

# MISSION MESSENGER

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## TO HELL BY REMOTE CONTROL

By W. CARL KETCHERSIDE

The man and his wife were worried sick over the decision they had to make! They had only three more days to reach a conclusion. Time was running out on them! He had worked with the firm for ten years, and now there was a chance for a transfer to a new town with a salary almost twice what he was making at present. It meant a nice home, a new car, security for the future financially, if he took it!

But there was another side to the situation. Here were all of the staunch and true friends made through the years. Best of all, here was the church, working in peace and harmony. Here was the place where the two of them were immersed into Christ, and where he first began to study the Word of God, and here he made his first simple talk. Years had passed away and he had studied diligently until now he was able to edify and exhort the brethren. The children had been born, and had grown up under the influence of the congregation. Jimmie had even said recently, "Dad, I think I'm about old enough to be baptized, and I want to become a member of the church, and help make talks like you do."

It was late at night, and the man and his wife were still talking! "Maybe we could start a congregation," she said. "I've thought of that, but I'll be pretty busy as supervisor, and I won't be able to be free much on Sunday days," he replied. "We can keep in touch with the brethren here," said the wife, "and they can tell us where they're studying, and we can keep up with them in the home. It doesn't seem fair not to take it. You've worked and toiled, and we've dreamed of the day when we could have plenty of money for the things we want, and especially to put the children through college. I just can't believe it would be wrong to take it."

And so they had moved to the new city. It was three years ago they had come to this strange environment. At first they wrote regularly to the members back home. Every week they sent their contribution for almost a year. Gradually though the letters had become fewer, and eventually had stopped altogether. Oh, they sent Christmas



cards to some of the old friends when they were mellowed in heart by the holiday spirit created by the radio music at that season, but mostly the contacts were lost. The husband was now a member of the Lions' Club, and was Chairman of the United Charities. The wife was a member of the Wednesday Women's Club, and served tea to the ladies when her time came to entertain.

Jimmie was learning to smoke cigarettes to keep up with the bunch at high school, and his sister was now attending the Youth Night meeting at one of the local churches. But they had a nice home in the suburbs, and the new Pontiac convertible shone in all of its splendor in the driveway. And all of the people in the neighborhood spoke highly of them, although at first they had thought they were going to be bigoted and narrow. Those neighbors laughed, as they remarked,

"Do you remember how they used to argue that Jesus had but one church on earth, and if you were not in it, you'd be lost? They've certainly grown up in the last three years."

The day the MISSION MESSENGER came, the wife said to the husband, "I want you to take time to read an article here on the front page. You used to read everything in it, but you haven't lately."

"What's the title of the article?" he asked.

"It's called 'To Hell by Remote Control'" she replied.

He read it through with slowly mounting color in his face. Then he threw the paper down and got up. "When that subscription runs out, we'll drop it. That paper's getting narrower all of the time. It's changed to what it used to be, it seems to me, and I don't get anything out of it!"

Jimmie called from the stairway. "Dad, can I have the car to go to the school dance tonight?"

"If you'll be in by midnight, you can." Standing in the shadows, the devil laughed and wrote four names in his notebook.

## MOVIE MADNESS

By ROBERT LILES, Windsor, Canada

It becomes more apparent each day that the movies yield a greater influence over the younger generation as a whole, than anything else. Thus it is necessary that the question of the attitude of Christians toward the movies be raised and conscientiously faced. I sincerely believe that this industry and its products are evil agencies of the most deplorable character. Approximately 85 million people attend Hollywood shows each week in the United States alone.

That the youth of the country continually copies the film actors in conduct, dress and speech, is obvious to all. The films not only show immorality, but appear to condone it. Many are led to form the concept that crime pays, since in the movies the participants drink, gamble and escape unpunished for numerous crimes. Truly such films are a school of sin, producing juvenile delinquents and criminals.

Figures will bear out these facts for any who desire proof. The Motion Picture Re-

search Council examined in a midwestern town in the United States, 115 pictures as they followed each other, week in and week out. In those films, the heroes alone were responsible for 13 murders; the villains and villainesses for 30 murders. In all, 54 murders were committed, 59 cases of felonious assault, 17 holdups, 21 kidnappings—to say nothing of numerous other crimes! The total of deaths by violence was 71. In 115 films 406 crimes were actually committed, and 43 additional ones attempted, making an amazing record of nearly four crimes per picture. It is known that such crimes have a demoralizing effect on modern youth, and have caused children en route home from the shows to break into fruit stores, etc., or commit some act in violation of the criminal law. Juvenile court records substantiate this charge.

Movies, and we are speaking of commercial films, are produced by capital and talent. At the "capital" end you have the investors with their millions in money, and at the "talent" end you have the actors and actresses, plus the technical experts. The motion picture industry is a huge game of greed. It is nothing more or less than making money without regard as to what effect



the pictures may produce. It is this covetousness without conscience that undoubtedly accounts for the socially and morally unwholesome and damaging products which come from Hollywood. When money is spent on motion pictures, it invariably finds its way back to Hollywood to support the unwholesome moral standard (or immoral standard) of living which is rampant there.

The talent used in the industry is a far call from Christianity. It is decidedly tarnished, and usually has no conception of, nor respect for, the teachings of God Al-

mighty. The film crowd never has frowned upon divorce, and has always taken marriage relationships very lightly, in opposition to God's Word which calls such things sacred. These questionable characters producing questionable films unfortunately produce also the ones regarded by some as good. However, even supposing that one film in a hundred is what might be termed by these people as good, let us ask—is a man who gets violently intoxicated and beats his wife six days per week to be excused because he treats her like a queen on Sundays?

You may call this a command or an example as you like, but I see a command here for both men and women to prophesy (teach) and pray. Paul gave this command to *the church*, remember! The woman is told to do the very same thing the man is told to do.

In Acts 11: 18, we learn they "held their peace" (kept silent), but went right on talking (on another subject); so a person can keep silent on a certain subject, and at the same time keep right on talking on another subject!

## WOMEN'S WORK IN THE CHURCH

We present herewith the third in a series of forum discussions on the above topic. This discussion will conclude in the March issue, and all papers on the subject must be in our hands not later than February 1. Those received after that date will be returned to the senders, and cannot be used for publication. A new forum will begin in the April edition, as announced elsewhere in this issue.

\* \* \*

By W. G. ROBERTS, Hammond, Illinois

A brother whom I dearly love thinks 1 Corinthians 14: 34, 35 is applicable to all women today. The passage reads: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law." We must be careful to "rightly divide the word of truth" as Paul commands. We must always try to learn whom the writer is addressing, and of what he is speaking. Paul, in this instance, is speaking to the church at Corinth, and of the inspired prophets and their wives (see verses 26-32).

In verse 28, Paul tells the men to keep silent ("hold his peace"). In verse 30 this is repeated. Twice the men are told to keep silent, and twice the women are told to do the same, so what shall we do about this question? Shall we just have "Quaker meetings"? No man or woman knew (understood) what the inspired prophet was teaching (verse 33) until it was interpreted by the speaker or by some other inspired interpreter, so both men and women were to keep silent and cause no confusion (verse 33), but wait until it was explained.

The Greek for "one by one" (verse 31) is *kata hena*, found only in Ephesians 5: 33, besides at this place. It has no reference to order in either place, but means "severally" or "individually." It does not refer to the sequence of the speakers. It was left wholly to the inspired prophets to interpret while others kept still, to prevent confusion in the church. Both men and women were to keep silent on those subjects and wait for an explanation by an inspired prophet or teacher. The wife of the prophet was to remain quiet

and ask her husband at home, for he was the only one who could explain it to her. She was not to cause confusion by asking him, or anyone else in the public meeting, but must ask at home. No one else could explain it to her, for no one else understood it, unless it had been publicly interpreted, and if so, she would have no need to ask at all. If that is applicable to all women today, then no woman who is married can learn anything except at home, and only then from her husband. Poor woman!

It appears that almost anyone could understand that Paul is not speaking of women of today, for women are to learn in the church. Again, Paul speaks only of women who had husbands, so according to the reasoning we are investigating, all unmarried women could speak in the church. Some women have husbands now who ought to ask their wives at home, for the wife may know more about the Bible than does the husband.

Our good brother says, "There is not a word commanding a woman to lead in such prayers." I wonder where the Book commands a man to lead in such prayers. Notice that Paul says, "as also saith the law" (1 Corinthians 14: 34). Let us see what the law says about it! In Exodus 15: 20, 21 we learn that a woman led the song service, so we have the example of a woman leading the singing for an entire congregation. I'll not dwell on this point, but will call attention to Luke 2: 36-38, where a woman (Anna, a prophetess) who had been married, but was now a widow, "departed not from the temple, but served God with fasting and prayers night and day." She did this praying publicly in the temple, which was a type of the church. Moreover she also publicly "gave thanks and spoke of Christ" to all who were present. She was under the law, and Paul says "as also saith the law." Certainly the law must have permitted women to prophesy, pray, give thanks and teach in the temple, for Anna did all four of these.

I now call attention to 1 Corinthians 11: 3, 4 where Paul told the man to "pray and prophesy," then said for the woman to do the very same thing the man was told to do.

By C. J. BEIDEL, Shippensburg, Penn.

When God created woman it was not for the purpose of deceiving man, but the record shows along the pathway of life she has been doing just that, and I am persuaded will continue to do so while time lasts. I firmly believe man is responsible for the authority women are assuming. For example, in Revelation 2: 20, we read that the church at Thyatira suffered the woman Jezebel to teach. Regardless of what she taught, this practice was against the church at Thyatira, so says the son of God (verse 18), and the elders permitted it. Women, whether young or old, have a God-given place in the church and home, as well as in the world, and I honestly believe that God's Word will place them right where they belong, if they will be willing to be placed and remain there. The grave problem of today is to get our women to be content with the responsibility God has given them.

What greater service could a godly woman render than to give hospitality, show kindness to the poor, attend to motherly obligations, saving her household and serving the church as a co-laborer with her husband, adorning herself with modesty. These are the crowning qualities of Christian womanhood, and when adhered to, we can rest assured God is well pleased and the church will go forward with increased respect. Husbands, love your wives and do not make them slaves to your desires. Elders, deacons and evangelists, know your work, and contend for the rightful and God-given place for our sisters in Christ.

We need someone in each congregation to secure subscriptions and send them in. A great year is ahead for our readers. Hundreds who do not take the paper need it! Will you help in the church where you are a member?

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## Views of the News . . . By ROBERT T. HARTMANN

### Till Seven Times?

A lot of people are asking these days: What are we going to do to stop Communism? This godless doctrine seems to be gaining ground among the hapless and hopeless peoples of the world; it presents a real threat to the security of our country and our institutions.



Everybody has some kind of an answer to the question. The daily papers are full of plans and programs by which this nation is seeking to keep the cold war from warming up. But the other day I spotted a short item buried away on page 17, which described the most effective and, in fact, the only real solution to the problem.

It was an Associated Press dispatch from Korea. Probably you never heard of the town—I hadn't—it is named Sunchon. Korean Communists seized Sunchon and after their custom, lined up the local patriots and shot them. Among those executed were the Sohn brothers, 24 and 19 years of age.

A month or so later, loyal Korean troops recaptured Sunchon. A court-martial quickly

condemned Ahn Tchui Sun, a 24-year-old Communist leader as one of the murderers of the Sohns. It was his turn to face the firing squad.

But Sohn Ryang Won, father of the two victims, is a Christian!

Evidently he had the unusual notion that Matthew 5: 44 means exactly what it says. So the elder Sohn went to the loyalist commander and asked mercy for the killer of his sons. He went further—the second mile. He asked, and was permitted, to take the young Communist into his home to "take the place of my own sons."

Ahn Tchui Sun is no longer a Communist. He is now a Christian, he and all his family. And Sohn Ryang Won has begotten another son in the Lord!

This is the answer, I think, to Communism, or for any other of the evils that ensnare mankind. The funny thing about it is that the answer has been written plainly in a book which half the world has acknowledged to be holy for almost 2000 years. Yet not many have read it half so well as did this grief-stricken father in unheard-of Sunchon.

I, for one, hope that Sohn Ryang Won would call me brother. He practices what most of us preach.

this case, the emphasis must be made upon the gracious promise of our God, that all who believe and obey shall have eternal life.

Let us note the four points in the address:

Introduction  
Delivery  
Enlargement  
Application

You'll note the first letters of each word spell "IDEA." Crown your message with love, and you get the word "IDEAL." If you would be an ideal speaker, make the idea in your message ring with the love of God in your own heart, and you will be an ideal proclaimer of God's idea for men.

### A Modern Parable

By W. CARL KETCHERSIDE

For, lo, the kingdom of heaven is likened unto a congregation which called a preacher to conduct a meeting for them. And when the time drew near that all these things should be fulfilled, the elders spake unto all the members, saying, "Who will provide this our brother a room and bed that he might have some place to lay his head during his sojourn among us?"

And they all with one consent began to make excuse. The first said, "Verily, we have but six rooms, and the place where we abide is only large enough for my wife and me." And the second said, "Lo, the cost of living is so great we cannot even give meat unto one of the least of these, my brethren." But the next spake boldly, saying, "Send him to the hotel."

And the deacons enquired and searched diligently, but there was no room for him in the inn. So those elders wrote letters unto the preacher, saying, "Go thy way, and at a more convenient season we will call for thee!"

What shall be the end of all these things? Verily, I say unto you, the Shunammite woman shall rise up in the judgment against this congregation and condemn it. For when the prophet Elisha passed by, she built him a room and placed therein a bed, and a table, and a chair, that he might find rest unto himself. But these have done good unto no man, nay, not even to them who are of the household of faith.

He that hath ears to hear, let him hear!

### Collection for the Saints

By ISABELLE SCOTT

"Now concerning the collection for the saints. As I have given order unto the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 1, 2).

The collection herein mentioned was for the indigent believers at Jerusalem. Not wishing to take the time from other press-

## THE FORMING OF ADDRESSES

By HAROLD BAINES, Morley, England

The greatest problem that besets the young preacher concerns how to go about the work of preaching the gospel of salvation to a sin-stricken world, once he has set his heart upon that grand work. If he is wise, he will recognize that only the best is good enough. He will desire to equip himself in every way, with all that is needful for this important task. Our lesson is designed to assist by setting forth in simple terms one of the easiest and best methods of Bible study.

Every proclaimer of the gospel will adopt that way which seems best to him personally for the work of Biblical investigation. Among those ways available are the analytical, the comparative, the inductive, the historical, to name but a few. In this, we consider only the first, the analytical.

This method adopts, as its name implies, a method of analyzing the gospel texts, in order to bring out the truths contained. We will take as an example, the best known text in the Bible, John 3: 16. "For God so loved the world that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life."

All addresses, or discourses, must have an *introduction*. In it we set forth the subject matter, which in this case is God. Since no introduction should consume more than five minutes of the allotted speaking time, we cannot say a great deal about what God is, but merely emphasize his relationship to this text. Then we pass on to the next point, the *delivery*. That is, having introduced our subject matter, we proceed to marshal our facts. The subject is God! What has he done? He has "so loved the world." There you have your delivery—God's love for the world!

We next proceed to the *enlargement*, or sermon proper. It must contain all we wish to bring out from the text. God loved! How much did he love? To such an extent that he gave his very best—his own Son. Why? That whosoever believes should not perish. This should be the theme to the final word, the *application*, which, like the introduction, should take no more than five minutes. In

ing gospel work to go about and gather up the bounty upon his arrival at Corinth, the apostle here commanded that it be made ready for sending before his arrival. He further gave instruction that they were to select from their number certain trustworthy men who could accompany the others bearing finance, although he offered to accompany them if it was deemed necessary.

After nineteen centuries the churches of Christ still follow this simple New Testament order, and upon the first day of the week, you may observe the devoted laying by in the store of God's house, what he has provided them as stewards of his mercy and grace in the week just past. I like to think of the church as God's bank, in which each of us contributes to a trust fund, making a

deposit in our account, that we may some day draw a dividend of eternal blessing. The trust fund is administered here upon earth by faithful servants of the church, and each of us adds a little to it every Lord's Day.

Eventually we shall stand before him who is the president of this great Trust Company, and if we have been faithful, he will mark "paid in full" across our account, and will, with his own hands, present unto us a crown of life. We shall then enter in to share the joys at his right hand forevermore. Since I am growing old, I have a very few more years at most to contribute my mite to the fund which will carry on the work after I am gone. I exhort you all then, to be faithful unto death, that you may receive that eternal dividend of life.

use with which to deceive the unwary, they are as ignorant of the meaning of those chapters as any class of persons I know. They will pray for a shower of Pentecostal fire, when they know not whereof they speak. "Pentecostal fire" would simply be a "fiftieth fire." This is absurd.

## The Only Safe Course

By JOHN H. PATRICK

If it turns out in the end that the Bible is false, and Jesus Christ was an impostor, then the Christian has lost nothing. If there

is no God, no Holy Spirit, no heaven or hell, but only eternal nothingness, the Christian will fare as well as others. But if it turns out that the Bible is true, as many infallible proofs demonstrate it to be, then what? Those who refuse to accept it must lament their eternal



suicide, world without end.

If it turns out that people do not have to take the Bible for what it says, but that most anything is acceptable in the sight of God, then certainly those who conscientiously endeavor to go by what the Bible says have nothing to lose. God cannot be displeased by man's striving to do what His Word tells him to do. But, if it turns out that every word in the Bible is true and steadfast, and that God actually means what He says, then what a sad predicament for those who have taken the Bible loosely, and have thought that any old thing in religion would do.

If it turns out that it does not make any difference to what church a man belongs, or whether he has been sprinkled, poured or immersed, then certainly the one who has been immersed and is a member of the ancient, apostolic New Testament church built by Jesus, has nothing to lose. But if it turns out in the Judgment that God will not accept a substitute, and that a few drops of water sprinkled or poured on will not be enough, and if God refuses to recognize any church but the one purchased by His Son—what then?

"And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened which is the book of life: and the dead were judged out of the things which were written in the books . . . according to their works" (Rev. 20: 12). Every man must face the Bible in the Judgment. Hence, we had better find out what it contains and abide by it. There is, amidst all of the confusion and uncertainty in the religious world, a course that men may follow and be infallibly safe. This course is to read and study the Bible, believe what it says and obey it.

## SPEAKING IN TONGUES

By W. G. ROBERTS

There is no such thing as an "unknown tongue." People and nations know and understand their own language. The words "unknown tongue" are contained in the Bible, especially in 1 Corinthians 14, but the word "unknown" is in italics to show it is a supplied word—supplied so as to make sense in the English, as the translators thought. The word "unknown" in this chapter is not in the original.



The sectarians are in error when they tell you that 1 Corinthians 14 furnishes proof that Christians can speak in unknown tongues today. They claim to speak in such tongues, but they are in error and deceive only those who know no better. Inspired men in apostolic days spoke in tongues, but not in *unknown* tongues. In 1 Corinthians 14, Paul is referring to foreign languages, and it is so given in several translations.

Some of the "tongues sects" tell us that on the day of Pentecost (Acts 2) the apostles spoke in unknown tongues, and that they can duplicate the feat. They are sadly mistaken, for the Book tells us that "every man heard them speak in his own language" (verse 6); and in verse 8 we read: "And wherein we were born?" Again, "Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (verse 11). No *unknown* tongue here, for though there were many different nations, all understood their own language. The apostles spoke so that all could and did understand them, though they could not understand the languages of all the different tribes represented there that day.

The mystery was how one man could get up, and he a Jew, and speak so that Cretes,

Arabians, and all others could and did understand every word that was spoken. The idea of one man speaking in one breath so that all could understand him was an astonishing thing. But it was not an unknown tongue, for everyone understood the speaker.

In verse 3, Luke calls the manifestation "cloven tongues." The word "cloven" is from the Greek *diemerizo* and means, "to divide; to cleave asunder; to be divided into opposing parts: to distribute." The apostles were qualified to divide into "opposing parts" and "distribute" to each person, of whatever nationality he might be, so that everyone in the entire audience could understand. Nothing like this had previously been done, so it amazed and astounded all who heard. Nothing like it can be done in this age.

This was an unusual occurrence, a miracle which made believers (John 20: 31), hence about 3000 obeyed the gospel that day. No such results are had by the "tongues sects" of today, because no one man can get up and speak so that the German, Italian, Japanese, French, et al., can understand him. They do not speak as did the apostles on Pentecost. When they can speak with "cloven tongues like as of fire" then they may have the same results as did the apostles on Pentecost, but not until then.

It must be remembered that "fire" here indicates the *appearance* of the tongues. It is not literal fire as some try to make us believe. They pray for a regular Pentecostal baptism of fire, when they haven't the least idea of the meaning of such an expression. Pentecost simply means "fiftieth" and refers to the fiftieth day mentioned in Leviticus 23: 15-21. To call a church by such a name would be to merely designate it "Fiftieth Church," which is absolutely not the truth.

While Acts 2 and 1 Corinthians 14 are the main scriptures these pretenders to power

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

### Acts 5: 13

The first clause of this passage is the part to be explained in this article. I have consulted a number of translations besides the King James and all of them render this passage the same except Moffatt. That renders it: "Not a soul from the outside dared to join them," but I do not believe this wording changes the thought. The conclusion on this phase of the subject, then, is that our inquiry will be concerning the words "them" and "rest." That is, we must determine the antecedent of "them" and the identity of "rest," since those words are retained in about all of the translations. The latter is from LOIPOS which Thayer defines at this place as follows: "The rest, who are not of the specified class or number."

The specified ones evidently are those who were "with one accord in Solomon's porch," for our passage follows immediately that expression. That would give us the conclusion that the "rest" means those who did not

gather into the meeting place named. And neither may we conclude these "rest" means merely that they were all who had not become Christians, for some who had gone into the assembly in Solomon's porch also were not disciples, else there would not have been any from whom "believers were the more added to the Lord."

Now while there were people who had not yet obeyed the Gospel in the group in the porch, the drawing force was the apostles who had been performing such wonderful works, and for that reason the people (those who had enough respect to follow them) magnified "them," the apostles. This admiration resulted in the conversion of great numbers. The individuals who took a hostile attitude toward the whole procedure of the apostles would not join "them" who, with the apostles, met in Solomon's porch for further teaching and hearing of the wonderful truths.

## HOW TO ANSWER

By ELLIS CRUM, JR.

I am sure all Christians realize the importance of being "ready always to give an answer to every man that asketh" (1 Peter 3: 15). However, it seems many forget what Paul says (Col. 4: 6): "Let your speech be alway with grace, seasoned with salt, that ye may know *how ye ought to answer every man.*" Also, some overlook in the same verse where Peter said we must give an answer, the expression "with meekness and fear."



It is not my purpose here to give *the* answer that Christians should make. I am dealing with *how to answer*. The growth of the church has been seriously hampered by members and preachers who have failed to consider *how to answer*. To make an answer, two prerequisites are essential: knowledge and the courage to speak up. Many have both, but fail to use any tact or psychology. Answers of this kind may do untold damage to the Cause, and drive many away.

Solomon tells us (Eccl. 3: 7) that there is "a time to keep silence, and a time to speak." The Savior realized the wisdom of this, when he stood before the chief priests,

elders and Pilate. He answered them not a word (Matt. 27: 12-14).

We must decide when the opportunity is right to speak, and reply in such a way as to receive the respect of the questioner, whether he agrees or not. A good example of this principle is found in 1 Kings 18: 24. Here Elijah presented his proposition in such a manner that all the people answered and said, "It is well spoken." In the New Testament, Jesus exemplified this method in Luke 20: 26. Though they did not agree with him, they marvelled and held their peace. In this same chapter, Jesus refutes the doctrine of the Sadducees which denied the resurrection. The scribes did not agree with the Savior's doctrine, yet one of them replied, "Master, thou hast well said." After this they asked him no more questions. Let us strive to answer our religious critics with chapter and verse in such a fashion they will admit we have answered well, though they may disagree with us.

Mark, in recording the same occasion where the Sadducees enquired of the resurrection, tells of a scribe who perceived that Jesus had answered them well. He asked the Savior the question, "Which is the first commandment of all?" Jesus gave him the answer and the scribe replied, "Well, Master, thou hast said the truth." The scribe went on to say that to love one's neighbors

as one's self was "more than all whole burnt offerings and sacrifices." The next verse states that when Jesus saw how discreetly he answered, he said unto him, "Thou art not far from the kingdom of God" (Mark 12: 28-34). Thus we conclude that we must not only answer well, but do God's will. If we say and do not, we will be like the scribes and Pharisees (Matt. 23: 2, 3).

Let us, therefore, remember how we ought to answer every man, knowing that "a soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15: 1).

## Another Special Forum

We take pleasure in announcing that a new forum discussion will begin in our April issue, to continue several months. The general topic will be "Marriage and Divorce," but it will be handled in sub-topics to make for specific explanations and to offset any misunderstandings. To properly start the subject, we have mailed letters to ten preaching brethren, asking them to state briefly their convictions on the two following questions: (1) Is it a sin for a Christian, contracting marriage the first time, to marry a non-believer? (2) Is it a sin for a Christian, whose first companion dies, to marry a non-believer? In the event that different answers are given to the two questions, the letter asks that the writer state his reasons to account for the distinction.

The preachers who have been asked to open the forum are: Robert Brumback, Bernel Weems, Lloyd Riggins, Richard Kerr, William Hensley, Robert Duncan, Roy Harris, Vernon Hurst, L. C. Roberts and Fred Killebrew. Their replies will be presented starting in April. Should there be different positions taken, those who differ will be given the opportunity of replying to the ones with whom they differ.

Any reader of the paper may take part in the forum. It is not necessary that you wait until the above mentioned brethren have written their views. You may file a statement of your sincere convictions upon these two questions at once, if you desire. The forum is open to all of the faithful in Christ. As soon as the above questions have been discussed at sufficient length, letters will be mailed to ten elders in the brotherhood, asking them how they would deal with a specific problem of fornication. This will then be opened for public discussion also. Inasmuch as these questions are so very important to the life and morals of the church, we earnestly request you to secure all of the subscriptions you can and mail them in. It is evident that elders can greatly aid the congregations over which they have the rule by announcing this forthcoming event.

The forum on the subject of "Women's Work in the Church" will conclude with the March issue. No papers will be accepted on that subject after February 1.

## Scriptural Bishops

By F. WILFORD LANDES

Let us consider "not given to wine" as a qualification for a bishop. Goodspeed renders it "not addicted to drink." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20: 1). God's Word clearly sets forth his disapproval of wine or intoxicating beverages of all kinds, and to consider one who uses such a Christian, does despite to the teaching of the Holy Writ.



A bishop must be "no striker." Consider this term with the expression, "no brawler." The latter indicates a quarrelsome disposition, and has to do principally with the use of words in a belligerent attitude; whereas, the former refers to a more extreme condition, in which the individual through lack of proper control attempts to use physical force to overthrow one who opposes him. An elder is not to be one who wants to settle disagreements with his fists. He must not strike another in anger. Such a course proves nothing anyway, for "the wrath of man worketh not the righteousness of God."

A bishop must be "patient." This means that the elder must be able to "bear or endure pain, trials or such like without complaint, or with equanimity" according to the definition of Webster. Summarizing, it is evident that the elders must be men who abstain from intoxicants, who are not quarrelsome or pettish, who have no inclination to subdue others with force or fists, and who manifest such equanimity in dealing with others as will encourage them to "patient continuance in well doing."

## Divine Plan of Nature

By ADA STORY

I was very interested in the article "The Signs That Follow," by Bro. W. G. Roberts, in the October issue. I have within my acquaintance those who accept all the medical aid they can get, then upon recovery say they were healed by a miracle. We know all things come from God, but when one claims miraculous divine healing, he is taking away from God the wonderful plan of nature, which He created in the beginning. Our bodies are so constructed that with proper care and with the wonderful things at our disposal we may be restored to health. If the divine healing was ever done for comfort of the individual, why was Paul not healed of his infirmity? Why was Trophimus left at Miletus sick?

The healing (?) sects are growing rapidly. Why do not more brethren expose

false miracles being performed (?) and why not demand that they be proven? The Book says, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The Almighty has given us a most wonderful thing—nature! If it is abused we must sometimes work frantically to overcome the abuse. Those who claim miraculous healing should be ashamed to rob God of His divine plan of nature. God is not mocked.

### A NEW BULLETIN

We have prepared a bulletin entitled, "Simple Blackboard Diagrams," containing seven outlines appropriate for any service, to be used in connection with the illustrated charts. You may obtain one of these free by writing a request. Please order by number. Ask for Bulletin Number Three.

Copies of "Short Talks on Philippians" may still be obtained. Ask for Bulletin Number Two. If you want a copy of "How to Teach the Bible to Kindergarten Children" ask for Bulletin Number One. There is no charge. Ask for one or all of them.

### A GENEROUS OFFER

The congregation of which we are elders at Anderson, Indiana, will assist in supporting Brother Borden Higginbotham to aid churches not able to fully support an evangelist for meetings. He has exceeded our expectation as to ability, has earned a good report of all brethren with whom he has labored, and we commend him as an evangelist, who is capable of doing any work in the church for which he may be called to do. His faithfulness among us has been fully demonstrated. If you desire to utilize him in special work during 1949, please write him at once at 1210 Indiana Avenue, Anderson, Indiana.—J. B. Wash, Murl Howard, Elders.

### NEED A MEETING?

Vernon W. Hurst, Bristol, West Virginia, has some time still open for the coming year. He is anxious to keep busy in the work of the Lord, and will assist in training classes, development work, or protracted meetings. Write him at once at his home address.

### BIBLE STUDY SESSION

As you read this, the Saint Louis Bible Study will again be under way. Indications are that a goodly number will take advantage of the opportunity afforded to study the Word of the Lord. In addition to day time studies, E. M. Zerr will speak each Wednesday and Thursday night, during the six weeks, on "Things Most Surely Believed among Us." For reservations write to "The Deacons, Church of Christ, 7121 Manchester Avenue, St. Louis, Missouri."

### THANKS FOR AID

Our beloved Brother E. M. Smith, Box 530, Claypool, Arizona, has asked us to convey to all of you who sent assistance, his very deepest appreciation and gratitude. Released from hospitalization, he is improving slowly, although he will always be somewhat twisted and stooped in posture. Added to those who formerly were reported, are the following contributors.

Spokane, Washington .....	\$25.00
F. K. Fleming, Spokane .....	1.00
Arnold Hintz, Spokane .....	2.00
Louis B. King, Spokane .....	2.00
Paul Patterson, Williamsville, Ill. ....	20.00
Mildred Doza, Affton, Mo. ....	1.00
Nora Grotha, St. Louis, Mo. ....	3.00
Lillie Riggins, Charleston, Ill. ....	1.00

### AID ON BUILDING FUND

The congregation at Jacksonville, Pennsylvania, acknowledges with gratitude the following contributions received on their building. Although not completed they are meeting in the building, and will continue to improve it as they become able.

Sullivan, Ill. ....	\$100.00
Saint Louis, Mo. (5344 Lillian) ..	100.00
Gardner, Kansas .....	50.00
Bloomington, Ill. ....	50.00
Goodland, Mo. ....	50.00
New Liberty (Ill.) .....	30.00
Cooksville, Ill. ....	25.00
Anderson, Ind. ....	25.00
F. R. Bailey, Chillicothe, Mo. ....	25.00
Lebo, Kansas (Section) .....	25.00
Beloit, Kansas .....	25.00
Webster Groves, Mo. ....	10.00
Anonymous, Salem, Mo. ....	10.00
Rockville, Mo. ....	10.00
Vincennes, Ind. ....	10.00

### A LABOR OF LOVE

We give herewith a list of those who sent copies of "A Clean Church" to brethren overseas, with the number of books they sent: Grace Bailey 2, Claire Parks 2, Ellis Crum 1, Ernest C. Lenington 1, Eugene Sud-deth 1, C. M. Doulton 1, Charles Powell 1, Nancy D. Gingrich 1, J. Ed Uland 1, John Patrick 2, Mrs. L. R. Smith 1, Viva Pryor 2, F. H. Pryor 4, A. E. McClaffin 2, Dewey Lowe 2, E. F. Davis 1, Bertha Robinson 1, Marvin Mayden 1, W. L. Krider 1, Pearl Rat-liff 1. We appreciate this spirit of wholesome fellowship.

Robert H. Brumback, Kansas City, says, "The book, 'A Clean Church,' is fine. I am reading it for the second time. It should certainly help all to a better understanding of an important part of the Lord's work." You'll agree with Bro. Brumback when you've read the book. We urge you to order your copy of "A Clean Church" at once!

Pass your copy of this paper on to another when you have finished reading it!

## MODERN HEALING CLAIMS

*A Reply to the Editor*

By W. G. ROBERTS

My good brother, W. Carl Ketcherside, is reliable on all religious questions, but like most everyone else, makes mistakes sometimes on "knotty questions" that aren't essential. Where he and I differ on our interpretation of James 5: 13-15 will send neither of us to hell, though we might both be wrong.

In the last issue of the paper he says, "The afflicted were to pray, the merry to sing psalms, and the sick to call for the elders. Each of these recommendations was for a relief of the condition, or in the case of the second, a manifestation of thanksgiving." Now *afflicted* means "a state of pain, distress, grief." Some of its synonyms are "calamity, adversity, misfortune, trouble." *Sick* means "affected, disease, ill, indisposed, disordered, impaired, unsound, pining, disgusted, etc." So, if the condition be characterized by distress, grief, misfortune or trouble, our brother says we are to pray. Why not pray when merry also?

According to our definition, if the "condition" was one of pain, distress, or disgust the individual was to be anointed and healed by the elders, according to my brother. Since the same conditions existed under the heading of "afflicted" and they were to pray, why not have the sick do the same? Will not the same act remove the same condition? Why should one man pray to remove the "condition" and another man call for the elders to anoint him to remove the same condition? Since the *afflicted* would be in pain and distress, and the *sick* would be in pain and distress, how would the poor fellow know whether to pray or send for the elders? My position on the topic gets us in no trouble like this. SIN and not physical disease is the subject of that chapter, as I showed in my other article, which was "stated but not proven" it was said. The proof is in the chapter very clearly stated and mentioned item by item in my former article.

My good brother says that if this was weakness in the faith, then anyone so afflicted today could be instantaneously cured by calling for the elders to pray over him. Nothing is said about them being instantaneously cured. Could they not be as quickly cured of sin as of sickness? It was God doing both at request of the elders. I was surprised to see his statement, "The elders cannot administer that kind of oil." What kind of oil? The Bible does not specifically say what kind!

Since all Christians are anointed (1 John 2: 20, 27—*unction* means "anointing"); then when they cease to be Christians, they cease to be anointed. If a Christian ceases to be a Christian, and needs to be restored, he can again become the anointed of the Lord, for

"Christian" and "anointed" mean practically the same thing. This being true, the elders could restore the fallen to Christianity by answering the call and teaching and praying. Elders should do much more of that work. When a backslider is restored, he is re-anointed or again established in the faith to become the anointed of the Lord. He again takes upon him the name of Christian. We all know that what James says was during the age of miracles, but not all he says could end with the apostolic era, on which see verses 1 to 20.

(No further space can or need be allotted to this discussion. My good brother Roberts seems much more adept at setting up definitions which he can answer than meeting the specific statements set forth in my reply. Perfectly content to let the readers judge on the merits of the case by reading my former article, I commend it to the attention of all, including Brother Roberts. Thanks, Brother W. G., for the fine spirit you've manifested. Who says brethren cannot reason together in love?—Carl).

### OUR GRATITUDE

All of us desire to extend to this great brotherhood our sincerest thanks for the many acts of kindness manifested during the illness and departure of our beloved wife and mother. Words fail us in attempting to convey the depth of our gratitude, but we can only thank God for such dear ones in Christ, and pray that God may bless you all.—J. W. Watts and family, Flat River, Missouri. (Sister Watts was the mother of Nell Ketcherside.)

### THAT NEW BOOK

One thousand copies of the book "A Clean Church" have now been ordered. J. E. Dennewitz, Crawfordsville, Indiana, says, "I like it fine!" J. L. Hines, associate editor of *Gospel Broadcast*, Dallas, Texas, says, "I pronounce it a good book, and one that should be read with much interest." Anna Schlieper, Pearl, Illinois, says, "I am very pleased. Send me another one!" Mrs. Ed Ruhl, Exeter, Mo., says, "It is just what we need."

Comments like these are pouring in from everywhere! We appreciate them, and we do most earnestly pray that brethren all over the world will be benefited and that the church may be cleansed through God's Word, and the diligent attention of all Christians. If you have not sent for your book, do it now. Order as many as you wish and they will be sent at once. The price is \$1.72 per copy—or three for \$5. We pay the postage! Do not delay. Send today! You may enclose the money, or we will bill you.

### OUR FAVORITE STORY

A woman wrote to President Lincoln and requested an expression of sentiment with his autograph. He wrote: "Dear Madam: When you ask from a stranger that which is of interest only to yourself, always enclose a stamp. There's your sentiment, and here's my autograph. A. Lincoln." We are almost tempted to admonish our brethren to "Go thou and do likewise!" Our total stamp bill for 1948 was just about \$400, which means more than \$33 per month. Much of it went for mailing the paper and books, but a great deal of it went for replying to letters of inquiry. We're pleased to help you and want to do it! It will only cost you 3c to help us help you! Is it worth it?

### SCRIPTURE STANDARD

We have made arrangements to have brethren in England send you the Scripture Standard in exchange for Bibles to be mailed to them. Will you please send in your orders for the Standard to us, and we will see that they are taken care of immediately? Be sure and state that the money is for that paper, and furnish your correct address. We suggest you send a dollar for each subscription.

### THE FEBRUARY ISSUE

Our next issue will be one to pass out to others. Here are some of the subjects: "Poison Springs," by Robert Liles, Canada; "Spiritual Swordsmanship," by Edward L. Albright; "Jargon and Jabber Condemned," by W. G. Roberts; "Farewell to God," by John Patrick; "Religious Cattle Rustlers," by W. Carl Ketcherside; and a special article by W. G. Roberts entitled "The Battle of Armageddon—What? Why? Where?" Wilford Landes will deal with greed and covetousness disqualifying bishops. Bob Hartmann will have another view of the news for you. E. M. Zerr is coming forward with a most interesting explanation of a misunderstood scripture. L. C. Roberts enters the forum on the woman question with a startling article for some! It will make you sit up and think twice! If you'll pass out extra copies of that issue notify us immediately and we'll have extras printed and send you some without charge to pass along to your friends.

There are seven colors in the rainbow. We can neither change the number or the colors. There are seven days in a week. We can neither add or subtract another. There are seven items of public worship. They cannot be increased or diminished. They are singing, reading, praying, teaching, exhorting, communing and contributing.—A. R. Moore.

Order your copy of "A Clean Church" at once. Send to this office!

# THIS and THAT from HERE and THERE

We regret to chronicle the departure from this life of Bro. Dan Terry, for whom funeral services were held at Gallatin (Mo.) Nov. 21. . . . Tom Booth has been appointed to the office of elder at Pomona (Calif.). . . . Fred Killebrew began at Iberia (Mo.) on December 26. . . . Buell Boyce tells us there have been 13 added since June 1 at Kansas City (5906 Kenwood). . . . Claude Allee, Herbert Rainey and Roy Smith were appointed as deacons at the Kenwood church, December 5. . . . The churches at Bridgeport (Conn.) and Shippensburg (Penn.) are working on a talent exchange basis at present. . . . Roy Harris conducted singing classes at Bridge church (near Dexter, Mo.) and at Reed Station (near DeSoto, Ill.) in the month just past. . . . Henry Boren is teaching English Composition at Southwest Missouri State Teachers' College. . . . The congregation at Nixa (Mo.) is progressing in some long needed disciplinary action. . . . Mrs. J. E. Tippen, Reedley (Calif.) expresses interest in the discussion on Women's Work in the Church. . . . H. C. Wyatt, Senath (Mo.) reports a fine meeting with Hershel Ottwell. . . . John Reynolds and Paul Ketcherside, Topeka (Kansas), are considering attempting a mission effort near Burlingame. . . . Robert Sankey wants you to remember the Bible Study during March at Compton (Calif.) to be conducted by E. M. Zerr. . . . W. Carl Ketcherside spoke to 100 at Flat River (Mo.) on December 5, and also spoke 2 nights following at Logan Creek Church. . . . Fred Killebrew taught a few nights of Bible Study at Festus during the month past. . . . The name of Berdell McCann has been suggested to the church at Hartford (Ill.) for consideration as a prospective elder. . . . Building arrangements at Alton (Ill.) are progressing. . . . J. H. Mabery labored with the church at Salem (Mo.) during the latter part of November. Raymond Stevens now has the oversight at Warrensburg (Mo.). . . . L. C. Roberts devoted a two weeks meeting at Fairbury (Neb.) to discussion of church government and purity. . . . A. W. Harvey is now at Riverside (Calif.) and we suggest that all of the faithful brethren there contact him for a speaking visit. . . . J. Ed Uland closed the Bible Study at La Junta (Colo.) on December 3. Attendance and interest was good. . . . Bill Benham is now in Oakland (Calif.) where he is helping in the work. . . . Vernon Hurst closed his meeting at Jacksonville, Pennsylvania, on Nov. 14. He says there are unlimited possibilities there. . . . Ellis Crum has banded a little group together at Meriden (Conn.) where they meet in a YWCA hall each Lord's Day. This is the result of home Bible Study work. . . .

The congregation at Shippensburg (Penn.) sponsored two services on New Year's Day, with three meetings arranged also for the following day. Good way to take advantage of the holiday. . . . Howard McCann reports spiritual progress at Granite City (Ill.). . . . Bernell Weems and Gladys Collinge were married in a beautiful ceremony at Ottawa, Kansas, on December 11. . . . W. Carl Ketcherside and Roy Harris spoke at Ottawa, on December 12. . . . Fred Fenton preached at Kansas City (26th and Spruce) on the morning of Dec. 12. . . . Darrell Bolin (Chicago, Ill.), Mrs. Leohn Kessler (Warrensburg, Ill.), and C. J. Beidel (Shippensburg, Penn.) send their approval of the article "Religious Misers." . . . Congratulations to Clyde and Margaret Thompson, Springfield (Mo.) on the birth of Debra Dell, born December 12. . . . Eva Selby, Bethany (Mo.) appreciates the discussions of the forum subjects in the paper. . . . We are sorry to record the deaths of Sister Gladys Goff, of Tent Chapel Church (Iowa), and Sister Jane Bellis, of the Richmond (Mo.) congregation. . . . Tom Booth, of Pomona, spoke at West Riverside (Calif.) November 28. . . . Del Hope and Peggie Hansen were united in marriage at Pomona (Calif.) Nov. 28. . . . Three were added in the meeting by C. R. Turner, at Sullivan (Ill.). . . . Bro. Turner has just concluded two weeks work at Vincennes (Ind.) and will conduct a two weeks meeting at Speedway City (Ind.) starting February 6. . . . Roy Harris will conduct a daily singing class at the Saint Louis Bible Study. . . . We are saddened by the death of Bro. James McCallum in Scotland. We shall not forget the last time we saw him, when he directed the Blackridge Singers at Tranent, on our final night in Old Scotia. . . . We're indebted to the church at Hindley, Wigan, England, for a recording of two songs and a greeting. . . . Bro. John Pryde has made us happy with "The Scotsman" Calendar sent from Edinburgh. Bro. Fred Sugden has sent us the equally enjoyable English Countryside Calendar. These are works of art. . . . Robert Brumback had a good attendance in the study of Hebrews conducted each night for two weeks at Kansas City (26th and Spruce). . . . W. Carl Ketcherside spoke at Flat River (Mo.) on December 15. . . . Fred Killebrew was at Bonne Terre (Mo.) the same night. . . . Robert Brumback reports good attendance at Unionville (Mo.) for both services on December 12. . . . J. H. Mabery reports good attendance and interest at Fredericktown (Mo.). . . . Fred Killebrew recently worked with the church at Salem (Mo.). . . . The church at 5906 Kenwood sponsored a meeting on New Year's Eve, lasting until mid-

night. . . . We are indebted to Merrill Green, Carrollton (Mo.), who has made arrangements to have copies of the Mission Messenger sent to Newtongrange, Scotland, each month. Also to Leonard Bilyeu who has paid for a number of copies to be sent to Motherwell, Harthill, Kirkcaldy and Dunfermline, all in Scotland. Each of these places will be sent a small bundle of the papers each month through 1949 as a result of the interest of these faithful brethren. Bro. Bilyeu is one of the elders of the Lillian Avenue church, St. Louis (Mo.). . . . If you wish to assist in sounding out the Word by assuring brethren in other nations of receiving the paper regularly, please notify us and we will appreciate such assistance. So will they! . . . Have you secured Volume Two of Bible Commentary, by E. M. Zerr? If not, send us four dollars and we'll hasten yours on its way. . . . Attendance was expected to be excellent at Carrollton (Mo.) where Roy Harris took advantage of the vacation from Christmas to New Year's Day to teach a Bible and singing class. Advance information indicated a large audience at Vincennes (Ind.) where Dick Kerr was leading an excellent program of discussion and study. . . . Dick and Arlene Munger chose the first day of the new year to launch out upon the sea of matrimony at Des Moines (Iowa), the home of the bride. . . . If you know of someone who should have a copy of this issue of the paper, send us their name at once, and we'll mail them one without cost. . . . E. M. Zerr was scheduled to speak at Hartford (Ill.) on January 2. . . . J. A. Freed spoke at Topeka (Kans.) December 12. He is very badly crippled and finds it difficult to get around, but he is staunch in the faith and unwavering in his contention for the truth. . . . Fred Fenton is making plans to do development work and assist young brethren to prepare for service in the gospel field. . . . Eastern Kansas churches are seeking to locate a preacher of the gospel who is not afraid of work to thoroughly evangelize that section of the country. . . . Bernell Weems begins his work in Denver, Colorado, this month. He will make his home there for the time being. . . . William Paulsen, Red Cloud (Neb.), is reading the new book with pleasure according to a good letter. . . . Raymond Wofford is now living in Saint Louis (Mo.) where he is working to support himself and aid the churches. . . . The names of Percy Faenger and Clifton Mabery have been presented to the church at Bonne Terre (Mo.) for consideration looking to appointment to the eldership. Brethren Gattineau and Gerstenschlager are being considered for deacons.