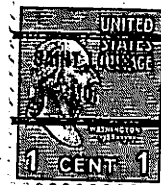


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MISSOURI MISSION MESSENGER



VOLUME 10

ST. LOUIS, MISSOURI, APRIL, 1948

NUMBER 4

THE WORLD AND THE CHURCH

By GEOFFREY LODGE, Dewsbury, Yorkshire, England

It might be well if I explain how this article came to be written. When the visit of our Brother Carl was mooted last year, I, in common with others, was somewhat dubious as to whether or not we should give him the freedom of the platform. The reasons for this were twofold. Firstly, as he came from America, we expected he would hold and perhaps therefore teach the usual American views as to who may and may not partake of the Lord's Supper. Furthermore, to judge by a tract that Carl wrote, he was very far from being a pacifist, though many if not most of the loyal brethren over here are. Naturally, therefore, these two topics arose not infrequently.

We were happy to find that Carl personally held the views that we do on the Lord's Table, and that he was also willing to talk on the war question. Arising from those talks, and later correspondence, it became evident that our difference on the war question had deeper roots, and was the outcome of differing views on the relation of church and state. I was offered space to state my views, and please realize they are only my beliefs and need not be representative of any church or group over here.

The Ekklēsia—the "called out from." The very word used in the New Testament to describe the saints, should set us thinking, and asking the question, "Called out from what?" Surely it is not merely my prejudice which would supply the answer, "From the world." I am sure that would have been the answer of our Lord, for did he not say of his first disciples (and hence of us), "They are not of the world even as I am not of the world" (John 17:16). Read the whole of that chapter, brethren, and then you will at least see how this "bee got into my bonnet."

We have established then, that we are not one with the world; but the harder core of the problem remains, namely to determine the full implications of that other fact which the Lord stated in praying to the Father—we are in the world but not of it. Where are the lines of demarcation to be placed?

2 Corinthians 6:14-7:1. This is a very definite passage, some translations making it more cogent. For example, one has it thus, "Do not become entangled in alliances of any kind with unbelievers, to your spiritual hurt. There is no relation possible between holiness and sin, between light and darkness,

between Christ and Satan, between the true and the untrue, between the worship of God and the worship of idols. . . ."

Indeed we are or should be, by our very nature different from the worldling, in our pleasures, our duties, our aspirations. The highest good a worldling knows is the alleviation of suffering, be it mental, moral or physical. But the greatest benefit we can extend (as servants) is the salvation of man, body, soul and spirit. Brethren, this is no platitude. I am not using rhetoric to bolster up a pet theory. We can do nothing better for any man than to help him find Jesus. I once shocked a faith healer by telling him that I would rather die in Christ, through the ravages of cancer, than die out of Christ, with a whole body. The thought was new to him, and I sometimes wonder what value some of us put upon our soul's salvation.

We will all readily agree that association with wicked men is not good, but I suggest this passage is even wider in its scope: most certainly we do not exhaust it in teaching against mixed marriage (though of course, that is one very important application). Although we deplore the low moral state of the world, and the consequent widespread misery, we should not spend time and talents trying to patch up the world's morals, as sincere and honest worldlings do (cf. James 4:1-3). If we agree to be side-tracked like that into political schemes, we tacitly declare that the organization to which we really belong, the church, is either unable or not efficient enough to carry out the world's redemption. We laugh in God's face and deride his plan of salvation. We certainly will not give our worldling associates the impression that to make one's own peace with God is the most important thing in human life. A new world can only come from a new people—a people comprised of individuals "born again"—not just permitted to live. If we forget this, it is truly to our spiritual hurt.

Kier Hardy, a Scotch politician of a decade ago, turned from religion to politics in his early manhood, thinking that to be the more positive way of helping his fellow men. When he reached the evening of his full and active life, he felt constrained to say that if he had his time to live over, he would be a preacher of the gospel. You see a perfectly governed state, filled with lost

souls, is a miserable reward for a life-time's energies.

2 Timothy 2:3, 5. This illustration is nowadays of smaller force, since much is done to reduce the 'hardness' of a soldier's life; but in Paul's day, the soldier was expected to relinquish rights, privileges and family ties even, and to sell himself wholly to the service of his commander. Thus should it be with those who wield the sword of the spirit, they must have one overriding allegiance, and be glad to relinquish rights even for Christ. One such right is that of voting in elections national and local, for as already indicated we would be making a compact with an unbeliever. There is really no worldling who could adequately represent a believer anyway. Further, for a Christian to enter parliament or congress is not feasible, for then he would inevitably either try to enforce Christian principles on those not in Christ, or else relinquish his faith to a secondary position, either of which actions are most reprehensible—it would be striving unlawfully.

Matthew 5:38-48. This teaching of our Lord was given in the period of history which though strictly in the Jewish dispensation, was yet the time of the travail for the Christian era. We may, I think, apply this teaching to ourselves, for certainly there would not be any teaching in that faith which was but a shadow, which could be more lofty than the teaching found in "the better covenant" and we find nothing anywhere more noble than this.

This doctrine of perfection is ignored only at our peril; but ignored it must be if we are to retain full citizenship in the world. The laws of all lands are based on eye for an eye principle, which the Lord Jesus asks us to forsake, not because it is unjust, but because it is unfruitful. God wants us to win men by love, positive fruitful love and sympathy, a much more potent character reformer, than retribution (viz., the "houses of correction"). This applies nationally and internationally, for Christians like their faith have not bounds of home here on earth. Change the individual is the key to success through God, and there is the great weakness of the war method. "As a man thinketh in his heart, so is he." The Germans still think they got a raw deal at Versailles, and since; they will still follow the first man who offers to reverse this state of affairs. Likewise the victors are still as haughty as they were thirty years ago. What we learn from history is that we learn nothing from history. "Be ye therefore perfect even as your father in heaven is perfect."

1 Peter 2:18, 21. This points us to the strong manly passivity which should be in us as it was in Christ. Peter says that if we do well and suffer for it, and yet take it patiently, then this is acceptable with God. If this be true, then of what nature is our God? Is he an ogre delighting to see his children suffering and that wrongfully? Certainly not, you say. Then he must have a purpose in this requirement and be therefore pleased that his children serve him to their personal disadvantage. This is the way the gospel of love does its work; it is neither sentimentalism nor idealism; it's a power few are willing to try. The particular instance given here by Peter, of servants being subject to "crooked" or "perverse" masters does deal the death blow to the trade union system as far as Christians are concerned, for the power of a trade union rests on the threats of mass non-subjection to the masters. Every church member can preach "God is love" by his living—by standing aloof from systems which forbid love.

1 Peter 2:13-15. This passage might well be urged against what I have said if we left it standing alone. But I wish to suggest that the command was not intended to be as sweeping as the first reading might indicate. Let us follow that ever wise plan of comparing spiritual with spiritual. It was this same Peter, who when ordered not to preach Jesus, declared "We ought to obey God rather than men" (Acts 5:28, 29). Hence, when the powers that be ask us to do what is upright and pleasing to God we must respect the authority permitted them by the Father and do as they bid. When they ask us to act contrary to God's Word and will, we must firmly but gently decline, and gladly take the alternative which they will impose, still honoring that same authority as permitted them by heaven, and being used to purify and strengthen us by the Lord (Rom. 13:1-8). Remember how Jesus said to Pilate, "Thou couldst have no power against me, if it were not given thee from above."

The details of all this must essentially rest with each individual's conscience, but the general principle may best be stated as Jesus did, "Render unto Caesar the things that are Caesar's but to God the things that are God's." We ought to obey God rather than men!

REPLY TO THE FOREGOING

Geoffrey Lodge is a highly respected young brother, a member of the assembly at Dewsbury, England. Studious, humble and devoted to the Lord, he has written from the depths of his heart. I ask you to read his article again carefully, earnestly and intently. It deserves attention. With much of it I agree, but there is a thread running through it, which makes his position untenable in many instances. I feel that it is wonderful when brethren can state their views and humbly consider their differences.

I commend my good friend and esteemed brother for his calm, sincere presentation of the issue as he views it.

Geoffrey quotes several scriptures about our relationship to the world, and reaches among others, these conclusions: (1) We should not vote in national or local elections; (2) We should not hold governmental offices; (3) We should not hold membership in a trade union. I acknowledge all of the scriptures quoted, but not his application of them. I feel that he is guilty of the fallacy called *Non sequitur*—it does not follow.

Although it may be aside from the main issue, I want to state just here that I do not believe that 2 Corinthians 6:14-16 has an important application to mixed marriages. I am not in favor of mixed marriages, but this scripture is wrested from its place when applied to such, and even makes void another scripture. Let us see the logical result if we contend that the entangling alliances include marriage. We shall state it in syllogistic form:

Every entangling alliance covered by 2 Corinthians 6:14-16, must be broken by the Christian separating from the unbeliever (verse 17).

Marriage with an unbeliever is one of the entangling alliances covered by 2 Corinthians 6:14-16.

Therefore, marriage with an unbeliever must be broken by the Christian separating from the unbeliever. This would violate 1 Cor. 7:13, where the believer is commanded not to separate from the unbeliever. Such marriages are broken up by the unbelieving doing the separating (1 Cor. 7:15). I do not believe Paul was talking about marriage at all in this passage. What proves too much proves nothing at all, except the weakness of the argument. This is a good illustration of the fallacy of the *illicit middle*.

It is admitted that the greatest good we can do is to bring salvation unto men, but that does not forbid us doing lesser good as well. Jesus taught in the synagogues, preached the gospel of the kingdom, and healed all who came to him (Matt. 4:23). We cannot heal as he did, but the fact that we engage in preaching and teaching should not forbid us alleviating the suffering of the world to the extent we can. Though the mission of Jesus was to "seek and save the lost" He fed them meat and bread, out of compassion (Matt. 15:32). I deny that this should be left to worldlings to accomplish in these days. Giving meat to the hungry, drink to the thirsty, lodging to the stranger, and clothing to the naked are conditions of entrance into the eternal kingdom (Matt. 25:34-36). It is hard to convert a hungry man to the gospel.

Geoffrey feels that we have no business attempting to better the moral condition of the world through participation in civil government. Civil government is called "God's minister" 3 times in Romans 13:4, 6, and is said to be for our good. How an at-

tempt to aid God's minister in a social field, makes us admit that the church is unable to carry out the world's redemption in another field, we fail to see. Can we be said to laugh in God's face when we support His minister to accomplish the good He intended? Our brother makes it appear that civil government "is a minister of the devil to thee for evil" if we follow his argument to a logical conclusion. The apostle teaches just the opposite.

Joseph was faithful to God while National Food Administrator of Egypt. Daniel, while President of the Provincial Governors, and later Prime Minister of Persia, was a paragon of fidelity to heaven. The Ethiopian Chancellor of the Exchequer was not told to relinquish his office (Acts 8:27), and Erastus was City Treasurer of Corinth (Rom. 16:23). All of these sustained a two-fold relation, first to God, second to their government.

We are told to pray for kings and for all that are in authority, that we may lead quiet and peaceable lives (1 Timothy 2:2). Is it right to pray for something, we are unwilling to work to achieve? If peace and quiet can be obtained by having the right kind of men in authority, should we not work to put them there? The Bible teaches "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2). God wants the righteous to be in authority. They can only get there if they are voted in to the position. If it is right for them to be in authority, it is right to vote for them. Some of our brethren would rather have the people mourn than rejoice, but I'm not one of them.

Certainly God wants us to win men by love, but what about those who will not be won? The principle of winning men by love, does not abolish the need of houses of correction or prisons, any more than the fact that God loved the whole world, does away with the need of hell and eternal punishment. God even had to imprison some of the angels, and put them in chains for their disobedience. Why not just overpower them by love? God does not expect us to be more loving or charitable than He is!

Even if it is admitted that association with wicked men is not good, the Bible tells us it is necessary, unless we would go out of the world (1 Cor. 5:10). The basis of our whole disagreement is the fact that brethren do not realize that we have a dual

MISSOURI MISSION MESSENGER

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

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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.

responsibility growing out of a dual citizenship. The fact that I become a Christian *today* does not mean I am not an American *tomorrow*. Paul was a Jew after he obeyed the gospel, and pleaded the fact to get a hearing (Acts 22: 3). He was as much a Roman citizen as before, and pleaded that fact to gain immunity from scourging (Acts 22: 25); protection from illegal trial (Acts 25: 10); and dignified treatment (Acts 16: 37). He even accepted a military cortege for his *physical protection*, although he knew someone would get killed if they attempted to capture him (Acts 23: 23, 24).

This dual relationship is recognized by Christ, and referred to by my good brother, in the quotation, "Render unto Caesar the things that are Caesar's but to God the things that are God's." We evidently have some things which belong to Caesar. If the things that belong to God represent our responsibility to the divine government, then that same language applied to Caesar must express our responsibility to civil government. We may differ as to the extent of that responsibility, but we must all admit the existence of it! Thus, to be called out of the world, does not mean that our relationship with civil government is ended. Jesus was not of the world at all, but still sustained that relationship! The servant is not greater than his Lord!

If Christians cannot be civil lawmakers, judges and policemen, a perfectly ridiculous situation could arise. If fifty members of

the One Body were shipwrecked upon a previously uninhabited isle, and were forced to remain there, could they be governed as to property rights and social intercourse purely by the spiritual law? Suppose that three of their number became backsliders and started to steal from the others. The brethren could disfellowship them from the church, but that's as far as they could go. If the men continued stealing, all the brethren could do would be to send to some other country and import a group of unbelievers to pass laws, build a jail and guard the criminals! If they didn't do that the criminal element would soon reign, and the brethren would be responsible because they could have restrained them, and did not. If they did call in the unbelievers, then they would be thrown into contact with them, and our brethren who take an opposing position say that is not good!

Civil government is a wise provision of a beneficent God. It is a minister of God! It is his avenger upon him that doeth evil! The man who resists the civil government in ministering good will receive damnation, so the Bible teaches! Conversely, it would appear that the man who *assists* the civil government in ministering good will be blessed. If not, why not! We conclude with the quotation used by my respected brother and well-beloved friend, cited from the words of the Master, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." *W. Carl Ketcherside.*

side by side with their faithful husbands, strengthening, encouraging and backing them in every worthy undertaking.

In homes where their chaste conversation—seasoned with salt of edifying quality—may win even those who are indifferent to the discourses of eloquent preachers. Their conduct being the outgrowth of that hidden word in the heart that teaches meekness and deference for others without yielding to compromise or partnership in wrong.

Set them in homes of the community where men and women may be invited to discuss God's Word. Let them be examples of Christianity and dignity to young and old. And whether they live long in the same community or, like her of old who was driven from place to place by circumstances, that they may adorn the doctrines of Christ, win souls, and be pillars of truth in family and Church.

Sisters, let us be Priscillas in study of God's Word, in righteous conduct, and be discreet and modest, yet staunch to truth and be able to help those about us.

MARRIAGE *By A. R. MOORE*

Marriage is as old as Adam and as modern as the new born babe; it animates, operates and dedicates the mental heart. It begets a



thirst for counsel, a bid for sympathy and a longing for home. Divine wedlock revives the spirit, warms the heart and refines the nature; it begins with a pledge, proceeds with a smile and ends with an unbroken faith. The devoted heart is a flower that blooms, a star that sparkles and a fire that

burns to the silent river.

TENT-MAKER AND HOME-MAKER

The Story of Priscilla

By NANCY GINGRICH

When God made woman it was for a help meet—or worthy companion for man. In Priscilla we see an excellent example. She is mentioned but few times in the Scriptures, in connection with her husband, Aquila, yet she is mentioned by name in times when women were given little publicity, recorded with that of her husband, in a few places even *before* his.

There was something outstanding in this woman's character which, though unassuming, could not be lost even in her perfect subjection to her husband.

Tradition implies that Priscilla was of distinguished birth and family prominence. This might have given her education and culture, yet it would not account for her deep knowledge of the Scriptures that enabled her—with her husband—to expound "the way of God more perfectly" to the eloquent Apollos. I can picture the quiet dignity of this woman which would manifest itself in her manner as she sat with these men, not usurping authority over them, but modestly joining in the conversation with words fitly spoken, worthy of the consideration of even this talented guest.

She would not have caused confusion by raising her voice in wrangling or boisterous contention in the assembly, but would have listened in respectful silence until they could together discuss the matter in private.

Thus she was in full accord with Paul's admonition to the Corinthian Church (1 Cor. 14) and to Timothy in 1 Tim. 2: 11, 12. She was *not* usurping authority, for her husband was giving her the privilege which as his helper and companion she deserved.

Don't think that Priscillas just happen! It takes years of study to fill one's mind with the Word of God, and gain ability to rightly apply it. (1 Tim. 2: 15). They who are unskillful in the word of righteousness have not exercised, by use, the Word of Truth. The Christian graces Paul commanded required that they add to "faith, virtue, and to virtue, knowledge," and it was not required of men alone.

Give us more Priscillas! Not in the pulpits and places of prominence, but as wives and mothers—wives of elders, deacons and evangelists—they can assist much, whereas others may hinder and damage their husband's work and influence. Let them stand

NEW CHURCH BUILDING

Hundreds of visitors from churches in Missouri and Kansas gathered at Independence, Missouri, on April 4, to join in fellowship in the first meeting in the newly completed church building. Speakers at the morning service were J. H. Mabery, Bonne Terre (Mo.), LeRoy Munger, Des Moines (Iowa), and W. Carl Ketcherside. In the afternoon an overflow crowd heard Ralph Acree, Walter Kreeger, George Kreeger, and Davis Taylor, elders at Independence, express thanks for aid in erecting the beautiful modern brick structure. Other speakers were Carl Landes, S. J. Lawing, William Hensley and Harold Hays. Vernor Ellis directed songs at the morning and night meetings. The morning crowd reached a total of 335, with a contribution of \$225. The next issue of this paper will feature a story on the Independence church together with pictures of the new edifice and elders of the congregation. We congratulate the brethren.

COMMITTEES OR CONGREGATIONS

By ANDREW GARDINER, JR., Glasgow, Scotland

I have just read the long article on the above subject in the MESSENGER for last November. I want to tell you Carl, that I appreciate your frankness in this thing. There are, however, a few points to be borne in mind.

(1) You quote Acts 13: 3, to justify your stand on this. Surely verse 4 answers your argument, "Being sent forth by the Holy Spirit." (2) It is well to remember that Paul was an apostle, and that he had a special commission from Christ. (3) It is sometimes claimed that the Holy Spirit worked through the Antioch church in sending them away. This hardly seems the case to me, for then their labors would have been controlled from Antioch. However, we read in Acts 16: 6, 7 that the Holy Spirit personally directed Paul's work.

(4) We know that at a certain time in Paul's journeyings the Antioch church did not support him (Phil. 4: 15, 16).

(5) We have someone chosen by the churches in 2 Corinthians 8: 19, which shows that the churches cooperated in that time. Now I will not attempt to defend the committee as an organization. I do not regard it as such, I do regard it simply as a METHOD of cooperation among the churches. This takes care of your point 1, on page 2.

Point 3, page 3, is misleading. All the members of the committee are subject to the discipline of their own church, if one is under censure, he forfeits his right (as I understand the situation) to remain a member of the committee. Remember this same point (No. 3) can be used against an unscrupulous oversight in the church.

Point 4. The committee is *over* the elders of *no church*. Really, Carl, you misrepresent us here! Let us remember that what you say of the committee in the two paragraphs following the numbered statements on pages 2, 3 can also be said about any church. Is it not, tragically enough, the history of the church, that it is possessed of the potentialities for evil that it could destroy itself? Is it not the tragic history of Christendom, that churches go astray, and fall into apostasy? Does freedom from such as our present set-up prevent apostasy? Now, Carl, I am just as opposed to super-congregational organizations as you are, but I am not convinced that the committee is such. I regard it merely as a necessary temporary expedient. Now "expedient" is a scriptural term for a scriptural thing.

The death of Christ was an expedient (See John 11: 49-53; 18: 14). The departure of Christ from the world was expedient for the disciples (John 16: 7). Paul says (1 Cor. 6: 12), "All things are lawful . . . but all things are not expedient." Compare 1 Corinthians 10: 23. I know that some of our brethren

fear the word expedient, but I find it only means that which is profitable and good. It would have been a poor day for the Cause in Britain had not the Committee been appointed when it was, for there was no church in a position to do as you suggest. Remember, the Committee was responsible for initiating evangelistic endeavor in Britain. The churches could not have done so, because they were divided, or in the Cooperation, or struggling for their existence.

We have now attained to a good position. But could the churches take over now? I do not think so. I may be wrong, but I think the majority of the churches in Britain are in a position where they need help, rather than in a position to give it. This seems to be proved by the fact that the Committee invited me to work with them among the churches, while, although I have been in the field for 1½ years *no church* has invited to work with them. Thus it seems to me at present that we have just this alternative, stop the work or at least hinder it, or carry on as we are doing. So the Committee seems to me to be profitable therefore as an expedient. Whenever the brethren in Britain feel that the Cause will progress without the Committee, I shall be quite glad to work with any loyal congregation (or return to my former employment). For the present I carry on, being advised by the Committee, because I believe that profitable (expedient).

I have written a long letter. Longer than I intended. You are free to use it as you please, since these are my sincere convictions. I believe as you do in a perfect Savior, a perfect creed and a perfect institution, but in some things God leaves us to use our own discretion.

REPLY TO THE FOREGOING

Brother Andrew Gardiner, Jr., is a young preaching brother of excellent ability whom I first met in Belfast, Ireland. He is a consecrated laborer for the Master, whom I love for his humility and earnestness. His article is in connection with the one I wrote on the subject of the Evangelistic Committee in Great Britain. Please refer back to your copy of the MESSENGER for November last, that you may follow our remarks. I am happy to have the communication from Andrew, that we may by mutual study come to a better understanding.

Points (1) to (3). The record says "They (the church) sent them away" (Acts 13: 3). It also says, "So they, being sent forth by the Holy Ghost" (verse 4). Goodspeed translates, "Being sent out in this way by the Holy Spirit." This indicates that the Holy Spirit chose to have the preachers sent forth by local congregations. If we can find where the Holy Spirit ever worked through an Evangelistic Committee to do the same

thing, that will end the discussion. These men were sent on their mission by the local church, and when they completed the task, they "sailed to Antioch, from whence they had been recommended to the grace of God for the work which they had fulfilled. And when they were come, and gathered the church together, they rehearsed all that God had done with them" (Acts 14: 26, 27). Is there a case of brethren filing such a report with a Committee, in apostolic days?

(4) True, the Antioch church did not support Paul on his second tour, but the church at Philippi did, and this is but another proof that local congregations directly supported gospel preachers in those days (Phil. 4: 15, 16). Epaphroditus was not an Evangelistic Committee, receiving funds, determining where Paul would preach, acting upon applications. He was just "a messenger (of a local church) who ministered to Paul's wants" (Phil. 2: 25).

(5) Certainly churches can cooperate, if they do not form another organization. If Glasgow, Motherwell, Slamannan and Blackridge each wanted to make a contribution to the saints in London, they could choose "a brother to travel with this grace," but if he did like the ones in apostolic times, he would merely take the bounty to the elders at London, and turn it over to them (Acts 11: 30). He would not set up another body, elect a chairman, secretary, treasurer and delegates. He would correspond more nearly to the Royal Mail, than to the Loyal Committee.

I carefully guarded against saying the members of the Committee were not subject to discipline. I did say the Committee *as such* is not subject to the discipline of any local church. This is true, and since the Committee functions *as a group* and not as individuals, it is not under the discipline of the Bible, which provides only for the discipline of a local congregation. Surely Andrew does not mean to imply that an unscrupulous eldership cannot be removed from office. God would not make the church subject to such without giving some means of protection. Elders can be tried, rebuked, and if disqualified, removed from office (1 Timothy 5: 19-22). God has made no provision for regulating or disciplining an Evangelistic Committee, because he made no provision for creating such!

I would not wilfully misrepresent my good brethren across the ocean! Nor do I believe that I have. The Committee does have veto power, as I stated, over a local eldership. Brother Andrew, under his present setup, *could not* work with a church whose elders requested it, until he first got consent of the Committee, and he *would not* do it if they denied him the right. Consequently he is subject to the committee rather than an eldership!

My esteemed brother will not defend the Committee *as an organization*, but as a method of work. I trust I shall not be

thought facetious, if I say that reminds me of a man who uses a horse to haul goods to the station, then refuses to defend it as an animal, but only as a *method* of transportation. It's not a question of *how* we defend it—it's a question of what *it really is!*

The term "organization" as used in such connections, means "The systematic union of individuals into a body whose agents, officers and members work together for a common end." This is a description of the Evangelistic Committee. It is not a method but a financial auxiliary, a miniature organization, created by members of the church to do what God has commanded the church through its own officers, members and treasury to do. The Missionary Society to preach the gospel, the Bible Colleges to teach the gospel, all of them use the same escape—calling themselves "methods." When will we get back to the New Testament church as in the days of the apostles, side-tracking along the way all of the organizations devised by men, hallowed by tradition, and defended by those who should give their whole strength to the ONE BODY?

Before anything in the church can be

expedient, it must be scriptural. We do not believe that the Evangelistic Committee is. My respected brother is trying to show that it is expedient, without first showing scriptural precept, example or logical inference for its existence. That puts the cart before the horse!

The fact that the churches have not invited Andrew to work with them, but the Committee has, only goes to show that many of our brethren are so accustomed to working through a humanly-devised organization, that they hardly know how to function in the Lord's Body alone. Incidentally our brother makes a grave admission, when he says "The committee invited me to work," but "No church has invited me to work." This plainly shows there is a difference between the two organizations. We know who established the church to "sound out the Word." Who established the Committee? Brethren, I earnestly, sincerely, humbly pray that all of us throughout the world may come back to the divine pattern. If through ignorance, I have misrepresented anything, forgive me. Pray for me as I do for all of the saints throughout the world.

Patience

By HAROLD SHASTEEN

Peter tells us to add to our temperance patience (2 Peter 1: 6.) The word "patience" means determination and endurance. One who is patient is of endure without wavering whatever befalls him.



A synonym for patience is found in the sterling character of Job. Very few there are indeed, who have not "heard of the patience of Job." I don't know very much about the land of Uz, where Job lived, but I imagine it was a place where it was difficult to remain patient. We know he didn't live in a religious community, for the Lord testified concerning him, "There is none like him in the earth."

After God permitted Satan to heap upon Job all of the woes and troubles that came to him, his faith didn't waver. In his case at least, tribulations worked patience, as Paul indicated they would in the case of any one who really loves the Lord.

Someone aptly said, "It takes a lot of plowing to insure a good crop." As the farmer sinks the plow into the earth, breaks up the ground in the spring, and lets the sharp teeth of the harrow dig into the soil, it may well cry out in pain, but the farmer keeps on breaking and digging and the oftener he works the ground, the more precious the crop of fruit will be.

A little piece of wood might also bitterly complain because its owner keeps whittling and cutting it, filling it with rifts and holes, but from that small piece of ebony comes the flute that can charm the souls of men and comfort many a sorrowing heart. The cutting seemeth to be grievous and the very destruction of it, but in reality it is the very making of it.

We may complain because of our portion in life. It may seem that we have more than our share of trouble and trials, but we must remember that God permits these things to be, to make us the best we can be for Him. These things make us more like the suffering Christ; that they may strengthen our faith, purify our lives and teach us patience.

This paper exists because of your interest. Your subscription will help to make it a better medium of thought exchange. Send a dollar today!

Friends of truth can help in its circulation, for the Missouri Mission Messenger stands for truth. Send it to a friend. Mail your dollar today.

AS IT SEEMS — — — — — By Bernell Weems

Are We Missing Our Mission?

It seems to me we often defeat ourselves by our attitude! I have had people say to me recently, "We are only few in number



and I don't know if we'll hold out or not." The very tone had the echo of discouragement in it. Perhaps this congregation had 25 members. Did you know that if each of those members just led one new person to Jesus during the year, they would have 50 to start the second year? If these 50

did their duty on the same basis, the third year would find 100; the fourth year 200. Do you know that in ten years there would be 12,800 followers of Christ, just because 25 once-discouraged members went to work?

You say, "That sounds good, if we could only do it." Have you tried? How many of you have honestly spent time upon your knees praying for strength to talk to your neighbor? How many of you have used considerable time trying to convince a friend of his need of salvation? You know that one full year gives a long time in which to convert one person. If one will not hear, you must try another.

Some there are who help influence a plurality each year to obey the gospel. But don't forget that strength comes when every member "has a mind to work." You will

recall that Nehemiah said, "Everyone with one of his hands wrought in the work, and with the other held a weapon." That proves their labor was both offensive and defensive! They constructed the wall with one hand and fought the enemy with the other. It is not enough for us just to bar ourselves against the enemy today; we must also "rise up and build" the wall of Zion in new places.

Mission work has been discussed, talked and preached among the leading brethren for many years, but far too little of *real mission effort* has been executed. I firmly believe that the secret is to get every member to see the urgent need of it. Get souls aflame with the love of Jesus' name, and you'll see a burning zeal kindle a real mission fire. You'll see truth spread, souls saved and God glorified!

I received a letter a few days ago from a brother in Christ who sees the need of more mission work. He recently talked to men well along in age, who had lived all of their lives in the shadow of Churches of Christ, and yet did not know what the church was until their conversation with him. "Let us rise up and build!"

Some excuse the neglect by saying, "Well, if they had looked for the church, they could have found it." The zealous disciples in the beginning did not wait for people to come enquiring for the Pearl of Truth, but "went everywhere preaching the Word." The concept many worldly people have of the church is that of a grasper rather than a giver.

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

1 Peter 5: 3

The first clause of this verse is the part that is commonly misunderstood which reads as follows: "Neither as being lords over

God's heritage." There have been many elders dealt with on the charge that they "lorded it over God's heritage." One meaning of "lord" is ruler, and 1 Tim. 3: 5; 5: 17 and Heb. 13: 7, 17 show that elders are to rule. Therefore the elders are to be lords over God's heritage. Peter was not

objecting to the manner of the rule itself, but to the motive of some who ruled. The men who wrote the Authorized Version knew there was no original word in this passage for the name of God, hence they put the

word in italics. And because they misunderstood the main point the apostle was making they erred in the rendering of the original.

Heritage is possessive and in the 2nd person. The passage, therefore, should have been rendered as follows: "Not as being lords over your own heritage." The manner of the ruling was not the subject, but the motive or attitude of the rulers. If a man considers the church as his own, then he is indeed likely to rule in an improper manner. And so if an elder will keep in mind that the heritage or church is not his own, he will not have the incentive to bear the wrong kind of rule. This is the point the apostle was making. The wording of the passage as we have it in the common translation not only supplies a word not authorized by the original, and also erroneously renders the word for "heritage," but gives a thought that is contrary to that of the apostle.

IMMORTALITY

"For my part if I were compelled to give up the doctrine of immortality, or could be induced to think that man differed from other animals merely so far as he differed from them in the organization of 150 pounds of matter, I would think it just as reasonable and philosophic that I should spend my life in raising and teaching dogs and horses, and improving their condition, as in training men and improving their circumstances."

—Alexander Campbell

TO ALL EVANGELISTS

Congregations in eastern Kansas and western Missouri are seeking to locate an evangelist among them to instruct, develop talent and do extensive personal work. Those who have time available from 1949 to 1952 are urged to write at once for particulars. Churches interested in supporting the work are St. Joseph, Missouri; Topeka, Section, Stull and Ottawa, Kansas. Address your letters to Harmon A. Thompson, 1816 Gage Blvd., Apt. 2, Topeka, Kansas.

A NEW CONGREGATION

In January I went to Etterville, Missouri, where the church had always used preachers endorsing Bible colleges. I set forth the teaching of the Scriptures, showing the Lord's church to be capable of carrying on His work. Brethren who were satisfied with the divine plan separated from those endorsing human agencies to do the work of the Master, and began meeting in a school

house. They have since purchased an uncompleted dwelling house on U. S. Highway 54, in Etterville, borrowing as much as possible from the bank. They need \$1000 to finish the building in readiness for meeting. Here's your chance to do some real mission work. Send a donation NOW to R. A. Slone, Eldon, Mo. All contributions will be acknowledged. Brotherly, Robert H. Brumback.

ZERR'S COMMENTARY

Advance orders are being received for the second volume of the commentary by E. M. Zerr. This remarkable book will contain comments and explanations on all of the passages in the ten Old Testament books from 1 Samuel through Job. Here's your opportunity to secure a real book to aid you in your study of God's Word. Uniform in size and binding with the first volume, the cost is the same—\$4 each. If you have not yet purchased Volume 1, we can supply it to you at once, and Volume 2 will be mailed as soon as completed. Enclose four dollars per volume and mail your order at once to this office. Think of securing the comments on the Old Testament at about one cent per page. Can you afford to be without this book? Send for yours NOW!

SPECIAL MEETINGS

You are invited to lay your plans to permit attendance at the annual all-day meeting at Bonne Terre, Missouri, to be held this year on June 13. It will be a day filled with

heart-warming fellowship such as you'll long recall and never want to forget. Gospel singing, gospel preaching, and Christian hospitality will awaken your spiritual zeal. For information and reservations write: J. H. Mabery, 45 Benham St., Bonne Terre, Missouri.

Remember the three-day meeting at Anderson, Indiana, on July 3, 4, 5. Brethren from many localities will gather as guests of the Anderson congregation. Arrangements are being made for addresses by faithful gospel proclaimers, and you are urged to come and share in the feast of spiritual things which will characterize the entire gathering. Notifications should be made to Murl Howard, 1114 East 28th St., Anderson, Indiana.

THE COMMUNION QUESTION

I have read the article on "The Lord's Supper," and also my Bible. I agree the Bible teaches that the communion is for baptized believers, and people should be so taught, but nowhere do we find that the one who makes the table talk has the right to ask that visitors refrain from partaking. 1 Cor. 11: 27-29 teaches self-examination after we have been baptized. Read about the church in Sardis (Rev. 3: 1-7; especially verse 4) and let us be careful that we do not become judges. If a Christian knows of one who has not been immersed partaking of the emblems, they should teach them with the Bible as to the correct procedure.

Mrs. Lena Doman.

OUR THANKS

Our sincere thanks to the many scores who have written their appreciation of last month's issue. Letters piled so high during our trip to California that we cannot answer them all, without endangering other work that needs to be done. Please accept this little word of thanks to all of you. It is our firm conviction that the faithful congregations of saints are in the best shape we have ever seen them. The church is going forward for the Lord Jesus Christ. Unity and humility prevail generally, and bespeak great things for the future. By the way, the next issue will contain a great many things of interest. Don't miss it. Why not send a subscription for a friend when you mail yours to us.

We wish to express grateful thanks to the many brothers and sisters who sent letters or greetings to Sister Cummings in her recent illness and hospitalization. Also for the prayers offered in her behalf. Sister Cummings is slowly improving.

Edwin and Elva Cummings.

In these days of inflated prices, you can still get the Triple-M for a dollar per year. Have you sent your subscription? Then do it now!

SONGS WE SING

Nearer, My God, to Thee

By ROY HARRIS

In the first verse of this beautiful hymn we have this statement: "E'en though it be a cross that raiseth me; Still all my song shall be, Nearer, my God, to thee." What cross is meant? I used to consider this the cross of Christ; but that does not seem the proper way to consider His Cross, as though we were speaking disparagingly of it. It seems more appropriate, and no doubt the thought the writer had in mind,



to apply it to the cross mentioned by our Lord in Matt. 16: 24: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Every Christian has his cross, (burden, responsibility, trial); these may be welcomed, provided that by them we are made more conscious of our God, and our dependence upon Him.

To understand the second and third verses, we need to read the story of Jacob's Ladder, in Gen. 28. Isaac called Jacob to him, and blessed him; then he sent Jacob away, that he might go to Padan-Aram, and take a wife from among his mother's countrymen. Rebekah had said that he should tarry there a "few days"; those few days were really twenty years. Jacob left home. "And he

lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. 28: 11). Compare this with the song: "Tho' like a wanderer, the sun gone down, darkness be over me, my rest a stone; yet in my dreams I'll be nearer, my God, to Thee." Jacob was a wanderer, a pilgrim in a strange land; so are we. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2: 11). Sometimes it may seem that the sun has gone down; the light of joy, of hope and encouragement, may seem dim. Yet, in spite of hardships, or possibly because of them, we should remember it was upon a pillow of stone that the traveler's dreams reached to heaven. It was at that time he heard the voice of God, saying, "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28: 15). Many times it is out of the deepest grief, or most severe disappointment, that the unconcerned soul is brought to the realization of a need for a higher power. When the sun is shining brightly, and life is full of joy, too often we are prone to forget God, and feel entirely self-sufficient.

sion, was written after the writer had filed with us a lengthy bill of exceptions to our position on the communion. If necessity demands, we will publish it in full that all sides may be fairly heard. But the above represents our idea on the matter exactly, and with the utmost perspicuity, the writer has hit at central truths relative to our modern condition in the church.

Andrew Gardner, writes from Glasgow, Scotland, "I do feel that had you given the scriptural reasons for your position on the communion question, you could probably have saved yourself some trouble. You cannot expect the American brethren to do things just because you and I feel it right. Let us hold up the passages, and let them examine them, and we will have a greater influence."

The chair stands corrected! It was our hope that with the article on the communion question we could stir up the brethren to study and examine the question anew. We got a little more than we bargained for! However, it is all for the good, and the renewed spirit of investigation of God's Word thrills our hearts. We will publish a brief article in the next issue of this paper, written by Brother Gardiner, and he will hold up the scriptures for you to examine. Let us trust that it will produce a greater influence—and that for good! By the way, you can write him as follows: Andrew Gardiner, 36 Gatehouse Street, Shettleton, Glasgow E2, Scotland.

Correspondence

Carlton Melling writes from Scholes, Wigan, England, "I think you have placed more stress on the importance of the committee than we here do. The committee does not override, nor does it foist upon unwilling assemblies the evangelists under its control, nor does it overrule oversight of churches. It is very sympathetic in allocation of the services of preaching brethren. We who oppose it do so not because it has gone beyond its legitimate functions but because it has no such functions."

Because I want to be right on every question, I have taken the liberty of printing this statement by my good brother Carlton. I am deeply indebted to him for the correction made, and no doubt this is what is meant by Andrew Gardiner in another part of this issue. After all, the issue is the right of the committee to exist and function, and not the abuses of any power it may claim. I accept the suggestion made by Carlton, and ask you to consider it in your study of Brother Gardiner's position. We want to be certain of conveying a proper impression, even about the things we oppose. Again I say my thanks to Carlton.

Vernon Hurst writes from Bristol, West Virginia, "Frankly, there is very little difference between us on the close communion matter. It is my wholehearted conviction that we need to be made aware of what that particular service means to us. Like you, I believe we have lost the true perspective of the service we call the worship. When we have taken care of that, there will be no need for taking steps to bar the unimmersed from the Lord's Supper. One of the first steps, in my judgment, would be to establish clearly that preaching was for the world, and teaching for the church. That done, we would know that preaching is not a feature of the worship. Then, when we understood that, we would know that the worship service is not a service to convert sinners. Somewhere along the line we would wake up to the fact that edifying the saints and preaching the gospel to sinners are two distinct operations. When we understand that the assembly of the saints on the first day of the week for the service, of which the breaking of the bread is the central part,

This excerpt which we publish by permission and that the entire service is without significance to the sinner, the picture will complete itself."

THE CALIFORNIA WORK

The series of meetings conducted in the new church building at Compton, California, constituted one of the greatest demonstrations of unity of the saints in Christ to be seen in recent years. Brethren from every congregation in the region gave their wholehearted support during the 3 weeks. Services were held each night, three times each Lord's Day, with added teaching sessions 3 days weekly. Twenty were added during the series. Preaching brethren joined hands to assist in the effort, and all of the congregations participating acknowledged strength received. Bro. Ketcherside spoke in Oakland 2 nights, and in Pomona, Riverside and West Riverside one night each. In all of the latter three places houses were crowded to their capacity. The elders at Compton have printed a bulletin outlining an edification program employing talents of all the members, and the church seems destined to move forward. Our next issue will contain a description of the new building together with pictures. We can truthfully state that those who contributed to its erection can be assured of money well-invested. Brethren at Pomona have started a building fund, and it is our conviction that any assistance given them to securing of adequate facilities would redound to God's glory.

THIS and THAT from HERE and THERE

Henry Boren writes that the church at Springfield has purchased a building lot. . . . O. T. Wampler says the attendance is good at Mattoon (Ill.). . . . Bernell Weems immersed 3 young men in his Senath (Mo.) Bible Study. . . . Fred Killebrew was with the church at Etterville (Mo.) for 5 nights recently. . . . Paul W. Reece, Conrad, Iowa reports increased interest at Marshalltown. . . . We regret to report the death of Sister Fraser, Bonne Terre (Mo.) who departed this life on March 5. . . . The editor enjoyed a great deal the privilege of being at Red Cloud (Neb.) on the night of Feb. 25 when a number of congregations were represented to see the pictures of the trip to Great Britian. . . . Neil and Betsy Patterson of Pittenweem, Fife, Scotland, sent us some real Scotch shortbread. Thanks a million, folks! . . . We have also received with interest letters from George Allan, Newtongrange; Andrew Gardiner, Glasgow; Scotland; and from Fred Sugden, Morley; Carlton Melling, Scholes; and Harold Baines, Morley, England. . . . Harold Shasteen reported overflow crowds at his meeting in Sullivan (Ill.). . . . We were with the brethren at Denver (Colo.) on Feb. 26, and appreciated the privilege of seeing their new building. It would appear that the brethren there have a great opportunity provided they will get going on an aggressive campaign of service, and maintain the unity of the Spirit. . . . C. R. Turner held a very effective meeting of a week's duration at Decatur (Ill.) during February. . . . In the passing from this life of our aged Sister Kryselmier, at Nevada (Mo.) the editor and his family have lost one of their very dearest friends. Earth seems sadder with the going of one whom we lovingly called "Granny" and heaven must rejoice at the coming home of this dear saint. I could fill this paper with the good things she has done for us, but instead will only tearfully pay tribute to her with the words of our Lord, "She hath done what she could!" . . . W. Carl Ketcherside will conduct a series of meetings at Carrollton, Missouri, starting July 18. All congregations are urged to remember this date and to attend. . . . Funeral services for Brother Clarence Austin of Rock Hill church, were conducted by James Campbell, who also spoke at Carrollton, on March 7, according to Z. F. Baugher. . . . W. Crosthwaite, Ulverston (England) reports 3 baptisms there recently, and mentions 14 immersed in the special mission of Frank Worgan, at Hindley. To God be all praise. . . . Albert Winstanley has just concluded a three-month mission with the church in Motherwell (Scotland). David Dougal is now in a special work at Leven (Scotland). . . . Andrew Gardiner

starts a work very soon with Bloomfield church, Belfast (Ireland). . . . Let's pray for all of these efforts. . . . We have a request for American stamps that have been canceled. When you get a letter, cut off the canceled stamp, save it, and send them to us when you've a bunch of them. We'll send them to brethren across the ocean, who distribute them to boys and girls who are stamp collectors. . . . The church at Pomona (Calif.) held their fifth anniversary meeting on March 14, with a basket dinner and afternoon meeting. More than 250 attended. Two made the good confession at the close of the talk by W. Carl Ketcherside. They were immersed by Clarence Cassell. . . . Kenneth Morgan is in a good work with the faithful saints at Klamath Falls (Oregon). . . . Due to difficulties in makeup of this issue due to being away from St. Louis, the next article by L. C. Roberts will appear next month. . . . Bill Hensley has 2 home Bible Studies going in Indianapolis (Ind.) each week, one with average attendance of 23, the other of 12. He also teaches a weekly study at Westwood community, west of New Castle. He is now in a meeting at Gardner, Kansas, with Raymond Wofford directing the singing. . . . A new congregation has been started in Saint Louis with excellent chances for success. More about it later. . . . Thanks to Mary Hendren, Belfast, Ireland; John McCallum, Blackburn, Scotland; and Frank Worgan, Hindley, England, for good letters received. . . . J. Ed Uland reported a good meeting at Beloit, Kansas, in spite of the very disagreeable weather. . . . There were 97 in attendance at Senath (Mo.) on the morning of March 14, 66 at night. One was immersed. Fred Killebrew started a development class at Dexter on Thursday nights. . . . Harold Shasteen reports 11 added in his meeting at Sullivan, Illinois. The crowd approximated 300 on several nights. He began a 2-week study at St. Joseph (Mo.) on March 15. . . . We extend our sympathy to Bro. Glenn Kepley of St. Joseph, whose mother departed this life March 13. . . . Here's good news! Bro. Shasteen announces completion of a directory of faithful congregations. They're ready for mailing! Includes congregations in every section, together with a list of preachers' addresses. Only 25c. Send to him for one at once. . . . F. H. Pryor, Cedar Rapids (Iowa) has conceived the idea of passing on a set of Zerr's Commentary to some faithful young brother who will use them to God's glory. He suggests that other brethren do the same, and thus perpetuate the truth after you're gone! . . . Wilbur Storm has moved to Glendale, Arizona. . . . Fred Killebrew began a meeting at Flat River (Mo.) on April 11. . . . William Hensley and

Raymond Wofford have just concluded a meeting at Gardner, Kansas. . . . Shirl White reports an excellent 2-week Bible study at Coweta, Oklahoma, closing March 5. Bernell Weems and Raymond Wofford labored together in the effort. . . . Warrensburg (Mo.) announces a dedication service at their new meeting house, August 29. . . . Paul Ketcherside conducted an all-day meeting at Cottonwood Falls, Kansas, April 11. . . . C. R. Turner is now in a 3-week meeting at Kansas City (26th and Spruce). . . . Winford Lee is working with the New Castle (Ind.) congregation this month. . . . W. O. McCreary reports that although they receive mail through Sacramento, the congregation in that part of California is at Fair Oaks Blvd. and California Avenue, in Carmichael Colony. Bro. McCreary will furnish further information. Address him at RFD 5, Box 7159; Sacramento. . . . L. C. Roberts has a little time available for gospel work this summer and fall. Address him at Box 12, Shillington, Penn., until May 3, then at Box 278, Bolivar, Penn. . . . Roy Harris is now engaged in song instruction in the St. Louis area. . . . We're pleased to acknowledge letters from W. Brown, Dunfermline; John Pryde, Newtongrange; Walter Hoggan, Kirkcaldy; Alfred Odd, Glasgow, all in Scotland, and from S. Harbottle, Leicester, as well as Levi Clark, Barrow-in-Furness, England. We have a letter from Bro. J. Bourne, Australia, a portion of which we will review in coming issues. . . . Thanks to all who sent help to make more 12-page issues, but the cost is too high to do it regularly. We'll apply your aid on coming numbers of the paper. . . . Congratulations to Bro. and Sister Alvin Butler, who celebrated their golden wedding anniversary at Granite City (Ill.) on March 21. . . . Virgil Atwell reports the following amounts to apply on the Warrensburg (Mo.) church property: Eureka Church, Wheeling, Mo., \$25; Church at Bend, Oregon, \$10; Vesta Kelly, Shippensburg, Penn., \$10; Saint Louis (5344 Lillian), \$50; Mount View Church, Iberia, Mo., \$50; Eulah Stanley, Carrollton, Mo., \$5; E. R. Hayes, Huntington, W. Va., \$2. . . . These brethren still need \$350 after making all of the personal sacrifices they can. . . . Sister Riggins has just sustained a very serious and costly operation. Those who want to show their Christian love should send a contribution at once to Lloyd Riggins, 804 East Willow, Long Beach, California. Let's help these faithful ones in this emergency. Send at once. . . . Be sure and watch for the next issue, for it will contain matter of great interest to all of us. . . . Borden Higginbotham has time open for gospel meetings in August and September. Address him at 1210 Indiana Avenue, Anderson, Indiana.