

MISSION MESSENGER

P. L. Faenger
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SPIRITUAL CATTLE RUSTLERS

By W. CARL KETCHERSIDE

The truck backed up to the cattle chute and the driver climbed down to aid the farmer and his sons as they drove the cattle up and into the vehicle. "Looks like you'll have about \$3000 from this load," he said to the owner.

"Yes, and I've got about three more loads just like these. The Lord has been good to me this year," replied the farmer.



Next Sunday, dressed in his best clothes the farmer attended the service of the little church of Christ in town. He sat almost proudly by his wife and sang with his best bass voice, "Lord, I care not for riches, neither silver nor gold." When the collection basket reached him, he dropped in a dollar as he did every Lord's Day. His wife dropped in fifty cents. Their voices floated out in harmony, "I would make sure of heaven, I would enter the fold."

But long years ago, another singer said, "I am God, even thy God. . . . Every beast of the field is mine, and the cattle upon a thousand hills" (Psalm 50: 10). Of that same Jehovah, the sweet psalmist declared, "He causeth the grass to grow for the cattle, and the herb for the service of man" (Psalm 104: 14). The farmer was taking care of God's cattle. He was but a steward looking after God's fields and herds. "It is required in stewards, that a man be found faithful" (1 Cor. 4: 2). Can a man who steals from his Master make sure of heaven by robbery? Can he enter the fold when he appropriates what belongs to God unto himself?

The following Saturday night in the city, a man said to his wife, "I am going to work tomorrow. The boss came around and gave us a chance to come in if we wanted to. It's double time on Sundays, you know, and I thought about that \$24 for one day, and I couldn't resist. So I told him I would be there."

"But what about the worship tomorrow, John?" asked his wife. "You know I always feel kind of guilty when you stay away because of your own choice. If you had to do it, it would be different. Of course, we can use the extra money, because I want to replace that old living room rug."

The husband replied, "It used to bother me, too, a little, when we first came to the city. But I figure that next Sunday I can drop in an extra dollar. With the one I always give that will make twice as much as anyone else puts in, and I feel like we ought to give something extra when we take the Lord's Day and make \$24 for ourselves."

But centuries ago a man who gave up home, friends, position, prestige and power; and who, because of that was battered, stoned, shipwrecked, ridiculed and hated, declared: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh" (Gal. 5: 13). Can a man be a Christian and soothe his nagging conscience by throwing an extra dollar in the collection plate on the first day of the week?

What about that man in business who joins the Rotary Club, the Chamber of Com-

merce, and the Advertising Club, and who has not time to study the Bible, to be a father to his sons, or to attend the midweek services of the Lord's house? Will his popularity buy him one room in a mansion in the skies? Will such sordid seeking after worldly wealth and the acclaim of men make the angels rejoice? You'd better stop and think, and get down upon your knees before it is too late. God have mercy upon your starving, neglected soul, for though you may appear well off, you are only feeding on the husks that the swine eat, spiritually.

What about that woman who cleans, dusts, fusses and fumes all day on Wednesday, until she is cross and irritable, and finally stays away from the prayer meeting of the saints that night? Let's stop this contemptible, degrading, soul-shrivelling robbing God of our time, our talent, our money, and our energies. People, we're not going to make it, the road a lot of us are travelling. Wake up before it is too late! Let us not sell our souls for gold.

JARGON AND JABBER CONDEMNED

By W. G. ROBERTS

In the miraculous era of the church Paul said, "I would that ye all spake with tongues, but rather that ye prophesied."

Prophecy means to teach, as you will learn from your dictionary and 1 Corinthians 14: 3, which says it means to "edify, exhort and comfort." The word does not always mean to forecast future events. The apostle preferred that teachers in the church would prophesy, rather than speak in tongues, unless an interpreter were present.



Macknight, other commentators, lexicographers and competent authorities say that the expression "speaking in tongues," as used in this chapter, has reference to "foreign languages." That is correct. Why preach in Latin when not a person in the audience can understand that language? The Roman Catholic priest ignores Paul's counsel, and so does not edify or exhort his hearers. Paul condemns teachers speaking in a tongue unknown to the audience. How

much more would those be condemned who uttered senseless jabber as many of the "tongues sects" do today!

Paul affirms, "I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in a foreign language." Thus we can see how many of the so-called Holiness groups as well as the Romish priests transgress and disregard the inspired apostle. Speaking in tongues is one thing; mere jabber an altogether different thing. Most anyone can make up a lingo of his own, and palm it off on others as inspired speaking in an unknown tongue, when there really is no such thing as an unknown language, as we proved in our former article.

In the final verse of chapter 12, Paul says, "But covet earnestly the best gifts: and yet I show unto you a more excellent way" (verse 31). In the next chapter (13) he elucidates the more excellent way, and closes, "And now abideth faith, hope, charity, these three: but the greatest of these is charity." There is something more excellent than trying to deceive the gullible with a pretence to power you do not have. Choose any of the gifts, and yet Paul says "there is

a more excellent way." Why not choose, it and cease teaching divisive and hurtful heresies?

Berry says, in translating verbatim 1 Corinthians 14: 5, "Now I desire all of you to speak with tongues, but rather that ye should prophesy." Even when men possessed the gifts of the Spirit, God preferred they use those which would edify all. Speaking in an unintelligible jargon was condemned then, is condemned now, and has no place in the life and worship of the saints of God.

Spiritual Swordsmanship

By EDWARD L. ALBRIGHT

The ancient soldier schooled himself thoroughly in the use of the sword. The sword of the Spirit constitutes the main offensive weapon of the Christian armor. We should be able to wield it effectively and immediately when opportunity is afforded. Perhaps one reason we lose battles is because of lack of skill with the Word of God. It is more important for the Christian to learn its correct use by reading, studying and practice, than it was for the Roman soldier to know his carnal weapon. He could no more than lose his physical body—we can lose our souls as well!

Many brethren, when called upon to read the Bible in public assembly, find themselves at a loss to correctly proceed. We are often at a disadvantage when unexpectedly asked to read the lesson for exhortation, not having perused the particular chapter for the occasion. This means that we should read the Word so constantly in private that we become familiar with its tenor and teaching, thus guarding against failure in unexpected circumstances.

The greatest care should be exercised in reading the Scriptures aloud in public gatherings—not to insert or omit the smallest words. The Word should be reverently read and listened to in the same manner. It is a responsibility of both reader and hearer to give diligent attention to the lesson. We do not like to have a conversation interrupted by undue interference of others; certainly we should not want to interrupt when God is speaking through the sacred volume of Divine Writ. We should learn to sit quietly as the Bible is read before the assembled congregation, teaching our children also a proper attitude of respect and reverence.

It appears that many neglect to teach the children to read the Bible in the home. The little ones should be encouraged to read and memorize portions of the Scriptures as soon as they are able. We must realize that their early years are the crucial ones, as they are liable to retain a greater portion of what they learn in those formative stages of life. "Train up the child in the way he should go; and when he is old, he will not depart from it."

Views of the News

By ROBERT T. HARTMANN

"Howl, Ye Ministers" (Joel 1: 13)

"A sailor and his sweetheart were married Jan. 2 in a Long Beach chapel. Though it was his first wedding ceremony the minister, Rev. Marjoe Gortner, did not appear nervous. He was ordained last October by the Old Time Faith Church. The Rev. Gortner is 'five years old.'"

This story flashed across the country on the news wires as an oddity, and if it had ended there no comment would be necessary. The young couple seems to have complied with California law and they, along with the exploited little boy (who cannot read the Bible but loves bubble gum) are more to be pitied than censured.

But censured they were—by experts! No sooner was the story out than a mighty howl of righteous indignation arose from clergymen of all flavors, bearing an assortment of handles (Reverend, Rector, Monsignor, Doctor, Pastor and Rabbi) no more valid than Marjoe's and lacking the virtues of his innocence.

Note the sweet overtones of charity and humility in the comment of a prominent Baptist pastor, quoted in the Los Angeles Times: "As far as I am concerned, it is disgusting. Requirements for ordination as a minister are as high in most cases as they are in medical colleges. It is a travesty for anyone to ordain a five-year-old child. It depreciates the ministry of the church. It would be just as ridiculous to allow a child to perform an operation, which is unthinkable, as to allow a child to perform a marriage ceremony."

By this gentleman's educational standards, one may observe, all the apostles except possibly Paul, would be excluded from ministering.

The view of the Roman Catholic spokesman was strikingly similar: "The conduct of churches such as this makes a fiasco of religion."

And a rabbi rounded out the chorus on the same tune: "Church groups such as the one in question should be asking themselves whether they are truly serving society." (That's what he said, "society.")

The sinister implication of these protests was put plainly by the head of the local Church Federation. Said he: "This sort of marriage procedure is contrary to the standard of the established churches."



Like many Americans, he apparently has forgotten that the First Amendment to the U. S. Constitution embodies two principles, one as essential to religious freedom as the other. "Congress shall make no law (1) respecting an establishment of religion or (2) prohibiting the free exercise thereof." When we think of freedom of religion, we usually think of the second principle. For 173 years we have had no experience with an established church, that is, a state church. God grant that we never will. But Christians must be ever vigilant, for while leaders of the big denominations—not only the Catholics but the Protestants also—pay lip service to the "free exercise" of worship there is accumulating evidence that most of them would not object to "an establishment of religion," in whole or in part, if theirs were the religion or religions to be established.

George Washington, though a communicant of the established church of England, wanted none of it for America. "Every man conducting himself as a good citizen and being accountable to God alone for his religious opinions," he declared, "ought to be protected in worshipping the deity according to the dictates of his own conscience."

And Thomas Jefferson, no sectarian, asserted: "I am for freedom of religion and against all maneuvers to bring about a legal ascendancy of one sect over another."

If any Christian thinks this matter is of antique or academic interest only, let him communicate with some of our British brethren. They indeed enjoy freedom of worship, but must pay taxes to support an established church alien to the church of Christ.

Send for your copy of the book, "A Clean Church," at once. The price is \$1.72 per book. Three will be sent you for five dollars. Mail your order to this office.

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

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

John 1: 11

I have been requested to consider the above passage in this column, giving special attention to the identity of "his own." Luke 1: 17 expressly says that John was to "make ready a people prepared for the Lord." I am sure all of us believe John did the work for which he came into the world. If he did then the work he performed was necessary to prepare the people who were to be regarded as the Lord's own in the sense of the scripture under consideration. The record shows that John required people to repent and be baptized for the remission of their sins, at the same time looking forward to the coming of Christ Jesus (Acts 19: 4). Evidently the ones whom John baptized were given the preparation predicted and required, and they were thus to become



the peculiar possession of Christ when he came.

It may be asked if these people were not all Jews. They certainly were, for the Gentiles were not called upon in relation to Christ for some years after the church was started. But the fact of being Jews did not make them "his own," else the coming of John would not have been necessary since there were Jews for centuries before his time. John 3: 25 clearly distinguishes between the Jews as such, and those whom John baptized "to prepare a people for the Lord." A man might go out to buy metal and buy nothing but gold. In that case all of his purchases would be gold, but not all gold would be of his purchasing. Likewise, all of John's disciples were Jews, but not all Jews were his disciples, and hence were not a part of the people "prepared for the Lord" in the sense of our passage. The conclusion, therefore, is that "his own" means the people whom John baptized in preparation for the coming of Christ.

POISON SPRINGS

By ROBERT LILES

Windsor, Ontario, Canada

The commercial movies are fountains of poison, pouring forth corruption to defile the stream of social behavior. The sins of Bible characters are never made to appear either allowable or attractive in the Word of God, whereas the whole range of ungodly indulgences by the so-called stars of filmdom is represented as perfectly acceptable, if not alluringly glamorous. It can be proved, I believe, that even so-called Bible films, when commercially produced, have their "rotten spots" either in the form of historically and religiously warped conceptions, or else in the overemphasis and overcoloring of scenes of sin.

Movies present an essentially unreal and misleading view of life. They treat the ideals of love, marriage, honesty and sobriety in such a way as to weaken, rather than strengthen them as pillars of society. This cannot be taken lightly, for marriage is a sacred institution in the sight of the Lord.



Love is an affection which should be nurtured and developed after the manner in which Jesus Christ loved us.

This message is primarily addressed to professed disciples of Christ Jesus. Are we going to permit ourselves to be linked to an institution that feels that it must, for practical reasons, take our cherished ideals, our very religious outlook upon life, our teaching of right and wrong, and "sell them down the river"? The Bible tells us (2 Cor. 5: 7), "For we walk by faith, not by sight." Do we have that faith which keeps us in the narrow road that leads to life eternal? All of our service to God must be of faith to be acceptable, "For whatsoever is not of faith is sin" (Rom. 14: 23).

It is well for all of us to take note of Psalm 101: 2, 3, "I will behave myself wisely in a perfect way," and "I will set no wicked thing before my eyes." There is a sense in which Christians are called to be perfect, that is through Jesus Christ. It lies in a certain purity of heart, a certain simplicity and unity of intention, a certain wholeness of devotion and dedication to God. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

It is a perfection of motives, affection and purpose for which the Christian must strive. The safe course is outlined for us in Colossians 3: 17, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus." Sanctify him in your heart, and be not a stumbling block of worldly behavior to those who would read the Bible through your life!

A Woman's Prayer

Selected by FLORA B. ROBERTS

Source of all wonder and mystery; give me the grace to meet love with eternal faith, to feed its flames with devotion and service, and to cherish the wonder of it through all my days. And if I be worthy, grant unto me the glory that came to Mary in Bethlehem. Grant me the miracle of motherhood. For that have I kept my heart clean and my soul strong.

I pledge myself to see the glory of the trust. Never will I let the sweetness of possession drug me to indifference for the spirit within the soft body of my child. I will endeavor to create for the blossoming of that young soul a garden as free from poisonous weeds as my hands can pluck it, to keep the air sweet with love, and to flood it with the sunshine of happiness.

Grant me the miracle of motherhood. But if that miracle should pass me by, may my heart be filled with the love of my fellow-men and my hands so busied with work that I shall lie down to sleep each night, at peace and with my measure of content.

AN URGENT CALL

A sincere, earnest, fervent entreaty has been mailed to the churches by that loyal little group at Klamath Falls, Oregon. Finding the burden of their obligations beyond ability to bear, they do most seriously plead with you to give prayerful attention to their needs. If you wish a full outline of their work and possibilities they will see that you receive it. Will you send a contribution at once to help them carry on for the Lord? Mail it to H. B. Kirkpatrick, Box 530, Klamath Falls, Oregon. Do it now!

A NEW COLUMN

A new name from the journalistic world will appear in our pages next month when we introduce a new column called "Better than Rubies," to be written by Nell Maynard, editor of the *Brookport Independent*, a weekly newspaper published under her direction at Brookport, Illinois. Sister Maynard will continue her column of comment each month. The addition of this new feature writer will make two newspaper folk on our writing staff, as Bob Hartmann is in the editorial branch of *Los Angeles Times*.

FAREWELL TO GOD

By JOHN H. PATRICK

The tragedy of this age is the attempt of people to live as if there were no God! Science has produced so many great inventions; man has increased in knowledge, in achievement of might and conquest of nature, until it is concluded that all problems can be solved without divine aid. Yet, it remains true that with all of our modern developments, man is still mere MAN and not GOD! He has, by exercise of his vaunted abilities brought the world in which he lives to the verge of disaster and impending ruin. In an attempt to control everything, man has lost control of himself! He has chased himself down a blind alley of his own devising!



We cannot ignore God! We are wholly dependent upon him. We cannot be governed by our own choice when there are so many things in which we have no choice. We did not choose to be brought into this world. We did not select our parents, the color of our skin, the place of our birth, the size of our bodies, or our brothers and sisters. We all entered this world helpless to prevent it, and shall leave the same way! Naked did we come; naked shall we go! We should be humbled under the mighty hand of Him who governs the many things we

cannot, and heed the words of the world's wisest monarch, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 6).

Only the fool will deny that God created man and placed him upon earth. Since all of God's works are perfect and purposeful, he must have had a reason, and a worthy one, for creating man. Isaiah says we were made for the glory of God (Isa. 43: 2). Are we giving him the glory due him? Are we exalting his name above the sordid gutters of life? God has produced a pattern and plan for the lives of all of us! To follow this plan means the attainment of victory—to ignore it means failure. What a dreadful thing to awaken when too late to the realization that we have missed that infinite plan?

The victorious life is not attained by following our own devices, but by following the words of him who said, "Come unto me!" It is only when men forget God that they have no rest unto their souls; it is only when they exclude him from life that life is no longer worth living!

There is never a day so dreary
But God can make it bright;
And unto the soul that trusts him
He giveth songs in the night.
There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance
And patiently watch and pray.

rolled into one. John used it as an appropriate figure of the struggle between truth and error which has caused more tears, heartaches, and even bloodshed, than any other single factor. That battle is in progress right now. You are in it on one side or the other!

Throwing Water or Kindling Flame?

By JIM MABERY

What kind of an impression of the church of Christ will the casual visitor at one of our meetings carry away with him? This is important because we may have him in attendance but once. The view he gets that one time may color his ideas of the church for the remainder of his life, affecting not only himself but others with whom he may speak.

Will such an attendant be justified in describing us as "cold, frigid and indifferent"? Do our actions in the public assembly of the One Body encourage those who come in to think that we are lacking in love one to another. Try to visualize just now the meeting house where you attend on the Lord's Day. How about the service last week? Were the members scattered from the rear to the front, sitting one or two in a seat isolated from all of the other saints in Christ? Or, were all of the faithful seated well in front, close to each other and close to the table upon which was spread the feast of the beloved Master? Did it seem as if the service was a mere formal gathering of unconcerned individuals dropping in for a disagreeable task, or was there a glow of warmth and feeling which pervaded the entire atmosphere, and gave a sense of that heavenly love which sometime will be ours in that greater feast of eternal blessings?

What happened when the benediction was pronounced? Did each of the members extend a firm clasp of fellowship to every other? Were there smiles of appreciation at the great family reunion of kindred souls with a common Father? Was the flame of love fanned into a brighter glow by mutual greeting? Or did you dash cold water on that flame by unthoughtfully making a dash for the door as soon as the final "Amen" was said? Do you quench the Spirit or revive it within the hearts of others? The world is watching our service and our worship. What will they think of our attitude toward Christ? They cannot read our hearts, and they will determine our emotions by our actions.

Do you believe in a clean church? Then help us circulate the book, "A Clean Church." Send for a copy. Read it. Pass it to others! We believe that every brother in the church should read this book. Will you help to cleanse the church for the future? If so, please send in orders for others.

THE BATTLE OF ARMAGEDDON

By W. G. ROBERTS

Is this big fight still ahead of us? I used to dabble sometimes in the slimy waters of Adventism, Mormonism and other cults, in public discussion. These, along with Jehovah's Witnesses, all look to the future for this terrible war between Satan and God. At its conclusion they tell us there will be a thousand years of peace and prosperity. I used to tell them that we are fighting that battle right now, and will continue to do so until the end of time. It is a battle between truth and error, a real fight, a struggle in which there will be no cessation of hostilities until time culminates and ceases!

John used that with which he was acquainted to illustrate this battle the Lord's people must fight. The only place we find "Armageddon" in the Bible is Revelation 16: 16. According to the American Encyclopedia, the valley of Megiddo was 36 miles long and 15 miles wide. There isn't room enough in the valley for all of the armies of the world, plus a host of angels, to engage in such a conflict. John, perhaps, draws his figure from Mount Megiddo, alluding to the

fatal struggle in the valley, in which the good King Josiah was killed (2 Kings 23: 29, 30; 2 Chron. 35: 22, 23) which caused a weeping and mourning ever to be remembered (Zech. 12: 11). It means "field of strife" and that conflict of spiritual strife is going on now. The Christians are on one side, and sectarianism is on the other. They are engaged in spiritual war today, and will be tomorrow!

The pre-millennial theory is impossible, although taught by most of the denominational world, and by some who ought to be our brethren. John merely used this place as a figure, because of the symbolic meaning of its name, derived from its history. It was the place where Barak gained the victory over the Canaanites (Judges 5), and Gideon over the Midianites (Judges 7). Here it was Saul met his death (1 Sam. 31) and here Josiah came to his untimely end (2 Kings 23). History singled it out in such a manner that it came to have a traditional and symbolic meaning of great slaughter, terrible retribution and glorious victory all

WOMEN'S WORK IN THE CHURCH

We present herewith a continuation of a forum discussion which will be concluded in our next issue. No more material can be accepted on this subject now, as a new subject will be introduced in the April number, as per announcement elsewhere in this issue.

By L. C. ROBERTS, Jerseyville, Illinois

The New Testament plainly teaches that sisters of the church are restricted in their work. But I believe they are now restricted far beyond what is authorized. This is partly due to a misunderstanding of words as used in the King James translation. It is frequently said that a woman may teach but not preach. These two words are often used together in the New Testament. Examples are Acts 5: 42; 15: 35; 28: 31 and 20: 20, where "have showed" is used instead of "preached."



In each of these passages the word *teach* is from DIDASKO, which is defined by Thayer: "To hold discourse with others in order to instruct them, to deliver didactic discourses: to impart instruction, instill doctrine into one, to explain, to expound." The word *preach* in these four passages is from three different Greek words. (1) ANAGGELIO, "To announce, make known. Equivalent, to disclose: used of the formal proclamation of the Christian religion . . . used of messengers reporting what they had seen or heard"—Thayer. (2) KERUSSO, "To be a herald, to officiate as, and to proclaim after the manner of a herald. To publish, proclaim openly. Specifically used of the public proclamation of the gospel and matters pertaining to it"—Thayer. (3) EUAGGELIZO, "To proclaim glad tidings; specifically, to instruct men concerning the things that pertain to Christian salvation. To announce glad tidings of Messiah, or the kingdom of God, or eternal salvation offered through Christ"—Thayer. From these definitions it is easily seen that *preaching* is the initial proclamation of the gospel, as contrasted with *teaching* which is the further instructing of converts, or "instilling doctrine."

Acts 8: 4 reads, "Therefore they that were scattered abroad went everywhere *preaching* the Word." "They" refers to both men and women, for both were persecuted (verse 3) and both had fled from Jerusalem, for "they were all scattered abroad . . . except the apostles" (verse 1). *Preaching* in verse four is from EUAGGELIZO and the inspired Luke used the same word in verses 12, 35 and 40 to describe the work of Philip the evangelist on three different occasions.

These women were preachers, and every disciple, male or female, should be a preacher to the extent of knowledge and ability. If a sister can teach in the public assembly, either in class or during a period of mutual edification, then she can preach, which in fact she does, every time she utters words informing an alien how to get into Christ, or exhorts him to do so.

I did not say that a woman can become an evangelist. But preaching is not limited to the evangelist, neither is the evangelist's work limited to preaching. It includes ordaining elders (Titus 1: 5), trying elders (1 Timothy 5: 19-22), having oversight of churches (Titus 1: 5), and rebuking with all authority (Titus 2: 15). These things women are not authorized to do.

Part of the confusion on this question is caused by the idea of a clergy and laity. "Clergy" is from the Latin *clericus* or priest. The church is a "royal priesthood" (1 Peter 2: 9). Every disciple regardless of sex is a "king and priest unto God" (Rev. 1: 6). In the middle ages only the clergy were allowed use of the "pulpit." Several times of late I have had members say, "Why Brother Roberts, you don't mean that it would be right for a sister to get in the pulpit and preach, do you?" The position of the body has nothing to do with the scripturality of speaking, which is not affected by sitting, standing at the seat, some distance from the seat facing the audience, or a foot higher on the platform.

It is all a matter of authority. The evangelist and elder have authority that no one else possesses. The fact that an aged elder or a crippled evangelist sits while speaking does not nullify the authority of either. Nor does the fact that a woman stands give her authority. She is to be in subjection and not assume authority she has not been granted.

"Speak" is used opposite of "be under obedience" in 1 Corinthians 11: 34, 35, in the regulation of *wives* who were to "ask their husbands at home." In 1 Timothy 2: 11, 12 the word "silence" ("quietness" in Revised Version) and "subjection" are used opposite of "usurp authority over." Women are never to occupy a place as teacher or preacher where they usurp authority God has given only to men. "Usurp authority over" is from AUTHENTEIO which means "To govern one, exercise dominion over one"—Thayer. To do this she would have to assume the authority and do the work of an evangelist or elder. No sister, however talented, is granted this privilege. The fact that Paul regulates the woman in praying and prophesying (1 Cor. 11: 1-16) entitles her to do so, but always subject to authority.

Your copy of the book *A Clean Church* is awaiting your order. Send \$1.72 for one of the books today.

Peacocks and Ostriches

By De Ella Phelps

God gave beautiful wings to the peacock and soft feathers to the ostrich. These birds walk upon the earth without wisdom. The ostrich lays her eggs in the soft earth where men tread upon them and the beasts use them for food. She does not lower herself to the nest but the warmth of the sun brings forth her offspring. She does not trouble to feed them, nor care if they survive.

Many modern women dress in gay clothing, spend hours with a maid before the mirror, and spend time in beauty salons, seeking to deck themselves with fine feathers. They also walk upon the earth without wisdom. The hours of one such are filled with clubs, worldly amusements, social activity and idle chatter. Her husband rarely gets a glimpse of her. Her child is left with a maid or baby sitter. She cares not if it is fed or properly clothed.

Too many young women feel that it is their first duty to balance the budget rather than to produce a family. "We just can't support them" is the excuse for the selfish attitude which licenses lust at the expense of posterity. Girls are educated to hold a good paying position when they should be taught the divine plan of God to multiply and replenish the earth. We cannot evade nor violate the law without paying the penalty in abused nature and stifled conscience.

How many of you mothers in the faith take time to talk to your sons and daughters? Do you draw back from open discussion of the important facts of life because of false modesty and apparent embarrassment? Do you hesitate to advise those whom you love and thus condemn them to other sources of information which will give them a warped vision of the purity of God's designs? As we view the moral turpitude on every side we admit that the women of today constitute the chief assistant to delinquency. Let us then examine ourselves and look to our own households. Where will the next generation drift if we fail to give them sound teaching in the home? This is a serious question for all of us who have been blessed with the high calling of motherhood!

GLENDALE APPEAL

A form letter from the congregation at Glendale, Arizona, informs the brotherhood of their need of assistance on the accumulated debt upon their new church building. Any contribution sent will be greatly appreciated, and should be mailed to C. A. Sanderson, RFD 2, Box 252, Glendale, Arizona.

HELPFUL BULLETINS

If you haven't written for a copy of "Outlines for Short Talks on Philippians," you may have one by asking for Bulletin Number Two. If you want a copy of "Simple Blackboard Diagrams," ask for it also.

God's Gold Mill

By ROY HARRIS

I once visited a gold processing mill, where the ore brought in from the mines was refined. As I looked at the trucks loaded with ore I thought there must be much wealth in each, if a large percentage of the ore was actual gold. But I learned that it took many tons of the raw ore to produce even a few ounces of pure gold. Furthermore, as I looked at the tons of ore I could see very little evidence that there was any gold at all about it. However, after it was processed, the dross was all washed away; what remained, though but a small amount, was now worth a great deal.



In the world today, there may be much that appears to be faith in God. That may be true in the church of Christ. Yet when that feigned faith is tested in the crucible of the faith that comes by hearing the Word of God (Romans 10: 17) it is found that although it may have the glittering appearance of gold, it does not contain the pure metal.

On the other hand, there may be those in the church who have a true faith that has not been tested by the fires of persecution. When the real test comes, as I believe it will come to all sometime in life (1 Peter 1: 7), that faith will be purified and made stronger; or else dross will be revealed.

The gold ore I saw was worthless until it was put through the mill, refined and the superfluous elements washed away. Let us not think it strange, then, concerning the fiery trials which may occasionally try us, but rejoice, inasmuch as we are made partakers of Christ's suffering (1 Peter 4: 12, 13). Remember, being "put through the mill" eliminates dross, but refines pure gold. In which class is your faith? May I also add, in which class are you?

TAKE THEIR WORD FOR IT

The book, "A Clean Church," is very good. Every family should have one. Send me two more.—*Russell Phelps, Missouri.*

It contains the kind of teaching the churches need, and sure hope they will profit by it.—*O. J. Beidel, Pennsylvania.*

Having read carefully your book, I wish to make this unsolicited statement. I endorse every argument of yours in the book, and also the application of the scriptures cited. It is written in plain, understandable language, kindly yet pointed. In view of the wave of insubordination now sweeping over the country, it is the most timely volume produced by the faithful brotherhood

in several decades.—*E. M. Zerr, Indiana.*

It's the most complete, concise treatise I've ever read on the subject. My personal thanks to you for undertaking it.—*Winford Lee, Iowa.*

It is worth far more than the price listed.—*Norman Carlock, Colorado.*

I am well pleased with the books. They set forth the truth.—*W. H. Lenker, Pennsylvania.*

I find the book both interesting and instructive.—*F. L. Rosebery, Iowa.*

At the close of Brother Turner's studies in church discipline we presented one of the books to every member of the congregation. It is the best on the subject I know of and if the teaching set forth therein had been heeded there would be no divisions in the church today.—*Clyde Owens, Indiana.*

The book will meet a real need in the brotherhood.—*L. C. Roberts, Illinois.*

I consider it a re-statement of New Testament principles set forth in understandable fashion. I am sure it will do good.—*Lloyd Riggins, California.*

It is a splendid document on a very pressing and important theme. We need more such publications.—*J. Ed Uland, Colorado.*

It is very good. I truly hope it is read by the eldership everywhere and its teaching heeded.—*Borden Higgingotham, Indiana.*

I wish every disciple in the brotherhood would read this book.—*C. R. Turner, Illinois.*

I heartily endorse it. It contains a straightforward discussion of discipline as set forth in God's Word. This matter has been much neglected but should have the serious attention of all who strive to do God's will.—*Melvin J. Burton, Missouri.*

Scriptural Bishops

By F. WILFORD LANDES

Let us consider "not greedy of filthy lucre." He who falls in the category of greed is one who is possessed of an inordinate desire to secure temporal wealth. Many people are so interested in making money they haven't time to make Christians. They cannot talk about God, because they are too busy talking about gold. Jesus said, "Seek ye first the kingdom of God and his righteousness: and all these things will be added unto you." That is one rule which does not work both ways, for if you seek first the things of life, the kingdom of God and his righteousness will be subtracted from you. A man cannot be a Christian who places temporal welfare ahead of spiritual. Certainly then he should not be placed in the eldership. This same verse declares that the bishop must not be cov-



etous. The word means "to desire" but generally implies a desire to the extent of devising means to obtain the thing coveted after. An elder who spends most of his time counting his interest, will soon not have enough spiritual interest to count! However, if you will read attentively verse 3 of 1 Timothy, chapter three, you'll find that every item enumerated is required of all in the church, as well as of its officers. Labor not for the gold that perisheth, but lay up treasure in heaven!

MARRIAGE AND DIVORCE

Is it a sin for a Christian to marry out of the Lord the first time? Is it a sin for one, whose first companion dies, to marry a non-believer? These are vital questions which affect our lives and the lives of those we love. This paper is starting a forum on marriage and divorce, beginning with the April issue. The first issue will contain answers to the above questions by Robert Brumback, Bernell Weems, Lloyd Riggins, Richard Kerr, William Hensley, Robert Duncan, Roy Harris, Vernon Hurst, L. C. Roberts and Fred Killebrew. Will you agree with their position? Be sure and read this symposium on these timely issues! A question of fornication and remarriage will be submitted to ten elders in the brotherhood for their reply to follow as soon as space permits. These issues ought to be read by thousands! Will you send in the subscriptions of all in your congregation? Get everybody on the subscription list now. They cannot afford to miss this for only a dollar per year!

BY THEIR FRUITS

Some of the half-baked movie addicts and apologists are taking a beating lately. While they are arguing there's no harm in the commercial silver screen, Robert Mitchum is booked on a reefer charge just before he was scheduled to give a talk on delinquency to an adolescent audience; Robert Walker, with shirt tail out, and bleary-eyed, rates a full page in *Life* magazine, saying he's been drunk for twenty years; and Rita Hayworth shows up at The Riviera, Spain, Mexico City and Havana with a foreign prince who is fabulously rich, but is married, while Hayworth has not yet shucked her last husband. To think that a bunch of half-converted, worldly, hell-flattering pew warmers in the church condone this kind of stuff is almost too much for us to swallow. Such individuals who criticize the church and uphold the theater are liable to land in the place where we hope they will not!

Do you know that for one dollar you can obtain a copy of "New Testament Questions," by E. M. Zerr? This book is cloth bound, contains 436 pages with 20,000 queries on the New Testament, prepared as a study course. Send a dollar to E. M. Zerr, Box 149, New Castle, Indiana.

MUTUAL MINISTRY

By W. CARL KETCHERSIDE

Many of our brethren feel that if the "college" churches of Christ would abandon their support of such institutions as Abilene Christian College, David Lipscomb College and Freed-Hardeman College, that fellowship could and would be automatically and instantaneously restored between us. Such is far from the truth, and while the subject of the college has been most emphasized of the divisive issues, the root of the matter lies much deeper. It is a clear cut difference in concept of God's plan of ministry.

These modern digressives from the truth of heaven, believe in the "one-man ministry" system. They conceive that it is right and proper to hire a man to preach to the church each Lord's Day morning and evening, doing the feeding which is a part and portion of the responsibility of the scriptural pastors, or elders. Under the guise of "evangelists" they settle down with or over a church after having received their degree from some advanced "brotherhood" parochial school, and carry on for hire the task which God has designated for all Christians.

We are opposed to that system. It is sectarian, sired by the lust for prominence which characterizes the unregenerate heart of man, and mothered by the laziness which makes churches want to be "at ease in Zion." God's plan for advancement of his kingdom is by the mutual ministry of the Body. A departure from the spirit of this plan has led to calling one man in the church "our minister" and thus elevating him to the position of a clergyman, and bestowing upon him such regard and reverence as he does not deserve. The colleges are the result of an attempt to perpetuate this scheme of things by providing for the perpetual spawning of "an educated ministry."

The mutual ministry of the Bible, and the one-man ministry of sectarianism cannot work in the same yoke. When one enters, the other as a consequence must retreat! God has made no provision for the scriptural and unscriptural to labor in fellowship. The spirit which causes these men to speak of "my pulpit" and causes their congregations to refer to "our minister" is not the Holy Spirit. The word of God establishes a "priesthood of all believers." No one can be supported today by the tithes and offerings to send up the sacrifices of the church. As Dr. Lightfoot says in his work on "Philippians": "The most exalted office in the church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

It appears that we are destined again to fight an unrelenting battle against the clergy system in the churches of Christ. That battle will be hard and long. The entrenched power of the "one-man system"

will not be given up without a struggle. Many of our own brethren who claim to believe in mutual ministry will probably desert when the going gets difficult. But we cannot get back to Jerusalem until we knock out of the hearts of men the desire for preeminence over brethren upon the part of some, and the supine, liberty-surrendering spirit of others who "love to have it so."

"In the church there should be no privileged class. There is no grace bestowed upon men to which the poorest member has not access, no spiritual function which may not be appropriated by the lowliest servant of the Lord Jesus Christ." Thus spoke William Glover, of Heath Road Congregational Church, in Newcastle, England. His testimony on this matter is true. The greatest step forward for the church will be the return to the divine system of mutual ministry which swept the world for Jesus in the first century. The church is God's "clergy" and it must be rescued from the backwash of the apostate church, in which it has been eddying since the overflowing flood passed through.

AID RECEIVED

Luther L. Turner reports the following amounts received to aid in the building plans at Pomona, California, for which the church expresses sincere thanks.

Compton, California	\$ 75.00
Wakenda, Missouri	15.00
F. R. Bailey, Chillicothe, Mo.	50.00
Iberia, Missouri	50.00
Independence, Missouri	25.00
Anonymous	75.00
Bloomington, Indiana	50.00
Gallatin, Missouri	20.00
Bloomington, Illinois	25.00
Riverside, California	200.00
Chesapeake, West Virginia	5.00
Section, Kansas	50.00
Gardner, Kansas	50.00

CHANGES OF ADDRESS

Did you know that it costs us money every time you change your address and do not notify us in advance? That's a fact! The postmaster notifies us and we have to pay 2¢ for the information. You can help us by using a post card and notifying us in advance. It will help so much. We cannot guess when brethren are going to move, nor can we guess where! If you want to get your paper regularly, please cooperate! Tell us of any change of address as soon as possible!

THANKS TO ALL

I received about 230 birthday cards and 50 Christmas greetings, with letters in a majority of them. I have answered about 100 which contained questions and requests for information, and since many sent money as an expression of friendship and good

will, I have replied to them personally. I find myself unable to answer all of the rest, so can only say my thanks to all of you good brethren. May God bless you all.—W. G. Roberts.

SAINT LOUIS STUDY

An average daily attendance of 58 students from nine states has characterized the Saint Louis Bible Study through the first four weeks. Classes in both the Old and New Testaments are being taught, with special development work being given. Roy Harris is teaching vocal music and song leadership, and E. M. Zerr is giving special lectures on each Wednesday and Thursday night, while spending full time each day in writing volume three of his Commentary.

Hershel Ottwell succeeded in banding together a new congregation at Springfield (Mo.) which met the first time on January 16. . . . Roy Harris preached at Bridge Church, near Dexter (Mo.) on January 23, and at Canalou on January 30. . . . Dick Kerr spoke at Brookport (Ill.) January 9, at Yale (Ill.) Jan. 16, and at Bloomington (Ind.) January 23. He is now residing in Chicago, Illinois. . . . E. M. Zerr will begin his Bible Study at Compton (Calif.) on February 28. . . . Do you know of those who should receive sample copies of this paper? If so, send their names and addresses and we'll mail a copy to each free. . . . The little group of 25 at Galesburg (Ill.) erected an \$8000 building without asking for any outside aid. Only 8 members live in the city. During this time they have actually sent help to others who requested aid. That's faith worth imitating! . . . A new congregation is starting on Highway 50, one mile west and one mile south of Overland Park (Kans.) using a small schoolhouse as a place of assembly. . . . The little church at Pasco (Wash.) requests prayers of the faithful. . . . Lloyd Riggins is now a member of the church at Compton (Calif.). E. M. Smith, Claypool (Ariz.) reports \$5 received from Darrell Bolin, of Chicago, Ill.; and \$2 from Ray Hunt, Tecumseh, Missouri since his last report. . . . The congregations at Glendale and Claypool, Arizona, have an exchange of talent program going now. . . . Harold Shasteen preached at Mattoon (Ill.) on January 23. . . . If your friends ought to read this paper why not send it to them for a year. Just a dollar will do it. . . . The next issue of our paper will be filled with things you cannot afford to miss. We are very sorry we cannot find space for a full preview. Believe us when we say that you're going to have plenty to think about when you see it! And don't forget that the April issue will introduce a forum on "Christian Marriage." We know now that it is going to make a lot of people get down their Bibles and study them. . . . The next Saint Louis Bible Study will start November 7. Plan to attend it! . . . Send in a report of your activities for publication!

THIS and THAT from HERE and THERE

E. M. Smith, Box 530, Claypool, Arizona, reports with thanks \$50 received from the church at Sullivan, Ill. . . . Homer Matson, Sisters (Oregon), says, "The MESSENGER always gives us a lift. It seems to cover every worthwhile church interest." . . . Dellamay White, Alton (Ill.), expresses it thus, "The last issue was most interesting. I sincerely enjoyed every word of it." . . . Mary C. Journey says Bernell Weems gave a good lesson at Nevada, Missouri, Dec. 15, on the subject "The Church." . . . Winford Lee baptized two in his Bible study at Bloomfield (Ind.) and will spend some time this month at Tarkio (Mo.) after having been at Topeka from New Year's Eve to January 2. . . . Grace Bowers, Fieldon (Ill.) enjoyed the explanation by E. M. Zerr in the December issue. . . . Norman Carlock, La Junta (Colo.), reports good interest in the four week Bible study with J. Ed Uland. He says the radio broadcast each Sunday on their local station is helping the church. . . . Wm. M. Sidwell, Laurel (Mont.), suggests that we make this year one of earnestly striving together for that unity in the church for which Jesus prayed. Amen! . . . Elizabeth Vermillion, Riverside (Calif.), wishes that every church member could read the article, "Religious Misers." . . . Iva Robinson, Oakland (Calif.), sends best wishes with help on the publishing of the paper. Some people do the nicest things, and Iva is one of them. . . . We deeply regret the passing of our aged Brother Houseworth, long an elder at Carrollton (Mo.). . . . Please help us out by keeping your subscription paid up. Send it as soon as you get your first notice. It means so much in saving of time and expense. . . . One added by membership at Saint Louis (7121 Manchester) on December 21. . . . J. H. Mabery has accepted the oversight of the work at Salem (Mo.). . . . We regret to chronicle the death of Sister Marler, Bonne Terre (Mo.), on December 21. . . . James Truitt immersed 2 and restored 2 at Brixey (Mo.), restored two at Squires (Mo.) and immersed one at White Oak, near Ethel (Mo.), in recent meetings. . . . Ruby Horsch, Webster Groves (Mo.), says she looks forward from month to month for the MISSION MESSENGER. . . . W. G. Roberts got about 250 cards on his birthday. . . . David Kreeger is locating at Exeter (Calif.). . . . Bernell Weems has a meeting scheduled for next fall at Independence (Mo.). . . . Bro. William Horrocks, of Windsor, Canada, sends 2 books to his old home congregation in Wigan, England. . . . Joe Kerr, of Harthill, Scotland, sends us a beautiful plaid calendar. . . . And there are some city folks who will eat like kings for a while, since my duck hunting partner, Charles Belcher, up

near Carrollton (Mo.) sent us a home cured ham. Man, it's delicious. . . . We sympathize with Bro. Fred Wulfschle, Lecompton (Kans.), in the loss of his mother. . . . C. B. Hysom, Riverside (Calif.), tells us that A. W. Harvey assisted in a two weeks meeting with the church there in January, and is scheduled for other work in the state. . . . The Ray Hyatts rejoice in a letter from Edna Adlington in England. Ray lives at Kansas City (Mo.). . . . L. C. Roberts has just closed a one month study in Isaiah at Anderson (Ind.). After two weeks in study of Romans at Jerseyville (Ill.) he will return to Fairbury (Neb.) for additional service to the church. . . . The most reassuring and challenging thing the editor has read recently is the editorial by Walter Crosthwaite, in the *Scripture Standard* for December, entitled "Things That Cannot Be Shaken." . . . Bro. Robert Brumback informs the brotherhood that O. C. Tee has been excluded from the fellowship of the congregation at Pleasant Ridge (Mo.) for sowing discord among brethren and forsaking the assembly of the saints. Let us pray that he may return in humility! Details can be secured from Bro. Brumback. . . . Bertram Wilson states that Hershel Ottwell has labored at Springfield (Mo.) this month looking into the possibilities of starting another congregation. . . . One added at Kansas City, December 26, when Robert Brumback spoke at 26th and Spruce Streets Church. . . . Brethren at Topeka (Kans.) are seeking opportunity to start a work in the vicinity of Wilmington in that state, according to John Reynolds. . . . C. R. Turner starts his meeting at Speedway City (Indianapolis) on February 6. . . . A man and wife were immersed at Hartford (Ill.) on Dec. 26, where Hershel Ottwell conducted a one week study of First Corinthians. . . . Through kindness of Sara Dennis, New Market (Iowa) brethren in Pennyvenie and Slamannan (Scotland) will receive this paper each month. . . . Buell Boyce reports two added by membership at 5906 Kenwood (Kansas City) on December 26. . . . Bill Hensley is working on a new tract called "You Have a Right to Know." He will send you a sample when ready if you'll address him at 1704 Plum Street, New Castle, Indiana. . . . Sister McKee, Asherville (Kans.), commends Ed Uland's recent lessons on the Colby broadcast over Station KXXX. . . . The church at Fulton (Mo.) meets at the home of Roy Jennings, 508a Court Street. . . . There were 29 persons from four states who took part in the four hour service at Saint Louis (5344 Lillian Ave.) on New Year's Eve. A total of 145 remained until the midnight hour. . . . Fred Killebrew reports the work progressing at Senath (Mo.).

. . . Mrs. Sam G. Osborne prays that every member will read the article, "Religious Misers," at least twice. . . . Russell Phelps, Nevada (Mo.), says our "Modern Parable" was very good. . . . F. A. Riley, Bicknell (Ind.), states, "I do not wish to miss an issue as I heartily concur in the Bible interpretation you are giving us in the MESSENGER. . . . J. Ed Uland reports brethren from 3 states and ten congregations at the meeting on New Year's Eve at Beloit (Kans.). . . . Roy Harris says there was a full house at Carrollton (Mo.) on the same night. . . . Dave Covington says that the Bible study with L. C. Roberts at Anderson (Ind.) was a good one. . . . Guy Gastineau announces that Harold Ottwell will hold a meeting at Ellington (Mo.) next fall. . . . Ellis Rotan says that Loyd Riggins was with the National City (Calif.) church for 10 days starting January 5. Two have recently been restored there. . . . Brethren in the east desire to have all who can attend a three-day meeting from May 28 through May 30, to be held at Shippensburg, Pennsylvania. Bro. Ellis Crum, Jr., announces a program of interesting gospel features. For details you may reach him at 167 Fox Street, Bridgeport, Connecticut. Take your Memorial Day vacation in the eastern part of the United States this year and go. . . . The church at Meriden (Conn.) is meeting in the YWCA building. Due to about 15 hours of employment, daily in the Bible study and other spiritual activities the editor has been unable to reply to several hundred letters crossing the desk this month. We are sorry, but know you'll understand. . . . Marvin Mayden reports the church at Wakenda (Mo.) as growing in strength every week, for which we join in praise to God. . . . Arnold Hintz reports a good meeting in the home of Floyd Fleming at Spokane (Wash.) as brethren ushered in the New Year with praise to God. . . . Maud Hill, Blackwater (Mo.), enjoyed the modern parable in last month's paper. . . . Mrs. John Bilyeu reports 5 added in the meeting at Iberia (Mo.) held by Fred Killebrew. . . . J. F. Bosher, Chesapeake (W. Va.), thinks the paper is fine and would not do without it. . . . Edward Albright spoke at Bridgeport (Conn.) on January 30. . . . Allen Boyts reports the death of Sister Dora Aven at Nixa, Missouri. . . . Louis Martin reports good support of the Iberia (Mo.) meeting by Mount View and Etterville churches. . . . Ed Uland says the MISSION MESSENGER is constantly improving. Thanks! . . . Since last report Nannie Samuell and Edna Shearer have contributed to sending copies of "A Clean Church" abroad. . . . Albert Deister reports that Robert Brumback will labor at Topeka (Kans.) in March.