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## IS PACIFISM SCRIPTURAL?

By ROBERT T. HARTMANN

With wars and rumors of wars on every lip, and compulsory military training for all able-bodied young Americans under consideration, this question becomes one of immediate importance for every Christian. Many of the denominations have gone after pacifism, some recently and others as a long-standing principle of doctrine. We are asked by our English brethren, "many if not most" of whom are pacifists according to a recent correspondent in this journal, to consider their position on this matter.



By pacifism I do not mean a sincere striving for honorable peace among men and nations. This course of conduct—and its limitations—is prescribed for Christians by Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men."

Pacifism as the term is generally understood means refusal on moral or religious grounds to bear arms for one's country, in defiance of its authority. I have searched the scriptures prayerfully and I earnestly believe that this position not only is without an iota of scriptural justification but is directly contrary to the explicit commandments, and the implicit teachings of the New Testament of Jesus Christ.

I humbly submit that pacifism is a hobby certain to bring reproach upon the name of Christ; an error which, if widely taught or even condoned by the Church, assuredly will put Him to an open shame.

Like other unscriptural practices and beliefs, pacifism gets its foot in the door with the innocent-sounding claim (again quoting our English brother) that "the details of all this must essentially rest with each individual's conscience." That sounds fair enough until we analyze it. It is, actually, tacit admission that pacifism has no real scriptural foundation. The only matters resting at all upon individual conscience (for the Christian) are those upon which God has not legislated, and such matters are trivial, since they cannot pertain to (eternal) life and Godliness (II Pet. 1:3.)

The duty of a Christian to his civil

government, however, is a matter on which there is abundant legislation, from the terse "Honor the king" of I Pet. 2:17 to the detailed instruction of Romans 13:1-2:

"Let every soul be subject unto the higher powers (governing authorities—R. S. V.). For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Damnation, I contend with all charity, is a high price to pay for a dubious doctrine. It will be argued that a Christian's duty to obey his government does not extend to doing evil at its behest. But is the soldier's life necessarily an evil one? Military service presents many temptations, but the Christian youth cannot escape temptation by refusing to wear a uniform. He can escape, in uniform or out, by confidence in the promise of I Cor. 10:13 and by prayer.

Paul repeatedly compares the Christian profession with that of a soldier (II Tim. 2:3). He does not use any sinful occupations for such comparisons, but he does

liken God's Word to a weapon of war and the faithful in Christ to a good warfare.

How many of the 603,550 numbered in the wilderness were permitted to enter the Land of Promise? Two soldiers. Who did God anoint as a man after his own heart? A mighty man of war, a soldier. Of whom did our Saviour testify "I have not found so great faith, no, not in Israel"? A soldier. Who saved Paul from the angry Jews? Soldiers. Who saved him from the terrified sailors? A soldier. Who stood at the foot of the cross and confessed "Truly this man was the Son of God!"? A soldier. And who was the first Gentile to enter the Kingdom—opening the way for Americans and English alike? A soldier.

Did Cornelius immediately cast off his centurion's uniform after his conversion? Surely the inspired writer would tell us so if it were intended for our instruction in righteousness. Rather, he tells us that as a soldier, Cornelius found favor with God.

In putting on my country's uniform during the recent war, as so many of our brethren did, I was confident that I was keeping faith with my Lord and with the authority God set over me, a government which unlike its foes permits me to worship Him as I understand His will. I now would feel disloyal to both if I kept silent.

## PREACHING AND TEACHING — ARE THEY THE SAME?

By VERNON W. HURST

The same procedure required to enlist and train men for the United States Army is also required to enlist and train soldiers for the Army of God, that is, the church. An evangelist may go before a group of people and persuade them to enlist in God's army. He can tell them why they should enlist and how they may do so. As a result of his speech, some may decide to enter God's army, and go through the acts of enlistment. This, however, does not equip them for service.



All that can be said of them is that they are willing to serve and are ready for train-

ing. Furthermore, a hundred years of the best preaching possible from the lips of mortal man would never make them trained workers, competent to discharge their duties as soldiers on the battlefield of righteousness. The ability to serve must be TAUGHT. It cannot be imparted by public oration alone. Teaching people by lecturing or speaking to them in a group may serve a useful purpose. But of itself it cannot equip a willing mind for service. It can serve its purpose only when incorporated into a broader, more thorough plan of imparting knowledge and developing ability.

The purpose of *preaching* is to develop in the hearts of men a willingness to serve the One who died for their sins, and to point out to them how they may enlist for that service. The purpose of *teaching* is to impart to that willing heart the ability

to serve. This part of the country is filled to overflowing with congregations where the members are preached to constantly. They listen, and that is all they are ever able to do—listen. They always remain in a position where they must be told—never reach the place where they can tell others. And by just listening, they never will.

We now come to that part of our study which asks, How often or to what extent did the early church call an evangelist to preach FOR it, or to the unsaved in it's own community?

The congregation that is able to engage in the work of leading people to Christ ONLY when it can import an evangelist is not in a much better position than the one that must have an evangelist present to preach TO its members each time they come together. The early church was able to lead people to Christ by the action of its own membership. 1 Corinthians 14 proves this beyond question. Read verses 23 to 25 to see who convicted people of sin in the church at Corinth. Thus it is clear that the early church was not dependent upon an evangelist to preach either TO it or FOR it.

We often hear people asking why the work of spreading the gospel message has made such slow progress during the past hundred years. There are probably a number of reasons, but not the least of them is the fact that evangelists cannot establish new congregations while spending all their time preaching either TO or FOR old ones. There is little chance of spreading the glad tidings among millions who have never heard it until the congregations already planted reach the state of development where they can carry on the work of the Lord in their own community, by the action of their own membership.

Let us suppose that every congregation in this country during the next five years was brought to the place where it was fully competent to keep the saving message before the people around it. This would mean that evangelists would be free to go into new communities. It would mean that the resources now being used to support preaching TO or FOR established congregations could be used to tell the story of God's matchless love to those who are now dying without it. What the result might be awaits our courage to meet the challenge. But the prospect is so bright that it should cause us to hurl ourselves into the battle with such zeal that the millions now living without hope would soon hear the glad news of salvation echo out of the gloom. Brethren, in a literary sense, perhaps it is true that there is not much difference between preaching and teaching. But in an applied sense the difference is that a few who have repeatedly rejected the gospel are having an opportunity to hear it over and over again, while millions who may earnestly be seeking the truth never have an opportunity to hear. Think it over.

## AS IT SEEMS — — — — — By Bernell Weems

### *Studies for the Colored*

*It seems to me* we have stumbled over stepping-stones in the past. Recently in Bridgeport, Connecticut, I called at the home



of a colored family, she a member of the church of Christ, he affiliated with a sectarian group. Both agreed I might conduct a Bible Study with them on Friday evening, and 8 colored persons and 5 whites were present. The amazing enthusiasm manifested made questions the rule rather than the exception. When I listened to the honest queries from those who sincerely sought more knowledge of Truth, I was made to think of how many times people have asked for bread, and because they had a darkened skin, we offered them a stone. And that stone was far from being a stepping-stone for the church.

The Home Bible Study has proven effective in reaching those beyond our means by other methods. I am convinced it is especially efficacious with our colored friends as it gives them opportunity to ask questions, which they will freely do, with reference to things they do not understand. The terms of salvation were announced by Peter in answer to a question upon Pentecost. Searching questions from the students are a distinct advantage to the teacher of the Bible, in giving to the people things God expects of them.

In fairness to truth, I'm compelled to say I've never conducted a livelier Bible Study from all aspects, than I did in that home on Friday night. The hospitable host told me privately that in the near future he intends to make his home *completely* Christian by taking his stand with the church of Christ. God bless such men in carrying out their convictions, and God help us to encourage them.

## A WOMAN TO REMEMBER

By VOLA McKEE

The Savior said in Luke 17: 32, "Remember Lot's wife!" Why? She turned to a pillar of salt, and that's about all that is recorded about her (Gen. 19: 26). Yet, this is one of the most solemn warnings found in the Bible. It is a solemn warning because Lot's wife was a professor of religion, but her heart was unchanged and centered upon things of this world.

Have you considered that Lot's wife is the only person of ancient record we are so expressly bidden to remember? One might be expected to recall God-fearing characters such as faithful Abraham, Isaac, Jacob, Hannah or Ruth, but Jesus singles out the uneventful character of Lot's wife—uneventful except for the loss of her soul. "Remember Lot's wife."

The command to Lot's family was not to linger, but to hasten, not looking behind. Thus it was at the approach of all God's judgments, and thus will it be at the second coming of our Master. There is much instruction for us in the sad story of Lot's wife!

Think of the religious privileges she enjoyed. In her day, when knowledge of God was confined to only a few, she was one who knew the living and true God. She had a godly man for a husband, and Abraham, the father of the faithful, for her uncle by marriage. The faith, knowledge and prayers of these two were no secret to

her. She saw the angels when they came to Sodom; when those angels took them by the hand to lead them forth from the city, she was one whom they aided. Her spiritual blessings were many and her privileges were great. In spite of these, she died graceless, godless, impenitent, unbelieving!

Lot's wife is a serious example of some who adopt certain Christian formalities and fashions in order to please others, but they are not converted. The world is in their hearts and their hearts in the world. She looked back and died in her disobedience!

Some today, like Lot's wife, want a religion of compromise. They are willing to flee from some sins, but are blind to others. Can we do this or that, go here or there, and still be Christians, they ask? They want to keep as near Sodom as possible, without sharing in Sodom's destruction! But even the borders are unsafe. Let us never forget that the mere possession of religious privileges will save no man's soul!

The sin of Lot's wife is summarized in the word *disobedience*. "Escape for thy life, look not behind thee. . . . But his wife looked back from behind him and she became a pillar of salt" (Gen. 19: 17, 25). Small as that look may seem, it revealed her character. Why she looked back is not explained, but whatever the reason, her tragic fate teaches that we cannot win both worlds.

Too, her sin bore the mark of *worldliness*.

The backward look tells of secret love of the world. Her heart was in Sodom though her body was outside. Love of her earthly possessions cost her life? Many today are trying to follow Christ who cannot renounce the world because of the intensity of love for it. Worldliness is an epidemic from which many professed Christians suffer, because they have their affections set on Sodom and their "look" is in the wrong direction.

Her sin also was that of *lingering*. She loitered behind her husband. She is an example of one who was almost saved, and yet lost. Lost through hesitation! When God calls from a life of sin, it is wisdom

to obey at once. Looking begets longing! Lest we be ensnared again let us face resolutely toward Zion, and turn our backs completely upon Sodom.

The penalty for Lot's wife was that "she became a pillar of salt." Judgment comes upon men as it finds them. She died in her disobedience! Forget not that often people die suddenly, and as they live they generally die. We should take heed, be not deceived, "Remember Lot's wife." Let us set our affection on things above and not on things on the earth, never looking back to that from which we have escaped! (The author acknowledges her debt to a certain radio program for some of the thoughts herein.)

evitably leads to a discussion on the Word of the Living God.

Secondly, for the stranger who comes uninvited to our meetings. Most churches have on duty a doorkeeper during the service. He is invariably a brother of experience in the church. The visitor is politely asked if he is an "immersed believer." If so, his name is obtained, together with the church where he holds membership, and the city of residence. This information is passed up to the presiding brother, who then gives a welcome in the usual way. If, however, the person says "No" or professes ignorance of the term, "immersed believer" we know he isn't one. He is shown to a seat, and invited to watch the proceedings, and the elements are passed him by, including of course, the collection box.

Some may ask, "Is not offence caused by this procedure?" Whilst I should not be justified in saying never, I can say that in all my experience I have never known it. I have known it to lead to a conversion. It did so in my own case. I had been accustomed to partaking at a Methodist Church, where of course, "Open Communion" is practiced. When I was politely, but firmly refused on my first visit to the Churches of Christ, it caused much heart searching, not to say, Scripture searching, which eventually led to conversion.

This brief outline of the teaching and practice of the Churches of Christ over here, we are aware will cut across the practice of some of our American brethren. We can only express the hope, that as it did in our case, it may do in yours, you who are our brethren, and who though unseen, we love. May it lead to heart and Scripture searching, for our prayer is that only the Truth as it is in Jesus should be known and expositied amongst us.

Finally, my brethren, may all things work together for our good, to all who love Him whose name we bear. We in England have good cause to love and respect our American brothers and sisters in Christ, and we only desire the advancement of truth. We have learned much in the way of Christian living from you good folk and it is our humble desire that we may, if only in small measure, contribute something to your own spiritual advancement. May the grace of our Lord Jesus Christ be with you all.

Norwin Hall immersed one at Senath, Missouri, during July.

## WILL A MAN ROB GOD?

By PAUL KETCHERSIDE

God asked his people this question through the prophet Malachi (3: 8). His people had robbed him of those things which were rightfully his and he condemned them for their actions, telling them to repay him by turning from their wicked ways and repenting. His promise, based upon such repentance was, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his son that serveth him."

How many in the church today are robbing God? Into our homes are born tiny bundles of innocency through the will and power of our Heavenly Father. We cherish them, shed tears over them when they are sick and helpless, and pray God to spare them to us. Often he does that and then we rob God of what is so precious to Him, and rightfully his.

God expects us to repay his love by preparing those children to enter heaven as righteous souls. How often we rob him of this pleasure by not training and rearing them in His admonition! How often do we

say, "It's just too tiresome for my children to sit through a meeting," thus instilling into their childish minds that worship of God is a burden rather than a desirous pleasure. How often some children see their parents absent themselves from the assembly of brethren (Heb. 10: 25) only to go to picture shows, for a cool drive through the park, a visit to a favorite relative, or on a fishing trip. How often they witness their guides in life staying home to relax and gratify the sensual desire for ease.

The ancient writer tells us to train up our children in the way they should go and when old they'll not depart therefrom! How are we training our children—in the ways of the world or the way of the Lord? Do we teach them the sacred story of the Bible or indulge only in carnal conversation? Surely we want them to reach heaven. Then let us not rob God of their lives on earth and their souls after death, but let us lead and guide them beside the still waters of spiritual peace by our words, our deeds and our lives.

## THE LORD'S SUPPER

By HAROLD BAINES, Morley, England

The Churches of Christ, with which I have been associated for over thirty years, are definitely "Closed Communions," that is, they restrict participation to those who have observed the ordinance of believer's immersion, and been baptized for the remission of sins. This rather uncompromising attitude among the religious bodies around us has given us a very distinctive place, and there is no misunderstanding as to how anybody is placed, no matter how pious their lives, if they have not accepted the Lord in His own appointed way.

My readers may now be asking, "What steps do you take to guard the Lord's Table

in order that no unauthorized person shall partake?" The answer is a simple one and borne out as most effective through years of experience.

Firstly, all of our converts are taught from the beginning that, should they desire to bring a friend to the Breaking of Bread Service, he must be told beforehand, that is before they enter the Meeting Room, what their position is in regard to the Lord's Table. This has a double advantage: first, it ensures that our converts themselves know the position; second, the visitor learns from the best possible source the Word of God, at the hand of his friend, for it in-

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

### 1 Corinthians 6: 1-7



The common error is in applying this passage to all kinds of disputes before the law of the land. It is taught that Christians are prohibited from all recourse to the protection of the courts, making no distinction between civil and criminal issues, or between material and moral questions. But it is generally admitted that any theory that would make one passage contradict another is wrong. The New Testament teaches that the laws of the land are for the control and punishment of evil men. (1 Tim. 1: 8-10.) It is true that Paul may have had the law of Moses especially in mind here, but the principle is the same as in all other penal laws. The Mosaic system was both civil and religious, and what would apply to its use in civil or secular matters would hold good with the laws of the land today.

In the passage cited at the head of this

article the apostle was considering the matters where human judgment was to be relied upon for the decision and where the dispute had to do with property rights; where a man was liable to "be defrauded" of his possessions. In that case it would be better for him to suffer financial loss than to go into the secular courts against another person in the church.

Whenever it is a case involving a man's character, 1 Peter 4: 15 teaches that a man need not "lie under" the accusation but has the right to defend himself before the courts as did Paul (Acts 25: 11). Another thing, when a man has been excluded from the church he is no longer a brother in the sense of our passage but is in Satan's kingdom (1 Cor. 5: 5), and is not entitled to the advantage of the above passage even if it did apply to cases of slander. When a power-hungry man thinks to take vengeance on the victim of his envy he will often resort to slander. And it is generally difficult to obtain a judgment in court against such, for a man who will slander another in his disappointment for prominence will not hesitate in using falsehood.

## Scriptural Bishops

By F. WILFORD LANDES

Let us consider the office of an elder. Paul uses the expression as he writes to Timothy (1 Tim. 3: 1), "If a man desire

the office of a bishop." Let us consider the word "desire." The American Standard Version renders it "seeketh," and Strong says it means "to reach out for, long, want." Thus a man, desiring this office is seeking good, reaching toward or striving for perfection. Surely no one

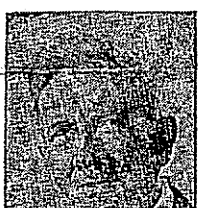


with an understanding of the Word would desire to be an elder for personal glory. That would be superficial and of little value to himself or the church. Yet there seem to be many who have only the desire.

In seeking this work the individual is endeavoring to gain the best in life, filling his career with service to Christ, patterning his existence after that which Paul describes. The apostle further states that such an individual desires, seeks and reaches toward a good work. He is placing his time, effort and talent in one of the greatest works the church offers, an opportunity to guide all, both old and young, into a more complete service. Truly, "he desireth a good work."

## THE MISSION FIELD

By EMERY M. SMITH



The term "mission field" primarily means "a sphere of action where one can authoritatively be sent with a charge to keep, a duty to perform." In the religious sense it means "a locality where religion is propagated." We cannot visualize the field until we first know the duty to perform or understand what is to be propagated.

In the Old and New Testaments we have a complete record of God's dealings with mankind.

Herein we learn of His efforts to show how awful is the power of sin, and of His mandate to all to obey Him. Knowing that "the imagination of man's heart is evil from his youth (Gen. 8: 21), God, when it pleased Him, sent His Son into the world to condemn sin in the flesh (Rom. 8: 3) and to become the mediator of a better covenant. This better arrangement requires love and obedience to God, yea, the very essence of love plus full and com-

plete obedience. This is the sum of the religion to be propagated.

In Gethsemane, Jesus arranged with His disciples to meet him in Galilee, after His resurrection (Matt. 26: 32). Matthew gives the reason for it (Matthew 28: 16-20). All authority had been vested in God's Son both in heaven and earth, and because of this authority he issues orders to the apostles who had been trained for effective missionary work, to make disciples of all nations, and confirm them by teaching obedience to all of the things commanded.

This is the sphere of action. It is every nation, or all the world (Mark 16: 15). An infection troubles the spiritual sight of disciples now. It is manifest in two phases, nearsightedness, and farsightedness. The first have no interest in those afar off being content to believe that they need only help those at hand. The others see only the far-away territory, and cannot see the soul to be saved next to them in the street car. They cannot see the need of a neighbor next door or across the street. Both conditions need an application of spiritual eye-salve to correct the defects.

## Brotherly Kindness

By HAROLD SHASTEEN

(The editor of this paper heartily endorses the practical truths set forth in the article below. We cannot be faithful to God and forget to be kind to our brethren. Justice, mercy and faith are a part of the Christian walk and should be stressed. Thanks, Harold!)

Do God's people manifest such brotherly kindness today that the world is crying out, "Behold how these love one another"? Perhaps I imagine it, but it seems to me that brotherly kindness is regarded with favor until we are called upon to prove that we believe in it. When such occasion arises, the attitude often is, "Well, you don't need to think I'm going out of my way just for Brother So-and-So. After all, he's no relation of mine!" If some saint needs a night's lodging or a preacher needs a meal, it's fine as long as other brethren accept the responsibility, but we'll not be concerned.

I recently learned of a case where a member of the church stopped by to visit one of his brethren and did not so much as receive the courtesy of admittance to his home. After chatting for a while on the porch, Brother Miserly sent this saint eight

miles back to town (the taxi which brought him had already departed) so he might get something to eat.

When I hear of other similar instances it makes me wonder if we are as apostolic as we claim to be. Yes, we believe in immersion, weekly observance of the Lord's Supper, music without mechanical interference, etc., but there is another side to

being simple New Testament Christians that many seem to have overlooked. Among other characteristics which we must possess, let us "have love one to another" (John 13: 35). I am confident if we are as advanced as we should be in brotherly love, that brotherly kindness will follow as naturally as the night follows the day. "Add . . . to godliness brotherly kindness."

Ill.; Leonard Swearingin, Kansas City, Mo.; Ellis Crum, Bloomfield, Ind.; and Troy Patrick, Hammond, Ill.

Elders of the congregation at Anderson are Murl Howard and John B. Wash. They are to be congratulated with the church over which they exercise oversight for the very capable way in which the proceedings were carried out.

## THE ANDERSON MEETING

More than 250 out-of-city guests registered for the three days of fellowship and spiritual feasting provided by the church at Anderson, Indiana, July 3, 4, 5. The elders of the congregation labored together to provide a program of services which were very helpful and uplifting, while other members of the church gave in unstinting fashion of time and effort to take care of the temporal welfare of the attendants. A huge tent was set up on the back yard of the church building and all meals were promptly and efficiently served by ladies of the congregation. All meetings were held in a large school auditorium a block from the church premises.

While it is difficult to get an accurate report for the paper, we mention that among those who directed the congregational singing were B. V. Higginbotham, Anderson, Ind.; Bob Duncan, Bloomington, Ind.; H. R. Miller, Bloomington, Ind.; Charles Fleener, Hammond, Ill.; Ellis Crum, Jr., Bloomfield, Ind.; James Mabery, Bonne Terre, Mo.; Roy Harris, Brixey, Mo.; Stafford Zerr, New Castle, Ind.; John Patrick, Hammond, Ill.; Raymond Stevens, Kansas City, Mo.; Charles and Harry Powell, Martinsville, Ind.; Henry Smith, Speedway City, Ind.; Ray Turner, Decatur, Ill.; and Richard Kerr, Brookport, Ill.

C. R. Turner spoke at the opening session, and the afternoon speakers of the first day were: Bernell Weems, St. Louis, Mo.; Vernon Hurst, Bristol, W. Va.; L. C. Roberts, Jerseyville, Ill.; William Hensley, New Castle, Ind.; with W. Carl Ketcherside closing the day with a travelogue lecture, dealing with churches of Great Britain.

At a special ladies' meeting presided over by Elsie Carpenter, Anderson, Ind., participants were Cleona Harvey, Indianapolis, Ind.; Anna Bailey, Chillicothe, Mo.; Helen Turner and Bessie McCracken, Sullivan, Ill.; Gladys Burton and Sharon Sue Ketcherside, St. Louis, Mo.; Miriam Lawson, New Castle, Ind.; Hazel Fleener, Hammond, Ill.; Flora Roberts, Jerseyville, Ill.; Lavene Wash and Rachel Howard, Anderson, Ind.; and Roxie Turner, Sullivan, Illinois. Reports were given in this meeting attended by the sisters, of the Bible Studies held by the women in congregations represented.

The Lord's Day morning service featured

edification talks by elders of several churches, among them F. R. Bailey, Chillicothe, Mo.; Carl D. Landes, Kansas City, Mo.; A. E. McClaffin, Bicknell, Ind.; George Kreeger, Independence, Mo.; and Melvin Burton, St. Louis, Missouri.

In the afternoon a panel discussion was held. Members of the panel were E. M. Zerr, New Castle, Ind.; L. C. Roberts, Jerseyville, Ill.; C. R. Turner, Sullivan, Ill.; and LeRoy Munger, Des Moines, Iowa. Some of the questions discussed were as follows: What shall be our attitude toward congregations not practicing discipline? What is the advantage of placing membership in the congregation where one attends? Who is responsible for restoring a member who becomes unfaithful? What is the meaning of the word "usurp" as it relates to women in public work? Did the church cease to exist during the Dark Ages? Is it scriptural for an evangelist to have membership in a church many miles from where he is laboring? Is it scriptural to marry outside the church? These questions were proposed by the audience, and discussed by members of the panel, after which the audience could make any comment relative to them.

Speeches at night were delivered by Raymond Wofford, St. Louis; Bob Duncan, Bloomington, Ind.; and Richard Kerr, Brookport, Illinois.

Young people were featured in the first Monday session. Speakers were Stanley Carpenter, Donald Tabor, Jerry Higginbotham, Maurice Howard, all of Anderson; F. R. Bailey, Jr., John Patrick, Allan Smith, H. R. Miller, James Mabery and Ellis Crum, Jr.

In the afternoon, the principal speeches were made by Wilford Landis, Lyons, Ind.; Roy Harris, Brixey, Mo.; A. W. Harvey, Bloomington, Ind.; E. M. Zerr, New Castle, Ind.; Robert Brumback, Kansas City, Mo.; and J. Ed Uland of La Junta, Colorado. Brother Brumback also spoke at night. A great many others expressed appreciation publicly to the church at Anderson for making possible such a gathering. During the course of the three days a number of others participated in various ways whose names cannot all be listed for lack of space. Among these may be mentioned C. J. Beidel, Shipensburg, Penn.; W. G. Roberts, Hammond,

### FREE TO YOU!!

If you have difficulty in arranging outlines for short talks in the worship period, we'll gladly send you our bulletin. "Outlines for Short Talks." It contains outlines for about 1 dozen talks based upon passages in Philipians. Most of them have scripture quotations to use in connection. There's no charge for this. Simply send a card or letter asking for it and we'll send yours to you at once. Let us help you serve the Master!

### FROM A FAITHFUL SISTER

"I value Volume 2 of the Commentary very highly and expect to spend most of my spare time the rest of this year, studying it with my Bible. I will be happy when I possess the complete set. The second volume has held my interest to such an extent I was never ready to lay it down and my reading of it was interrupted many times. I am encouraged to see so much constructive work being done in the brotherhood but discouraged to think I can do so little."—*Bertha Robinson*, Saint Louis, Mo. (The editor values the judgment of this sister as that of a true saint in Christ. She is unable to attend church services now due to the critical illness of her sister Effie.)

### STRAWS IN THE WIND

In the *Firm Foundation*, June 29, 1948 appears this advertisement entitled "MINISTER WANTED": "The church of Christ in Tucumcari, New Mexico, a trade center of 11,000 population, is in need of a minister. He must be capable of conducting a weekly radio program in addition to regular duties. He must be married, between the ages of thirty and forty-five years. The vacancy will begin June 21, 1948, when the minister moves to Canon City, Colorado. There is a wonderful opportunity for labor, and adequate support for the right man. If interested write: Elders of the Church of Christ."

That little squib is just about as sectarian as anything I ever read in my life. The idea of elders of a congregation not realizing that we are all ministers unto God, and seeking to bring in a hireling, is exceeded only by the qualifications set up. We would like to know what the "regular duties" of a hireling minister consist of, in a congregation with elders. Will some good brother kindly turn to the Scriptures and cite us to the teaching? It is amazing that the apostle



Paul could not answer that advertisement and be acceptable. I'm not sure I would want to preach at a place which would not let Paul "minister the Word." But then the apostle Paul would not have tried to fill such a *vacancy* anyway seeing that he was a gospel preacher and believed in permitting the elders to "feed the flock" and look after the "regular duties!" About one more jump, and Tucumcari will take off for the Christian church. Why fight their instrumental music, when you've borrowed their one-man pastor system?

### DO YOU REMEMBER?

Here are some events which transpired just 25 years ago this month:

William Ketcherside began a tent meeting at Bartlesville, Oklahoma on August 1.

W. A. Q. Boyce was attempting to start the church at Smyrna (Dixon, Mo.) again.

W. E. Ballenger was in a meeting at Elwood, Indiana.

J. A. Collins was in a meeting at Summersville, Mo.

The membership at Kansas City (26 Spruce) was 145 according to Frank Lawler.

W. G. Roberts was in a debate at Washington, Indiana with Ira Whitaker (Russellite).

E. M. Zerr was in a meeting with Summit Church, near Ludington, Michigan.

Samuel Piety was holding a meeting at Eureka, near Meadville, Missouri.

### HERE'S HOW YOU CAN DO IT!

"When the first volume of Brother Zerr's Commentary came out last year, my father (W. D. Mundy) and I, decided we would save all the pennies we got in change, and see if we could have \$4 by the time the second volume was ready. In less than 3 months I had enough pennies for 2 more volumes, and had not even missed them. Dad, of course, had his saved long before the book came out, and he did not have the advantage I did, since there are pennies back from practically every thing a housewife buys. I thought you might be interested in this as it shows no one need do without these grand helps in studying because of finances."—Mrs. C. A. Evans, Bicknell, Indiana.

### MEXICO PROSPECTS

Members of the church at Mexico (Mo.) have wrecked two buildings at Sedalia Army Air Base, Knob Noster, Missouri. The lumber derived therefrom will be used to erect a small, neat meeting house in Mexico, with plans calling for its completion by fall. If financial problems involved can be solved. Arthur Freeman, who has been with the congregation since its inception, expects to remain in the area, but will "labor with his own hands" to relieve the church of the major burden of support for his work.

## FROM OUR MAIL BAG

"Congratulations on your article, 'Color Line in the Church.' No true Christian can or will disagree. To do so would be a direct violation of James, chapter two. Brother Higginbotham starts a meeting at Lamine, Sept. 19."—*Talmage Weekly*, Lamine, Mo.

"We wish to thank all who so graciously remembered us on our twenty-fifth anniversary."—R. H. and Louise Brumback, Kansas City, Mo.

"I would like through the MISSION MESSENGER to thank all the members of the St. Louis churches who were so kind to me when I was in the hospital there, and when meeting with them at church services. I am especially grateful to the Woffords and Waggoners who took me into their homes while I was convalescing, though I was a stranger to them. I know now how much the church can mean to one 200 miles from home, sick and alone. I am gaining in health slowly but steadily."—*Dorothea Montgomery*, Stahl, Mo.

"I am sending 3 new names for the paper. We certainly enjoy it, and I read every word of it."—*Ruth Sallee*, Meadville, Mo.

"I always read 'This and That from Here and There' first, to see what is going on, then take time to read the rest of the paper. I celebrated my 80th birthday, June 10."—*Mary Duncan*, Sullivan, Illinois.

"Just wanted you to know how much I appreciated the last issue. The reports of good being done all over is encouraging indeed. Some good stirring articles and the kind much needed. Don't have the paper, but call to mind "Preaching and Teaching" by Hurst; "Mission Work" by Smith; "The Greatest Victory" by Riggins. They were all good. Much to be thankful for in the Iowa field though many battles ahead."—*Eugene Suddeth*, Des Moines, Iowa.

"I liked your message on 'Color Line in the Church' very much. I heartily agree with you."—Mrs. P. H. Bailey, Chillicothe, Mo.

"The paper gets better with each issue. I enjoy reading "This and That" and in fact I never put it down until I have read every page."—*Amy Bell*, St. Louis, Missouri.

"I think Bro. Roy Harris' article in the July issue was one of the best. If we would only go to the Lord in prayer more often, how much better off we would be. That is one of my favorite songs."—*Minnie McCracken*, Decatur, Ill.

"I certainly do enjoy the MISSION MESSENGER, but it makes my heart bleed to see how slack some brethren are with reference to their duty. I went almost to the Colorado line last spring to tell one of my cousins how to become a Christian."—*Glenn W. Slater*, Cowgill, Mo.

"How I wish that I might attend Teacher Training Class, also a Vacation Bible Study. I hope to do something in a small way, al-

though children in the country are few in number compared to those in the city. I surely do enjoy the paper and intend to pass some on to a convalescing brother here."—Mrs. C. L. McKee, Asherville, Kansas.

"The church at Nevada (Mo.) has just completed redecoration of the interior of their meeting house, and partitioned off a room for the Ladies' Class. Jerry Ketcherside was present and led songs for us on the morning of July 4. Come again, Jerry!"—*Mary C. Journey*, Nevada, Mo.

"I want to thank you for your 'Welcome Lloyd!' as I firmly believe Brother Riggins is worthy. I say 'Amen' to his article, 'The Greatest Victory.' Surely we preachers need to consider Paul as he writes, 'I keep under my body and bring it into subjection' (1 Cor. 9: 27), again in 1 Timothy 5: 22, 'Keep thyself pure.'—G. W. Shull, Mattoon, Ill.

### FOR PARENTS

Your little children need to grow up in the nurture and admonition of the Lord. To help them we suggest you secure a copy of "Story of the Gospel" which tells the story of our Lord in a way to interest even the smallest child. The price of this 360 page book is just *one dollar!*

For older youngsters nothing can surpass "Story of the Bible," a book which even the older members of the family will read with edification and pleasure. We recommend it for those newly brought to Christ who have difficulty in getting the connection of the Biblical narrative. The price is but \$2.25 for this large, beautiful book. Don't delay, but send your order at once to MISSOURI MISSION MESSENGER, 7505 Trenton Ave., University City 14, Missouri.

### NEXT YEAR'S VACATION

The church at Speedway City (Indianapolis), Indiana, invites you to arrange your vacation next year, so that you can spend July 2, 3, 4, in a meeting with them. A special program built about the theme, "Scriptural Ways to Advance the Church" will be featured. Details will be given later in special news notices through this paper, but you are asked to plan right now to be in Indianapolis next year.

### WARRENSBURG OPENING

The congregation at Warrensburg, Missouri announces a special inaugurating use of their new building, on August 29. Brother William Hensley will begin a series of meetings on that date, with an all-day meeting. It is expected that a number of capable speakers from various churches in the area will participate. Basket dinner will be served at the noon hour. You are urged to attend if possible.

# THIS and THAT from HERE and THERE

Harold Shasteen immersed 3 and 2 placed membership in his meeting at Bloomington, Illinois. He also conducted a 2 hour study in Matthew each morning. . . . James Truitt immersed 1 in his Kirksville (Mo.) meeting. . . . Two were immersed, and 1 added by membership in Winford Lee's two week's work at Unionville, (Mo.) which consisted of Vacation Bible Study, development work and preaching. Winford began at Chillicothe (Mo.) June 21. . . . Robert Brumback begins a meeting at Nevada (Mo.) on Aug. 15, with Raymond Wofford assisting. . . . Raymond begins at Nowata (Okla.) on August 30, while Bro. Brumback goes to Milan, Missouri. . . . We are deeply grieved at the passing of our aged friend and brother, D. N. McDonald, Spokane (Wash.) who was called home on June 20. . . . We give honorable mention to Bertha Robinson, St. Louis, who sent answers to all of our contest questions. . . . Wilford Landes reports a high of 66 in the Vacation Bible Study at Lyons (Ind.) . . . J. H. Mabery reports 2 added in Fred Killebrew's meeting at Fredericktown (Mo.) . . . Ed Uland says 82 enrolled in the Vacation Bible Study at Red Cloud (Neb.), with 83 at La Junta (Colo.) and 112 at Kansas City (59th-Kenwood). Ed also informs us that the program on KOKO (La Junta) continues regularly. . . . More than 750 attended the funeral services of Rural White, 20 year old brother who passed away at Coweta, Oklahoma, as a result of brain tumor. The services were conducted by Raymond Wofford and Art Freeman. We send our sincerest sympathy. . . . Congratulations to John Reynolds and Norma Crown, married at Topeka (Kansas) July 3. . . . Also to Lester Baldwin and Bessie Smith, married at St. Louis, same date. . . . Robert Brumback has been working at Anderson (Ind.) this month. . . . Congratulation to Harmon and Reba Thompson, Topeka (Kans.) whose home has been blessed with another son. . . . Sister Amelia Zumwalt, of Southwest Church (St. Louis) celebrated her fiftieth wedding anniversary, June 30. . . . Lester Stevens, Manchester Avenue Church (St. Louis) was installed in the office of deacon on July 12. . . . J. C. Mabery, for a number of years with St. Joseph Lead Co., Bonne Terre (Mo.) has retired. . . .

Paul Ketcherside spoke at Cottonwood Falls (Kansas) July 11. He reports average attendance of 45 at Topeka Vacation Study, conducted by home talent. . . . Robert Morrow has moved from Springfield (Mo.) to Klamath Falls (Ore.). . . . Did you receive a copy of "Radiant Truth" published by Bro. Fred Fenton last month? If not, you missed a treat! It's good. . . . LeRoy Munger re-

ports 1 immersed at Bevington (Iowa) last month. . . . Bernell Weems held a home Bible Study with 8 colored people in Pennsylvania, only one of whom was a member of the Body. . . . Bernell is now at Martinsville (Ind.) . . . L. C. Roberts has a little time open this late summer and fall and would like to keep busy. Write him at 218 South State, Jerseyville, Illinois. . . . Thomas Dennis reports an average of 28 at the Saint Joseph (Mo.) Vacation Study. He also informs us of an all-day meeting at Tent Chapel (Blockton, Iowa) July 11. . . . Hazel Moyers reports 3 added on July 4, 2 by immersion at Fredericktown, Missouri. . . . W. Carl Ketcherside spoke 3 times at Hartford in July with 5 added, 4 by immersion. . . . Clyde S. King says attendance and interest are holding up well in Phillipsburg (Kansas). . . . Raymond Wofford urgently requests all who know of persons living in Council Bluffs, Iowa, or Omaha, Nebraska, to send him the names and addresses at once. Please answer this request and address the mail to Brother Wofford at 3219 Avenue D, Council Bluffs, Iowa. . . . Arthur and Margaret Pack close a letter with "Best wishes of love and joy throughout the brotherhood." They live at Bend, Oregon. . . . We're very sorry we could not fill all requests for the bulletin, "Talks for the Lord's Table." But there are plenty of "Outlines for Short Talks." A post card will bring you one. . . . William Hensley starts a 3-week meeting at Richmond (Mo.) Sept. 5, with the theme, "The Bible Speaks." . . . Two placed membership at Speedway City (Indianapolis) July 18. . . . Sorry, but we can give no space to unsigned letters. If you are too cowardly to sign your name, we're too courageous to print it. . . . Those wishing to aid the church at Mexico (Mo.) should send funds to Carroll Groce, 927 S. Western, that city. . . . A. W. Harvey will conduct a two weeks meeting at Middleton (Ind.) starting on August 8. . . . George Eccles of Nowata (Okla.) tells us that Bernell Weems and Raymond Wofford will be there in August and September. . . . Louisa Thompson tells us that Herbert Estep has immersed 2 at Goodwater (Mo.) in recent weeks. . . . Three immersed at Webster Groves, Missouri, July 22. . . . C. J. Beidel performed the ceremony uniting John W. Snyder and Dolores Jean Thompson, in marriage at La Fontaine (Ind.) The bride is a granddaughter of Bro. Beidel. . . . Bro. Beidel also reports immersing a mother of three children at Shippensburg (Penn.) on July 14. . . . Thanks to all who sent the cards and folders to our crippled sister in England. . . . Vesper White writes from San Clemente (Calif.) "All the articles in the paper are good and I was grateful for Bro. W. G. Roberts' article. The

brotherhood needs more of the same kind." . . . Several added at Carrollton by the time this was sent to press. . . . C. R. Turner is to be with the church at Rock Hill (Carroll County) the last two weeks in September. Following that he will be at Wakenda for two weeks. . . . Thanks to the many who are sending the paper to their friends and and brethren. . . . W. E. Ballenger is feeling fairly well, and is able to attend services of the church. You may address him at Hale, Missouri. . . . Art Freeman is planning to erect a home in Mexico, Missouri. . . . Jim Mabery is going to assist in song leading in the Senath (Mo.) meeting. . . . Clinton Kline, of St. Louis, has spoken for the church at Goodwater (Mo.) twice in recent months. . . . Fred Killebrew writes his commendation of the stand on the mutual worship of the various races. . . . Paul Ketcherside spoke at Stull (Kansas) on July 25. . . . Again we recommend Johnson's People's New Testament with notes, as being the very best obtainable as a commentary on the New Testament. Students of the book of Revelation will be pleased with the explanation of symbols that it gives. Both large volumes for \$6. . . . Are there any congregations where the sisters meet together once per week or month and sew and make garments for the poor? If so, we should like to have a report of such activity for publication. . . . Our compliments to the editor of the weekly bulletin at 5906 Kenwood (Kansas City) for a neat job and well done. . . . Don Nolte, one of the song directors at Carrollton, is expecting to leave for service with the United States Navy soon. He should have no trouble getting in with the Navy Chorus. . . . If you plan to attend the Saint Louis Bible Study this winter, address a letter to: The Deacons, Church of Christ, 7121 Manchester Avenue, Saint Louis, Missouri. The study will start on January 3, and continue six weeks. Bro. E. M. Zerr will speak each Wednesday and Thursday night, and will conduct the class through the books of Ezra and Nehemiah. . . . W. Carl Ketcherside and Hershel Ottwell have arranged a panel discussion on the differences between the Christian church and our position, with several preachers of the Christian church. It will be held before the student body of one of their schools of evangelism, and the differences will be thoroughly explored. It is set for October. . . . If you receive notice that your subscription has expired, and you've already sent it, notify us at once so we can check our list and give you credit. We're handling a bunch of new subscriptions each month, and errors will creep in. . . . And if you are about out, send in your dollar. You cannot afford to miss the future issues.

## LABOR DAY MEETING

The church at Hammond, Illinois issues a special invitation to all to meet with them over the Labor Day vacation. Roy Harris will be in a meeting at the time. There will be three days of activity of a spiritual nature. A brief program is herewith given:

September 4. Gathering of young people for songs and talks, 2 p. m.; luncheon, 5 p. m.; song session followed by talks, 7:30 p. m.  
September 5. Morning worship, 10 a. m.; afternoon service, 2 p. m.; evening service, 7:30 p. m.

September 6. Dinner at Charles Fleener home, noon; singing and talks by visiting brethren, 2 p. m.; evening meeting, 8 p. m.

## WAKENDA STUDY

A great many congregations registered a much larger attendance at Vacation Bible Studies, than did the little church at Wakenda, Missouri. However, the study there was noteworthy from several angles. In the first place, the church at Wakenda is very small, and the 43 children enrolled represented quite an attainment. Too, the study was the result of the willingness of two people, Raymond and Marjorie Stevens, of Kansas City, to spend a vacation in God's work. As a result the community has been benefited and the church strengthened. It is planned that there will be another such study next year. In the meantime, the church at Wakenda is looking forward to a meeting with C. R. Turner this fall.

## KANSAS CITY SINGING

Attendants from four states were present for the combined song and Bible Study taught during July at Kansas City, by Roy Harris. The day sessions lasted from 9 a. m. until 4 p. m., and were followed by night classes of over an hour's duration. Special stress was placed on developing song leaders. The young people who took the course were greatly benefited by the excellent instruction given. The class closed on July 23.

## BROOKPORT BIBLE STUDY

As you read this, the summer Bible Study held by Richard Kerr, under the sponsorship of the church at Brookport, Illinois is in progress. A number of young people are taking advantage of the fact that they are out of school to study the Word of the Lord. Practical application of the lessons to Christian living is being stressed, and those who attend are learning how to build up the church in their home communities through personal work and consecrated service. We hope to carry a report of the session in our next edition. The study began August 2.

Fred Killebrew spoke at Canalou (Mo.) 3 times, July 24, 25. He has 3 home Bible Studies going at Senath, where he begins a meeting July 26, to be continued by Robert Brumback.

## TIPS FROM THE EDITOR

In our September issue, we will have an article from the pen of Mary Evans, Bicknell, Indiana. It will feature a lesson from the life of Mary Magdalene, and will be a part of the series on "Women of the Bible" which has proven so interesting.

Wilford Landes will continue his study of "Scriptural Bishops" and you'll become familiar with his courteous plea, "Let us consider," with which each of the qualifications will be taken up. E. M. Zerr is going to explain a much misunderstood scripture. Watch for it!

We're happy to welcome Bob Brumback back into the columns with one of his very best articles on problems of our modern day. It is a hard-hitting, smashing condemnation of sin so prevalent upon every side. Harold Shasteen will conclude his series with the greatest of all the things he has considered, "Charity." The next paper will be one that you will want to meet the mail carrier, and get ahead of time!

## A FORUM

The editor herewith invites the readers of this journal to prepare short articles setting forth their honest convictions on what the Word of God teaches with reference to the public work of the sisters in the church. That there are differences of opinion upon this matter we cannot conceal. Certainly, only good can come when those who love the Lord reason together.

We believe it is generally agreed that women certainly cannot be elders, deacons or evangelists. Whatever they do must be in an unofficial sense. But just what is the limitation upon their activities? Can they direct the singing of the church? Can they lead in prayer in the public meetings? Can they return thanks for the emblems? Can they speak to the edification of the One Body in the social or mutual ministry in which the congregation participates? What is the limit of their teaching work?

That the above questions will open up a great field of investigation there can be no question. That the matter has been discussed often in the past makes no difference. It is a live one now, and we will welcome short, direct articles upon the matter. Let us seek by analysis of the Truth of God to determine what the Book teaches, and then let us, laying aside all prejudice and stubbornness, do just that!

In the conduct of this forum, your editor will be not so much a participant as a chairman. No doubt after you've read the discussions presented by some, you'll want to reply. It must be understood that such replies will have to be impersonal, dealing solely with the issues and not with the persons. We shall try to be fair to all. The paper will devote as much space as possible to the discussions and the first short papers will be offered in the November issue of the

MESSENGER. Please get them in at once, so we may begin compilation of them for that date!

There were 44 churches from 11 states at the Anderson meeting. . . . C. R. Turner began at Asphalt (Kentucky) July 11. He reports the enrollment for Vacation Bible Study at Anderson (Ind.) as 111 this year. . . . Harold Shasteen immersed 1 at Mount View (Mo.) before he suffered a nervous crackup. He expected to resume his work during the month, starting July 18 at Old Scotland, and continuing at Gallatin (Mo.) . . . Edward L. Albright reminds us that Vernon Hurst will labor at Shippensburg (Penn.) for a month starting August 15. Eva Selby reports 2 good lessons by Chad Freeman on July 4 at Antioch (near Bethany, Mo.) and also tells us in a good, encouraging letter of their annual all day meeting which was held on July 25. . . . John Wash, Anderson (Ind.) tells us B. V. Higginbotham is doing personal work in that area, and Robert Brumback is instructing in the art of conducting Home Bible Studies. Bro. Wash says to all who were there, "Come back to Anderson." . . . Mr. and Mrs. Otto Lindsey, Walnut Grove (Mo.) both say, "We look forward each month for the MMM." . . . John Patrick, Hammond (Ill.) reports good sermons from Vernon Hurst who has spoken at New Liberty, Neal, Mattoon and Decatur (Ill.) . . . In bringing us up-to-date on his work Bro. Brumback reports 2 added in his work at Martinsville (Ind.), 3 added at Kansas City (26-Spruce), 3 baptized at Bloomington (Ind.) where he held a Vacation Bible Study with 116 enrolled. As you read this, he will probably be at Senath (Mo.) in a work with Fred Killebrew. . . . Hobert Stretch reports the prospects look brighter for a new congregation at Kansas City (Mo.). . . . Kenneth Van Deusen held a two weeks meeting at Bethlehem (Ray County, Mo.) which concluded August 2. Bob Marshall led songs during the last week of it, and is now directing for Borden Higginbotham at Etterville (Mo.). . . . Lloyd Riggin spoke at the annual all-day meeting at Richmond (Mo.) on July 25. . . . George Kreeger reports a full program of activity at Independence (Mo.). . . . W. Carl Ketcherside spoke at Nixa (Mo.) on the nights of July 13, 14.

## ON BIBLE COLLEGES

Bro. A. W. Harvey, Bloomington, Indiana, advises that his revised second edition of "Treatise on Bible Colleges" will be ready in 30 days. While he will send you a copy of it free, we personally do not feel that he should bear all of the publication expense. Order these for your friends who are troubled on the issue, and why not also enclose a little to aid on the tremendous cost of issuing them? You may address Brother Harvey as above.