of John 20: 24-29. It was with the aching conviction of one who has looked upon a loved one in death that Thomas questioned reports of his Master's return. Surely his ears heard the cruel nails driven and his eyes saw Jesus' final agony on the Cross.

Thomas was like many "reasonable men" of today, unwilling to accept as certain anything his senses could not confirm. As a result of the Risen Lord's gentle rebuke, "Be not faithless, but believing," the twin Apostle for centuries has suffered the sobriquet of "doubting Thomas."

This is neither just nor altogether scriptural.

For the same Gospel writer portrays another Thomas; a twin, one might say, to the "doubting Thomas" the world knows so well.

John 11: 1-16 records how the Apostles fearfully implored Jesus to abandon his return to hostile Judea. Thomas dissented, saying:

"Let us go also, that we may die with him."

No "doubting Thomas" took this unhesitant and manful stand, but rather a "devoted Thomas" whom Jesus chose well knowing his weakness, but knowing also that love compensates for lack of faith.

Paul put the same truth another way around when he wrote the Church at Corinth:

"Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

If Thomas was weak in faith, he was strong in love. His brave words not only decided the apostles' course on that occasion; they have echoed on the lips of saints in all ages.

Jesus Christ does not always lead us to the New Jerusalem by the road we think safest and best. Do we say with "devoted Thomas":



COMMENDATION BY ELDERS

We wish to commend to the brotherhood of faithful churches, Brother Kenneth Van Deusen, as a godly and faithful servant of the church.

As a young man of outstanding ability and faithfulness, we can heartily recommend him as an evangelist, capable of doing any work in the church for which he may be called upon. He has grown up in our midst and has taken active part in the service since he was very young. Since his return from the armed services, he has been preaching here and elsewhere, as well as doing development work. We were happy when he announced his intention to enter the gospel field full time, for we believe he can accomplish much for the glory of God through the church.

—Churchill Teghtmeyer, Leonard L. Swearingin, Carl D. Landes, Elders at 26th and Spruce Streets, Kansas City, Missouri.

TOPEKA WORK

With 192 present, representing 22 congregations, the church at Topeka, Kansas, received a great spiritual uplift, on Oct. 11, in the meeting with Winford Lee. One immersed that night. Winford held a glorious meeting at West Concord (Mo.) recently and will return for a Bible Study next September.

HELP CHICAGO!

Dick Kerr writes that the Southside congregation, Chicago, Illinois, has located a vacated Episcopal meeting house, perfectly equipped and all modern, for \$12,000. The location is just right. The seven members have raised \$2000 but need more on the \$5000 down payment. They will handle the rest. This is urgent. Send a contribution at once to Frank Godbey, 6617 S. Carpenter, Chicago 21, Illinois.

"A CLEAN CHURCH"

Have you sent in your order yet for the new book which will be released from the press in a very short time? We urge you to make reservation for a copy of the volume "A CLEAN CHURCH" which has been written by your editor to answer the questions on discipline of the church, about which you've always wondered. Here is a beautiful and attractive book, which has been written from an interesting standpoint, that even though it covers a neglected subject, you'll not want to lay it aside until you have read every word of it. Then after reading it, you'll want to loan it to many members of the congregation for their edification. The book will be ready to deliver in a short time, and orders will be filled in the sequence in which we receive them. **SEND NO MONEY!** We'll bill you for the book when it is delivered. But tell us today how many of them you want us to save for you! Mail your request at once to **MISSION MESSENGER, 7505 Trenton Avenue, University City 14, Missouri.**

THANKS!

E. M. Smith, Box 530, Claypool, Arizona, sends sincere thank to the following for assistance received in his sickness. Through the kindness of these helpers he has been enabled to enter a hospital for treatment. He is still in need of aid. Besides these who responded, the church at Webster Groves (Mo.) sent a check for his birthday.

Bend, Oregon	\$ 20.00
Compton, Calif.	10.00
Glendale, Ariz.	25.00
Unionville, Mo.	10.00
W. Carl Ketcherside	10.00
J. O'Neil, Nixa, Mo.	25.00
Chas. Fleener, Lovington, Ill.	10.00
Anonymous, Dectatur, Ill.	2.00
D. W. Boffn, Chicago, Ill.	15.00
Mrs. L. Cochran, Summersville, Mo....	2.00
R. Mulraney, Los Angeles, Calif.	10.00
C. M. Daulton, Peoria, Ill.	5.00
Luke Thomas, Pasco, Wash.	20.00
Gilbert Misplay, Webster Groves, Mo...	10.00
Ivan Dennis, Mexico, Mo.	1.00
Jack Young, St. Louis	5.00
Total	\$180.00

TWELVE BAPTIZED

In a great meeting at Almartha, Mo., Bernell Weems immersed 12 and restored 10 to the Lord. Hubert James reports excellent attendance with 327 at meeting the final night. Paul Fleener of Hammond, Ill., led the singing. Hubert immersed one at Barren Fork, following the meeting. Praise be to God!



HAPPY BABY

We introduce herewith, June Elaine, who was adopted into the home of our Brother and Sister Carl Jacobs, at Milan, Missouri. This happy youngster was 9 months old on October 12, and we are thankful that she is now in a Christian home where she will be reared in the faith of Christ.

ROCK HILL MEETING

C. R. Turner immersed 3 at Rock Hill (Mo.) in a meeting which attracted the largest crowds of any of the three he has conducted there. Bro. Turner began at Wakenda, on October 10, with bright prospects. Pray for his work!

SAINT LOUIS STUDY

The winter session of the St. Louis Bible Study starts at 9 a. m., on January 3, continuing for six weeks, Monday through Friday, with daily classes from 9 a. m. to 3:30 p. m. Bro. E. M. Zerr will give a series of lectures each Wednesday and Thursday night, on the topic, "Things Most Surely Believed Among Us." If you plan to attend you must notify the brethren *at once*. For room reservations write: The Deacons, Church of Christ, 7121 Manchester Avenue, Saint Louis, Missouri.

KILLEBREW REPORT

Fred Killebrew baptized 6 at Bonne Terre, Missouri. He went next to Pfinister Schoolhouse, near Festus, where excellent crowds attended, but no additions were forthcoming. Fred also worked at Salem for one week. In this interim, Jim Mabery, assisted the church at Senath, Missouri.

We can still supply free copies of the bulletin "Outlines For Short Talks." Write for yours.

THIS and THAT from HERE and THERE

Mrs. John Westmoreland, Palmer (Ill.) liked the articles "The Other Side" by E. M. Smith, and "The Freedom Train" by William Hensley. . . . Mary C. Journey, Nevada (Mo.) reports Rita Gayle Ephland was immersed into Christ. . . . An English brother writes, "Some time since you kindly sent 'Ketcherside-Porter Debate.' I read same carefully. It is interesting and instructive. Undoubtedly your side of the debate is correct." . . . Bill Hensley reports ten added at Richmond (Mo.) with largest attendance in history of the church. He began at Mattoon (Ill.) October 17. . . . One added at Southwest Church (St. Louis) on Oct. 3, with 2 by membership the previous Lord's Day. . . . We regret that Robert Brumback had to discontinue his meeting at Bethel (Milan, Mo.) due to illness. He arranged to conduct a meeting at Lemons (Mo.) after his recovery. . . . Two restored, one added at Hartford (Ill.) on Oct. 3. . . . Bob Duncan and John Patrick closed at Ellington (Mo.) on Oct. 3. . . . W. Carl Ketcherside conducted funeral services for "Grandma" Beck, of Ellington, on October 1. . . . Lynn Kinnamon and June Burton, of St. Louis, will be married the day following Thanksgiving. . . . Ed Uland reports 6 added at La Junta (Colo.) where he starts a one month Bible Study on November 8. Ed held a meeting at Holliday (near Cowden, Ill.) this month just past. . . . Bernell Weems concluded his meeting at Almartha (Mo) on October 10, having been assisted in that work by Paul Fleener. . . . Bro. Wm. Horrocks informs us that the younger brethren in the church at Windsor (Canada) conducted all services on October 10. . . . From St. Joseph (Mo.) my good brother, J. E. Goforth, reports a visit from Roy Harris, Sept. 27, followed by a few nights of edification by Lloyd Riggins. He also tells us of a great gospel feast at the annual all-day meeting at Gallatin, October 3. . . . Grace Bailey, Chillicothe (Mo.) comments that the zeal was wonderful at the Gallatin meeting. . . . Congratulations to Brother and Sister John Bilyeu, Iberia (Mo.) on their sixtieth wedding anniversary, celebrated October 11. A grand old couple! God bless them. . . . Bertram Wilson reports good interest in the meeting at Springfield (Mo.) conducted by Bro. Riggins. . . . Henry Boren plans to leave Springfield shortly after the first of the year, to continue his college work in Illinois. . . . The editor's beloved mother writes of her pleasure at the meeting in Topeka (Kansas). . . . Owen J. Taul reports a grand meeting with Lloyd Riggins at Canalou (Mo.) which closed Sept. 26. Fred Killebrew and others from Senath attended upon 2 occasions, and a carload from Bridge (near Dexter) attended one

Lord's Day. . . . Robert Morrow writes a good report of the work at Klamath Falls (Ore.). . . . The winter session of the Saint Louis Bible Study starts January 3, for six weeks. . . . One immersed at Peoria (Ill.) since last report. . . . B. V. Higginbotham immersed 4 at Old Lamine (Mo.) in his meeting which closed on Oct. 6. . . . Guy Gastineau says much good was done by Bob Duncan at Ellington (Mo.) in the 3 weeks meeting. He remarks, "Bro. Bernell Weems passing through, stopped for two nights, and it was nice to see these boys work together in true brotherly fashion." To which we also add a hearty "Amen." . . . You can now obtain the study of "Saul of Tarsus" for 50 cents, by addressing Kenneth Morgan, Box 530, Klamath Falls, Oregon. It is a real course of study. . . . E. R. Noel reports good meeting at Topeka, with Winford Lee. . . . E. M. Smith tells us one was immersed and one placed membership at Claypool (Ariz.) during October. . . . George Shull, Mattoon (Ill.) says the article "Age and Youth" was the best he ever read. Thanks a million! . . . William Paulsen writes that the little group at Red Cloud (Neb.) are still pressing onward. . . . Vernon Hurst began a meeting in the new church building at Jacksonville (Penn.) on October 25. . . . We are pleased to learn that the church at Long Run, West Virginia, is now meeting regularly. They had an all-day meeting, October 3. . . . Dick Kerr is now working with the church at Yale (Ill.) but from Dec. 24-31 will be in a meeting at Vincennes (Ind.) with three sessions daily, arranged especially for benefit of the young people who will then be on vacation. . . . Dick recently spoke one night at Old Pearl (Ill.) and another at Springfield (Ill.). . . . Gladys Potts writes of the happiness of the church at Mattoon (Ill.) to be able to work with William Hensley in their meeting which began October 17. . . . Marvin Mayden, Wakenda (Mo.) says he agrees one hundred per cent with the article "Age and Youth." We thank the scores of others who poured letters of endorsement in for that little essay. Thanks, brethren, for your encouraging words. Let us strive for greater unity among the churches.

J. Ed Uland began at Yale (Ill.) on October 18, with Dick Kerr assisting as song leader. Ed immersed 2 at Holliday (Cowden, Ill.) on Oct. 12. . . . Those expecting to attend the Bible Study at La Junta (Colo.) taught by Ed Uland, from Nov. 8-Dec. 3, should make reservations at once through Norman Carlock, 523 Lewis, La Junta, Colorado. . . . Darrell Bolin writes a good report on the Bible Study at Denver (Colo.) conducted by Roy Harris. Darrell visited the

meeting on Oct. 10. . . . Ray Wofford is still doing his best at Council Bluffs, Iowa. He needs our prayers and help. . . . Mary Evans reports a real remodeling job on the meeting house at Bicknell (Ind.). . . . E. M. Zerr writes that the church at New Castle (Ind.) is growing in numbers and attendance with interest very great. . . . Two added at 7121 Manchester (St. Louis) on October 10. . . . W. Carl Ketcherside and Leonard Bilyeu are conducting a Bible Study at Florissant (Mo.) each Tuesday night. . . . Fred Killebrew immersed six at Bonne Terre (Mo.). . . . W. Carl Ketcherside is now in a meeting at Fredericktown (Mo.). . . . For a real good new tract, write William Hensley, 1704 Plum St., New Castle, Indiana. He will send you a sample and particulars. . . . Congratulations to Kenneth Van Deusen and Shirley Davis, married at Kansas City, October 8. . . . L. C. Roberts immersed 1, and 4 placed membership in his meeting at Independence (Mo.) He has just closed a good series of lectures at Hartford, and is in a meeting with C. R. Turner, at Jerseyville (Ill.) going next to Fairbury (Neb.) for an extended period of work. . . . Our Brother David Chalmers, Pennyvenie, Scotland has filed an answer to the article "Is Pacifism Scriptural?" as written by Bob Hartmann. Since the reply is too lengthy for publication, we have decided to make it available to anyone who desires to study it. Just write us, and we'll see that you receive it. Later, we shall perhaps have a forum on the subject. . . . Lloyd Riggins conducted funeral services for Bro. George Newport at Nevada, (Mo.), Oct. 14. Dick Kerr spoke at Nevada one night recently. . . . Talmage Weekly commends Borden Higginbotham who immersed four at Lamine (Mo.) during his two weeks meeting. . . . You can help us tremendously by sending at ONCE your advance orders for the new book "A CLEAN CHURCH." If you intend to order at all, will you please do so now? Send no money! We'll bill you later. . . . Jack Bourne was baptized at Bethany, Mo. (Antioch church) October 3, at which place the meeting held by Thomas Dennis and James Truitt has just concluded. . . . Starting November 8, W. Carl Ketcherside will conduct Bible Study and Development Classes at Carrollton (Mo.) each Monday night. . . . Hershel Ottwell recently spent some time laboring with the church at Springfield, Illinois. . . . Bernell Weems held a good meeting at Ottawa, Kansas, during October. . . . W. Carl Ketcherside and Hershel Ottwell spoke at Kirksville (Mo.), Oct. 14, 15. . . . James Truitt recently closed a meeting at Martinstown, Missouri. . . . Robert Brumback is to labor at Unionville, Missouri soon.