

MISSION MESSENGER

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DO NOT APOLOGIZE

By KENNETH MORGAN

It is refreshing to hear a certain brother in our congregation introduce his brief pointed talks. He always says something like this, "I believe that you'll find what I have to say interesting and profitable."

It is refreshing because there are so many who take an apologetic attitude in introducing their remarks. One will say, "Well, I haven't prepared anything in particular to talk on this morning, but . . ." Another will say, "I'm not much of a speaker, and there are others much more qualified than I, but . . ." Nothing could so quickly kill the effect of anything the person is about to say than such an introduction. It is as if he would say, "I'm up here, but I can do nothing but pass the time. It isn't worth your while to listen to me. You may as well turn your thoughts on some plans you have in mind, or just relax and look around, or perhaps catch up on lost sleep."

One appreciates a person who steps confidently before the church and says with feeling, "I've *chosen* to speak to you today on such a subject." Or who says, "I invite your close attention to this lesson, for I believe the church (or people) need to consider these things."

If a man is not convinced that what he is to say is important, he has no claim on the attention of any of his audience. But he surely feels he has something worthwhile to say, else he would not consent to go before the audience. And if he does feel that he has something important to say, he should not deliberately dismiss his audience before he has even engaged his subject.

It is good to hear a speaker immediately claim the attention of his audience and confidently launch his remarks, saying, "I have something that I believe to be worth your while, I invite your attention."

Of course, one must have something to say! He must believe what he is about to say. He must believe that there are people present who need to hear what he is about to say. And he must have made preparation. He must have ascertained facts, found sustaining references, created illustrations, and organized these for effective presentation.

A person need not have *much* to say. But he should limit himself to what he has. He should speak only as long as he needs to, to say what he has to say. A person who has something to say, and who makes it his practice to say only that, will soon have an

appreciative audience to listen to all his remarks whenever he is called on to speak.

You need not fear that you have nothing worthwhile to say. How many times I've said to someone in private conversation, "I wish you'd say that, with the same conviction, before the church." Original thinking by any person will produce worthwhile thoughts that never occurred to others, and when he clothes these thoughts in his own words, no matter how homely his manner of expression, he can stimulate others to study and meditate. A wealth of material lies all about us—whether our thoughts be suggested by the unusual goodness of someone, or the negligence of someone, or the hypoc-

risy of someone, or perhaps it is a story or a poem or an editorial opinion in current literature, or again a passage of Scripture that some incident or remark brought to mind. Whatever the source of inspiration, if we have found the Lord's teaching on how we ought to conduct ourselves in given circumstances, if we can exhort and inspire others to come with us and follow this teaching, we have something worthwhile to say. Many a noble soul has dedicated his entire life to the propagation of this teaching. It is worth the while of your audience, to hear your short exhortation.

So, let's have no more apologies to offset the profit and the effect of our exhortations. Let's *claim* the attention of our audiences. Let's speak with a conviction of the importance of our remarks. Thus will we truly edify the church.

A CHALLENGE TO YOUR FAITH

By ELLIS CRUM, JR.

Trying to find a brother in Christ who will make a sacrifice in this age is about as hard a task as Diogenes had in his search for an honest man. Looking for one who will *willingly* make a sacrifice is enough to cause you to want to blow out your lantern! Paul speaks of presenting our bodies "a living sacrifice," yet many are startled when you mention they should sacrifice even time, talent and means for furtherance of the gospel. They seem to think they are the sole owners of their bodies and can do with them as they please. They act as if all their pay check was theirs and forget that God had a part in blessing the fruitful harvest with rain and sunshine, and that every good gift and every perfect gift comes down from above!

We have many who are willing to make the initial sacrifice; there were 309,551 professed members of the church of Christ in the United States according to the last census. This figure includes all of the "so-called" churches of Christ, those who are willing to make a complete sacrifice and render wholehearted devotion, those who wish to compromise and establish human organizations to do the work of the church, and those who are extremists. Nevertheless, the fact remains that some of these compromisers and erring ones are willing to make a greater personal sacrifice to promote their cause than some of us who have the truth.

How do these erring brethren go about building up the work in difficult sections? The answer is, they are willing to sacrifice. In the nation's largest city there are six workers (men and women) who have moved there and obtained jobs so they could work with the church. Besides these, there are thirteen others engaging in a full time visitation program being supported by southern congregations, parents and friends. Have these people gone into this section because it was an easy field, and there were large congregations? Indeed not! In 1936 there were seven so-called churches of Christ in New York state with a combined membership of 206. That's less than thirty per congregation.

For some time these erring disciples have been sending workers into this field. Now, twelve years later, they have doubled the number of congregations in the Empire State. At one place the members made their own concrete blocks and did most of the construction work on their meeting house. Who among our brethren would be willing to do this? I know of some places where the members will do needed work on the meeting house, then turn around and bill the church for their work. What kind of a sacrifice is that?

In a small town in northern Indiana the digressives are supporting workers. One sister from the south, hearing of the possibilities of the work there, quit her position,

moved with her son to that city, obtained work so as not to burden the church, all because she knew the meaning of the word sacrifice and had *their* cause at heart? Where are our brethren who would leave the old home town, their friends, property and good position, just to build up the work of the Lord? Place me in touch with any whom you may know, for there are many places in the east where brethren could get jobs and be of real service to Christ.

The early Christians were interested in other localities. They did not have the modern attitude that if a congregation pays for preaching it should hear it. Such selfishness! The congregation at Anderson, Indiana, should be highly commended for their interest in the cause in other places. Let's pray that other congregations may become interested in strengthening weak points.

Some brethren will consider making a

sacrifice if there is a chance of getting publicity. They seem to like to hear their names read off as one who gave to this or that work. If brethren do not love the Lord enough to support a good work without letting the right hand know what the left does, they are as hypocritical scribes and Pharisees who did all their good works "to be seen of men." "Verily, I say unto you, they have their reward."

Sometimes brethren make a financial sacrifice to support a worthy cause only when high pressured into it. They do not want to let another brother outdo them; therefore, they dig a little deeper into their pockets. This kind of giving is not pleasing unto the Lord. He loves a "cheerful giver." Let us kindle a new spirit of willingness to sacrifice time, talent and means at our disposal, that we may aid in the proclamation of the great and good glad tidings. Let us not give grudgingly or of necessity.

WOMEN'S WORK IN THE CHURCH

A REPLY TO BRO. C. J. BEIDEL

By L. C. ROBERTS

I have read the article of our esteemed Brother Beidel (January issue) several times and have decided that in defense of our dear sisters in Christ it demands some reply.

Certainly God did not create woman to deceive man and one of the first items in the record shows that though Eve was deceived, *she did not deceive* Adam. "And Adam was not deceived, but the woman being deceived was in the transgression" (1 Timothy 2: 14). Where does the "record show" that she has deceived him "along the pathway of life"? And why is our brother persuaded "she will continue to do so while time lasts"?

I wish to notice the example given from Revelation 2: 20. He says, "Regardless of what she (Jezebel) taught, this practice was against the church at Thyatira . . ." This is an assumption without proof. It is true she deceived the church at Thyatira: first, into believing she was a prophetess; second, into believing a false doctrine. This doctrine caused them "to commit fornication, and to eat things sacrificed unto idols." Exactly the same things were done by the church at Pergamos, and constituted the "doctrine of Balaam" (Rev. 2: 14). It was not the sex of the person who taught, but the thing taught, which brought the anathema of God upon both congregations. This was still in the days of spiritual gifts, before the completion of the New Testament and at a time when there were prophetesses (Acts 21: 8, 9).

But all of this has little to do with the work of women in the church today, which our brother does not touch except by impli-

cation. The sisters, I agree, certainly have a responsibility outside the public services of the assembly. So do the brethren. Thus this does not argue that women do not have both a privilege and responsibility in the public service of the church.

By MELVIN SHORT, Des Moines, Iowa

Some of the faults we so lustily condemn in the denominations are prevalent in a degree in the church of Christ today. Many teachers stress part of Galatians 3: 28 and skim swiftly over another portion of the same verse. The same God who said, "There is neither Jew nor Greek, there is neither bond nor free," said also, "there is neither male nor female." He went on to say that in Christ Jesus we are all one. Paul thus said in effect that there is no more difference between male and female in Christ Jesus than there is between Jew and Greek, or between bond and free.

We know that women in the early days held the position of inspired teachers. Acts 21: 9 tells us Philip had four virgin daughters who prophesied. We are not left in the dark concerning New Testament prophecy. Paul says, "He that prophesieth speaketh unto men to edification, and exhortation and comfort" (1 Cor. 14: 3). We may safely say that these four daughters of Philip did just that. The Word tells us that we "are built upon the foundation of the apostles and prophets" (Eph. 2: 20). Reasoning from the teaching of this verse, we can see clearly that women formed part of the foundation of the church in apostolic days.

Having seen the rule of God on the "place of women" in the church, we can say there is no exception to that rule but the one God

has given. Women cannot hold authority over men. God tells why he made this exception. In 1 Timothy 2: 14 we learn that Adam sinned, knowing better, but the woman was deceived. Remember that most of the men who take part in the edification hold absolutely no authority. They act only under direction of the elders. Most congregations now do not have "mutual" edification, but only "male" edification, and that by but a small percentage of the men.

It is sometimes objected that Paul told the women to "learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence" (1 Tim. 2: 12). Yet the same apostle tells women to take part in some phases of teaching (Col. 3: 16). In singing we "teach and admonish one another." So the sisters could not even sing. No one can scripturally reason that women are not to teach men, for Priscilla had much to do with teaching the evangelist Apollos, as did her husband (Acts 18: 26). Notice the "silence" Paul commanded women to keep. Paul also instructed men to keep silence (2 Thess. 3: 12). "We command and exhort by our Lord Jesus Christ, that with quietness they work . . . etc." Paul used identically the same word to enjoin *quietness* upon the men as he does *silence* upon the women. If neither of the sexes can say anything, what kind of meetings shall we have? But the word the apostle uses is "descriptive of the life of one who . . . does not officiously meddle with the affairs of others" (Thayer). Thus also, the wives of inspired men were told to "keep silence" (1 Cor. 14: 34).

We do not want to bind a "law" upon members of the church which the Lord has not given. Let us permit EVERY member to occupy the position the Lord allowed in the days when the apostles were still with the saints on earth. Let us not accept an unlawful boundary for part of our members which has become a "tradition" among us. Remember that one of the reasons the Jewish people rejected Jesus was that they were so bound up in their traditions that they were not "easily entreated" (Matthew 15: 6). We condemn others who accept a doctrine because their fathers did so. Let us not be guilty of the same! Let us have open and searching minds and when we comprehend scriptural teaching formerly vague and obscure to us, let us accept it and practice it, else we shall not hear "well done!"

(This concludes the forum on this topic. No more papers on the subject will be accepted. A new forum on "Christian Marriage" starts in the next issue.)

WARRENSBURG AID

Virgil Atwell reports the following received to apply on the note for the meeting house at Warrensburg, Missouri: Mrs. Roy Chinn, Hale, Mo., \$2; S. G. Bucher, New Florence, Mo., \$6.50; V. M. Foltz, Hale, Mo., \$6.50; Hale Church, \$25; Wakenda, \$15.

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

Luke 23: 12

The usual interpretation placed on this passage is that Pilate and Herod were willing to drop their personal differences in order to unite against Christ. Then the case is made a basis for comparison to actions of religious rivals today. There have been numerous instances where a Gospel preacher would be engaged in a successful series of meetings that bade fair to convert a number of those in the fog of false doctrine, and thus inroads would be made into the ranks of sectarianism. The denominational bodies, formerly in heated rivalry against each other, would now drop their differences and start a "union meeting" to counteract the other meeting. It would then be said that it was another case of Pilate and Herod uniting against a common foe.



The statement of the actions in the denominational world might be true as to facts, but it is no parallel to that of Pilate and Herod. They did not unite because of their common enmity against Christ, for neither of them had any such a feeling. Pilate had shown all through that he personally would gladly have released Jesus. And verse 15 shows that Herod also was friendly toward him. But verse 8 says Herod wanted to see this Jesus about whom he no doubt had heard much. Then, notwithstanding their political feud, Pilate granted Herod the courtesy of a personal interview with his noted prisoner. It was this judicial recognition that broke down the long-standing enmity between them. We should learn an important lesson from this circumstance. We may often overcome bitter personal alienation by a little act of courtesy that would not call for any compromise of principle, but only a surrender of stubbornness and a display of genuine humility. Let us think on these things.

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

A Wonderful Lubricant

The *New York Times* the other day carried an intriguing report that researchers have perfected a wonderful new lubricant which will outlast the machine in which it is used. As anyone who drives an automobile knows, such a development would be a great blessing. In this machine age it would be a very valuable product.

Human beings, no less than machines, are handicapped by friction and require some sort of lubricant in order to work together smoothly. This lubricant is the quality called *courtesy*. Courtesy has been known for a long time, but apparently there has never been enough of it to go around. Like the newly discovered mechanical lubricant, it will outlast the individual who uses it—at least as far as this world is concerned. We remember Abraham Lincoln, for example, as a man of un-failing courtesy.

Christians have need of courtesy as much as anyone. Indeed, disciples of Christ should be the foremost practitioners of it, for courtesy, it seems to me, is simply one

of the elements of charity. It is a badge of humility and Christian love, readily recognized by saint or sinner.

Outside the body of Christ, men and women may avoid one another if they wish. Christians cannot. They are drawn together in the most intimate relationship, that of the family of God, as brothers and sisters in Christ. It would be strange if frictions did not develop. They do! The cure for most of them is mere courtesy.

"Be courteous" is a specific command of the New Testament (1 Peter 3: 8) and in the same breath the apostle tells us to "love as brethren." The two things are not precisely the same. There are many human families whose members have ample love for each other, but lack sufficient courtesy. Familiarity breeds contempt. So it is in the spiritual family. We take pains to be courteous to strangers, which is well; but sometimes we are downright rude to our brethren, which is odd, to say the least. We love them, but we haven't time to treat them as courteously as we do the mailman.

I don't know how soon the wonderful new lubricant for our cars will be on the market; but I suggest we all try using more of this wonderful old lubricant that makes living together so much easier—common courtesy. The more you use it the better it works. Try some, today!

SAVED BY GRACE

By W. G. ROBERTS

The Baptist Church teaches that you cannot fall from grace! They say if you are once in grace you cannot get out, and if you do sin, it is not the inner man but the body which does so, and the body pays the penalty in death and is redeemed at the resurrection, and the inner man never sins after you come into God's grace. Jesus being a better authority than Baptist preachers, we will hear him: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are things which defile a man" (Matt. 15: 18-20). If Jesus told the truth, the Baptist church is wrong. The latter get most everything in religion wrong and contradict the Bible. Jesus names some of the worst of crimes and says they come from within. He does not leave the impression that it is merely the outer man which is guilty.



Since the doctrine that we are saved by *grace only* is closely connected with the above, let us examine it. What is grace? The sectarian position is that it is "a direct impact on the heart independent of the gospel." What saith the Bible? "I have written briefly, exhorting and testifying that this is the TRUE GRACE OF GOD wherein ye stand." If we can find out what it is in which Christians stand, we'll have identified the *true grace*. In 1 Corinthians 15: 1, 2, Paul says, "Moreover, brethren, I declare unto you the *gospel* which I preached unto you and wherein ye stand, by which also ye

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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.

are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." Paul says we stand in the gospel; Peter says we stand in the true grace of God, so the gospel is the true grace of God, and not a direct impact on the heart independent of the gospel. We are saved by the gospel, so are saved by grace. The word *grace* means "favor." God has favored us with the gospel and by this favor (grace) we are saved if we stand in it until death.

This grace was given unconditionally but it makes the plan of salvation conditional, for we have to *stand in it*, which implies an effort or action upon our part. The Baptist church teaches we are saved by faith only. But faith is a condition and a work. If a man can be saved unconditionally he can be saved without faith, for faith is a condition. It is something to do. The devils had faith,

enough to make them tremble even, but they were still devils (James 2: 19). If faith only will save, the devils will get to heaven, for they have faith only.

Repentance is another condition in salvation, so if a person is saved by grace independently, he is saved without repenting. But repentance is a condition (work) in salvation. In Matthew 12: 41, we read, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas." What is called "repented" here is called "works" in Jonah 3: 10, so if a man can be saved by grace alone or by faith alone, he can be saved without ever repenting, for it is a work. But the Bible teaches we are saved by grace, faith and repentance, and we cannot be saved by either of them alone.

hope of this world, depends upon us for circulation.

The mystery of the gospel hidden for ages, which the prophets desired to know and the angels to look into, was made known to the apostles by the Holy Spirit and by them transmitted to the whole world in less than forty years. Today that gospel remains a mystery to multitudes because God's people refuse to bestir, train and equip themselves to take it to humanity. The rebellious spirit of the people of God must be broken and plowed up before we can produce the fruits unto righteousness which he demands of us.

God's Word has the power to save! But without *labor* there is no reward. Unless we sow the seed we can expect no harvest. God can use only that which is broken. We must be pierced through with the sword of the Spirit, severed from the ties of sin, broken in heart and humbled before we can win the victory for Jesus.

Gideon won his victory over the Midianites only after the earthen vessels were broken, thus permitting the light to shine out!

Before Christ could save the world it was necessary that he be broken (1 Cor. 11: 24). He in turn broke down the middle wall of partition that we might have fellowship. Now it remains for us to break up the fallow ground of our hearts, plow under and destroy the weeds of envy and jealousy and the cruel briars of malice and hatred, and sow the seed of the kingdom. Otherwise the mystery of the gospel will remain a mystery to the multitudes of this world.

"BETTER THAN RUBIES"

We present this month the first of a series of columns under the above title and written by Nell Maynard, of Brookport, Illinois. Sister Maynard, who is editor of the Brookport *Independent*, is a graduate of the local high school and the Chicago Business College. She also attended Southern Illinois University. Her journalistic achievements include work on the *Artison* magazine (Chicago), stories and poems in *Interlude* magazine and other journals. Two of her poems have also been included in anthologies. She is the wife of S. Y. Maynard.

MARRIAGE FORUM

In our next issue we begin a forum on the subject of "Christian Marriage." We have asked ten preachers of the gospel to give their views on these questions: (1) Is it a sin for a Christian contracting marriage the first time to marry a non-member? (2) Is it a sin for a Christian whose first companion dies to marry a non-member? This will make a timely discussion. More members ought to have it and read it. Please tell all you can about the matter and send in every subscription you can get. That way all can start with the first coverage of the topic.

THE REWARD OF COVETOUSNESS

By WILLIAM HORROCKS, Windsor, Canada

"Whence camest thou?" This was the question of Elisha to his servant Gehazi (2 Kings 5: 25). Naaman the Syrian had come to the prophet to be healed of leprosy. He had brought with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment, not knowing that God gives his blessings without charge. But when Elisha had commanded Naaman, and he obeyed and was cured, the sight of so much wealth brought a covetous thought into the heart of Gehazi, the servant of Elisha, who said, "Behold my master hath spared Naaman, this Syrian, in not receiving at his hands that which he brought, but as the Lord liveth I will run after him and take somewhat of him."

Gehazi ran after Naaman, who asked as he approached, "Is all well?" And he said, "All is well, my master hath sent me saying, Behold, even now there be come to me from Mount Ephraim two young men, the sons of the prophets. Give them, I pray thee, a talent of silver, and two changes of garments." Naaman pressed him to take two talents, and bound them in two bags, placing them on two of his servants, who bore them to the tower. Here Gehazi took them from their hands, and bestowed them in the house and let the men go.

Then Gehazi went in and stood before his master, who asked him the question with which we introduced this. Gehazi replied, "Thy servant went no whither." Elisha replied, "Went not my heart with thee, when the man turned again from the chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?"

Elisha declared that the leprosy of Naaman would be the heritage of Gehazi, who

went out from his presence as leprous as snow. Because of his violation of the tenth commandment, "Thou shalt not covet," Gehazi was led to violate the command against lying. His first lie to Naaman was, "My master hath sent me." This was quickly followed with another, "There be come two young men of the sons of the prophets." Now Gehazi had two lies to his credit, two talents of silver, two changes of garments, and two servants to carry them.

Soon he has something else—leprosy, the reward of covetousness! Let us learn a lesson from this. Jesus said, "But God knoweth your hearts" (Luke 16: 15). Paul says, "Let your conversation be without covetousness and be content with such things as ye have." The leprosy of sin will cling to us if we neglect these solemn facts.

BROKEN THINGS

By BORDEN V. HIGGINBOTHAM

"For thus saith the Lord, to the men of Judah and Jerusalem, break up your fallow ground, and sow not among thorns" (Jeremiah 4: 3).

This message the prophet was commissioned to bring to Israel. God's people were not willing to bestir themselves; they had longed for ease and comfort and permitted their opportunities and blessings to remain unworked and undeveloped. The Lord compared the nation to fallow ground, which is ground that is untended, permitted to lie idle and to bring forth briars and weeds.

God's people are that way today. Opportunities are permitted to remain undeveloped. Hidden resources and abundance of talent lie dormant in the fallow ground. Brethren are at ease in Zion and do not wish to be disturbed. Yet the gospel, the

Better than Rubies By NELL MAYNARD

And the Truth Shall Make You Free

God, in his infinite wisdom, sent the Word to his people, first by his Son Jesus. And Jesus, knowing that his time upon earth was limited, imparted this word to men and commissioned them to go into all the world and preach it. So then, as Paul so aptly tells us, we have this treasure in earthen vessels.



The Word was first spoken in Hebrew and Greek, and was written down in these languages. The need for translations was soon felt, for it was evident that without translation into other languages, all those without an extensive education would be deprived of the glad news.

William Tyndale was among the first to be aroused to the need of the Bible being translated into all living languages, and especially into the English tongue. He made his translation in 1525, directly from the Greek. In 1535, Miles Coverdale put forth

the first complete Bible printed in English.

In 1604 King James approved a plan to revise what was then known as the Bishops' Bible. The revision was made by the best Hebrew and Greek scholars of the English universities and published in 1611. This was the *Third* Authorized English Bible. The fourth Authorized Version was published in 1885, the American Standard in 1901 and the Revised Standard Version of the New Testament in 1946.

Many people mistakenly think that it is unsafe to trust any but the King James Version of the Bible. Their aim, I believe, is to adhere to the truth and that is good, but let us not cling to darkness and superstition and blind ourselves to the true Word, for it is His Word that must be held inviolate. I have found no place in the Bible where He said that the King of England, about 1600 years after the death of God's Son, would give us the only translation of His Word by which we could be saved. If so, what chance had the people from Pentecost down to the year 1611? I do not believe they were lost simply because they did not have the King James Version.

OUR DUTY TOWARD THE JEWS

By EMERY M. SMITH

"Then answered all the people and said, 'His blood be upon us and our children forever'" (Matt. 27: 25).

From the moment these words were spoken until the present, the history of the Jews has been very dark. They have suffered persecution as individuals and as a people, and have been killed by the thousands. The present generation is well acquainted with this history, for much of it has transpired in our day. This article, however, is not for the purpose of revealing Jewish history, but to call attention to the great event which will blot out the Jewish past, an event which I believe is, in the mind of God, now present. I humbly believe the church should view it in the same sense in order that the black past may be overcome in a glorious present.



Paul writes of this event in Romans 11: 25, 26. It is of great moment, for the children of those who so readily placed the

blood of the crucified Savior upon them will accept that same Savior unto salvation. I do not understand that the Jews will be saved by some miraculous act of God, or by a season of terror and persecution, but they will be saved according to the divine plan, and in orderly sequence when the "full number of the Gentiles be come in."

My humble belief that the church should view this salvation of the Jews in the present tense is based upon two Pauline statements, one to the Ephesians (3: 10) "that the church is to make known the manifold wisdom of God"; and the other to Timothy, that the church is "the pillar and ground of the truth." Christ is our peace. He has made both Jew and Gentile one by removing the wall of hostility, reconciling both unto God in One Body. These facts or truths must be made known to the Jews. That must be done by the church!

Is the church delaying the momentous occasion when the Jews will accept Christ? Are we putting forth a concerted effort to bring the gospel unto these our neighbors? Why is it that we have segregated the Jews? Is it because we are waiting for another generation which will be stronger in the

faith, and more loyal to the King of kings?

We are diligent in tearing down the false doctrines of sectarianism, and such is right upon our part, but can we longer justify ourselves in permitting the Jews to remain in ignorance of the Christ whom we preach? Can we refuse longer to take them the Word of Life? Certainly to carry the Word to them will require much study and great preparation upon our part. Let us make that preparation and see the whitened fields about us.

So They Say!!

The book "A Clean Church" is excellent. It will be of real value to the brotherhood. It is logical, plain, practical, and above all, in harmony with the scriptures. Every preacher, young or old, should carry one in his brief case.—*Robert Sankey, California.*

It is a great work and I think will do a lot of good.—*William Hensley, Indiana.*

It is a valuable book which every Christian should have to read and re-read occasionally for I appreciated every paragraph.—*Nathan Ridgway, Indiana.*

We have given this book careful reading and feel that we can heartily recommend it. The author has rendered the church a distinct service with this volume.—*Editor of Gospel Herald, Radville, Saskatchewan, Can.*

A wide distribution of this practical book would show a salutary effect upon the church, and everyone who looks ahead to the welfare of the church of tomorrow will welcome its publication as a rare occasion, and hasten to aid this distribution.—*Kenneth Morgan in Western States News, Klamath Falls, Oregon.*

It is so readable that anyone can understand it. The teaching is in line with the New Testament. Your definition of discipline is very clear and should be a great help to those who read the book, and I believe every Christian should read it.—*J. A. Freed, Topeka, Kansas.*

The most practical volume I ever read.—*Winford Lee, Iowa.*

It is something that has been needed through all the years.—*Wm. M. Sidwell, Montana.*

A NEW TRACT

"You Have a Right to Know" is the title of a very excellent and well arranged tract on our plea. You may secure these at cost from the compiler, William Hensley, 1704 Plum Street, New Castle, Indiana. Write him for a sample. We're glad to recommend the folder.

If you have not sent for your copy of the book "A Clean Church" written by W. Carl Ketcherside, then send your order today. The cost is \$1.72 per copy or three for \$5. Mail all orders to this office without delay. Yours is waiting for you!

THE BRITISH SCENE

Recently I received a letter containing the following. It came from our Brother Borden Higginbotham of Anderson, Indiana. Read it carefully.

"Last night three of us went to hear C. E. McGaughey speak at the Irvington Street Church of Christ, in Indianapolis. Our reason for going was to listen to his explanation of the British work and worship. He said some things which cause us concern. As we all know, Brother McGaughey has been engaged for years as the 'located minister' for some of the larger churches in this country. It was hard for us to feature how he could find a great welcome amongst those who stand against such a theory.

"However, he began his speech by saying that the cause over there was not nearly as strong as over here, due to the fact they had but six full time preachers in the field when he arrived there, since which time two more have been persuaded to enter, now making a total of eight. He listed their weak points first, declaring that these things were of great hindrance. In his enumeration he said, 'They rely too much on mutual ministry and do not believe in full time preachers. Bro. A and Bro. B and Bro. C must all have their turn. This may be good for those brethren, but not for the congregation, for these men who are not prepared and trained fail to impress the visitors, so the mutual ministry is the greatest hindrance to the work there. I would head the list with this one.'

"As to their morning worship with the close communion feature, he informed the audience that he had insisted on them changing their method and that some of them now see it. The British brethren were told, 'We invite people in and preach sermons to them about saving their souls and let them observe us taking the Lord's Supper.' He predicted that in a few years they would do better, and that so far they have only been keeping house for the Lord.

"The British brethren have not been taught to give, but the speaker said he was able to give some teaching on this which helped a lot, especially in one congregation, and he named a place called Scholes, Wigan, which had written to him that they had increased their contribution, until they are now able to employ a *full time preacher*. He said our best way to help them is to bring some of their young men over here, educate and send them back to preach for them, and declared he had taken the liberty of inviting one who would arrive on January 24, and will be properly schooled and trained at one of our colleges, probably David Lipscomb.

"Since this conveys a different impression than the one you left with some of us we feel that you should make a statement in the paper which will help us to grasp and understand the picture more perfectly."

REPLY TO THE FOREGOING

Time plays freakish tricks! A number of years ago the brethren in Great Britain were being disturbed by debates over the "American way." Perhaps in justifiable recompense we now must enter the lists on the subject of the "British way." Personally, I am interested only in one way, the way of the Lord! In those places where I have found it, I shall defend it; in those places where I have not, I am seeking it! God does not have one system for America and another for England. The King of kings has but one body and one Spirit, and has issued but one law to govern on both sides of the Atlantic.

What I say herein is without any personal rancor toward Bro. McGaughey. Although we have not been in fellowship, I have met him personally. He is a man of high moral character, a gentleman and a scholar. I am certain that he will not want his views so publicly proclaimed to be passed by without examination, and what I say in this regard I trust that he will be sincere in studying.

Bro. McGaughey is associated with a segment of the restoration movement, designated by us, for lack of a better word, the "college brethren," due to their defense of other organizations than the church to prepare preachers and other workers for the Lord. These churches believe in the "one-man minister" system, and in front of the church building where Bro. McGaughey was preaching when I first met him was the sign proclaiming "Church of Christ—C. E. McGaughey, Minister." I am opposed to that system, first, middle and last. I do not believe that it is a *method* of doing God's will, but I believe that it is contrary to that will. It defeats the very system for which Jesus died, seeing that he gave his life to establish a "priesthood of all believers."

I believe that the Bible teaches mutual ministry. I believe that it is wrong for a congregation having scriptural pastors (elders) to hire one man to preach Lord's Day morning and night, year in and year out. I believe that the speaker's platform should be open to every faithful brother, according to his ability to edify. Brother McGaughey and those who stand with him think that is a tradition of man. I think it is the plan of God. There we must join battle.

The mutual ministry is not the greatest hindrance to the work in Great Britain. It is true that the method in which it is carried out (or not carried out) may have hindered, but that is not the fault of the plan as given by the Lord. However, with all of the faults manifested by the brethren overseas in carrying on mutual ministry, I want to state that it is my sincere, honest and candid conviction that it has been the *greatest aid* in keeping the churches from drifting into the same sectarianism which char-

acterizes the congregations with which our critical friend labors in this country.

All of the churches in this country with which Brother McGaughey has been associated and all with which I have labored have practiced open communion as it is viewed by our English brethren. Both groups over here have had that custom and both have defended it. I used to try and defend it! I was wrong then! I have recently been asked if I would be willing to drop the closed communion position. Brethren, I cannot drop a matter of firm conviction. I have read letters written by some (one an Indianapolis editor) in which I have been criticized and falsely accused. I have been called a traitor. But I want you to know, and I say it regardless of the consequences, that I believe the Lord's table is for the Lord's people in the Lord's house on the Lord's Day, and it is their duty to guard this blessing and privilege.

I do not believe that any of the churches in Great Britain have been changed on that matter. It may be that some of the less settled and grounded ones may have been enticed into turning the worship of the One Body into a gospel meeting, and that they are now looking for big results in numerical gain, at the sacrifice of spiritual values in worship. I do not know, but I do know one thing, that the early church did not assemble for a *sermon* when they assembled to break bread. I am not going to become a hobbyist on that matter, but we have utterly missed the purpose, spirit and design of the New Testament church in its Lord's Day gathering, and until we restore those things, we'll not be back to Jerusalem.

Do not be misled by the expression "full time preacher." Over here that means "a minister" for the local church, hired to prepare a couple of sermons for the Lord's Day, to teach a midweek meeting, visit the hospitals, cheer the sick, and look after the "executive work" of the church. A full time preacher in England is an evangelist who goes out and preaches the Word all of the time, devoting his full life to it, as contrasted with numerous other brethren who work in mills, shops, and factories and edify the church on the first day of the week. I do not believe that the church at Scholes, Wigan, has "hired a preacher" in the sense that term is used so freely over in this country. They are probably underwriting the support of a gospel proclaimer to go where he is needed and especially to weak and needy places.

I do not know if the brother who has been persuaded to come here to one of the colleges will do as others in the past have done, "sell his birthright for a mess of pottage." But I should like to call to his attention that there are those of us in the United States who stand against the one man ministry system, which is nothing but clericalism in a nice garb. He will find congregations here where no man's name is exalted

above that of other brethren. He will find places where every member is a minister of God, and where those who have the "gifts" or "talents" bestowed by God are permitted to use them for edification even though they have never been away to a theological seminary to take a course and be "properly schooled and trained." To be truthful, we believe that God only has one school to prepare scriptural ministers or saints, and that school is the one of which Jesus Christ is head, the evangelists are the recruiting agents, the elders are the local superintendents, and all Christians are scholars. If it cannot prepare one to serve acceptably and with godly fear, it will do us no good to depend upon a human institution.

Since this matter has been introduced, I may as well tell you, our readers, that we are going to do battle against the entrenched clergy system which has fastened like a leech upon the churches. We are going to fight for God's system of mutual ministry, and we have set our course for the future in that direction. God being our helper, we shall dedicate our time and energies to the task of uncovering and unveiling the growing tendency toward sectarianism, and we shall pursue the fight regardless of the consequences. If no one, either upon this side of the ocean or the other, stands with us, we shall still fight for truth while we can, and "if we perish, we perish." Meanwhile, I suggest to the American brethren not to become frantic and think that the British churches are all going to be swept into the errors of one man ministry and endorse the theological institutions and parochial schools invented by the clergy to perpetuate their influence.

EMERGENCY LOCATION

Fire having destroyed the K. of P. Hall in which the church met at National City, California, brethren are temporarily meeting in the home of Bro. Bradley, 108 Cedar St., Chula Vista, California. Visitors may contact the church at that address or through Ellis Rotan, 184 National Avenue, Chula Vista.

A Forgotten Scripture

By HERMAN O. ROSE

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10).

We frequently see brethren who are earnestly striving to live a righteous life, but who ignore one of the New Testament commandments. Such a one may excuse himself by saying, "Customs have changed and it will not work today," or perhaps he may say, "That is one thing I just cannot do." It is true that customs change, but God's Word does not. It is perfect and complete (James 1: 25). It is also true that God does not require impossibilities of us (1 Corin-

thians 10: 13). The trouble with a brother who does not do all God requires is that he is in a rut. A rut is just a grave with the ends knocked out. If you live in a rut, you are going to die in it. When you stand before the judge of all the earth, you will be so low down in your rut, that he will not consider you worthy of the salvation, promised only to the obedient (Hebrews 5: 9). Dear brother, crawl out of your rut. You cannot afford to ignore even one of the divine commandments.

If I Had the Time

By C. J. BEIDEL

One of Satan's most effective ways of defeating the cause of Christ is by the provision of alibis through which we ignore our responsibilities. And one of the most common of those alibis is the one, "I just do not have the time." Many of our brethren, falling under its insidious influence, are falling far short of the requirements of the Lord.

It is not at all uncommon to hear the sad lament, "I'd like to study the Bible and be able to do more for the church, but I just do not have the time. I have my vocation to follow, and I must keep pace with it outside of regular business hours, or I will never receive a promotion. I am an engineer, or a draftsman, and in order to keep abreast of new techniques, I must be constantly applying myself. There is no end to what I could do, and what I could accomplish for the church if I had the time, but I just cannot find the necessary leisure to work for God."

Some of those who make such statements become bitterly critical of the church. They wonder why it does not advance. They murmur because it has no great triumphs. It can never grow as long as the constituency of the congregations put so much emphasis on the things that pertain to this life only. The devil is smooth enough to hold us down by whispering, "You can do more when the time comes!" But time never looms up in your presence crying, "Here I am! Are you ready for me?"

It is a blessing that there have always been men and women who, in spite of all their temporal duties and occupations, have found time to study and prepare for the work of the church. To them we owe the perpetuity on earth of the worship of our Creator. But such men and women did not succeed by waiting for time. They became masters of time and not slaves of this life. They redeemed it while others were waiting for it.

The weakness of many congregations lies in a lack of proper discipline. Often this is due to lack of knowledge of God's system. Send \$1.72 today for a copy of the book "A Clean Church." It will help you to understand!

FROM NEW MEXICO

As I write this on February 26, I am nearing the close of the first week of a meeting at Farmington, New Mexico, in which I am being ably assisted by Brethren Roy Harris and A. C. Warren. Our task is made doubly pleasant in that it is providing an opportunity to renew a fellowship which was broken off some years ago. At that time, our Brother Warren, feeling that the rest of us were not willing to accept some of his strict ideas which tended toward extremism, broke away from the fellowship of the churches with which we labored and refused longer to work in conjunction with us. He has now seen the mistake that was made and has humbly and sincerely asked the brotherhood to forgive his attempts at coercion. In turn, we ask all of the saints to "confirm your love toward him." Here is a man who loves the Lord. He has proven that he is willing to spend and be spent for the Master. Let us use him freely and without reserve and hold up his hands among us to God's glory.

The congregation at Farmington is faithful. There are about 90 members and they own a well-located and modern meeting place without debt. There are many young people and they seem to know the Word of the Lord. Two have been immersed and four have acknowledged error in the first six nights of meeting. Others are almost persuaded. Roy is teaching two hours daily, Brother Warren is conducting a nightly Bible Drill and interest is excellent. We thank God for the fact that we can have this fellowship with the saints, and predict that Farmington will become a launching place for greater things in the future. We need all of the faithful churches and preachers we can get in this present restoration movement. Welcome Farmington! Welcome Brother Warren!

CHICAGO PLANS

The Carpenter Street church in Chicago, Illinois plans the purchase of a five room dwelling at 7110 South Champlain, possession to be secured May 1. The two front rooms will be converted into a meeting place for the saints, while an apartment will be made of the 3 rear rooms, to be occupied by Dick and Arlene Kerr. Dick will devote full time to evangelizing the metropolitan area. He appointed Norman Cunningham and Logan Walden as elders at Yale, Illinois on January 19, since which he has spoken and labored at Bloomington, Indiana, Chicago, Illinois and Bevington, Iowa. Due to a change of plans he has some time available this month and next. You may address him at 3101 East 14th Street, Des Moines 16, Iowa.

Don't forget the forum on "Christian Marriage" starting next month. Tell all of the brethren about it!

THIS and THAT from HERE and THERE

Don't forget the summer session of Bible study in Kansas City. Make plans to be there. . . . Lon Hasty, Oakland, California, says the paper is like a letter from home. . . . L. E. Ketcherside says the churches around Peoria (Ill.) have a new radio program there at 2:05 p. m. each Lord's Day. It's 1590 on the dial. . . . Winford Lee spent some time with the church at Topeka (Kans.) during the month just past. . . . We regret to chronicle the death of Brother McReynolds, Hale (Mo.). . . . A. W. Harvey held a two weeks meeting at Pomona (Calif.) starting January 23. . . . We congratulate Wilford and Mary Landes, Lyons (Ind.), on the birth of David Wilford, January 24. . . . We can furnish you an excellent Smith's Bible Dictionary for \$2.50. . . . E. M. Zerr started his Bible study at Compton (Calif.) on February 28. . . . Word has been received that Albert Winstanley, wife and baby, will arrive in this country on June 20. Congregations desiring a visit from this faithful preaching brother are urged to communicate with us at once. . . . E. M. Zerr spoke at Manchester, Avenue in the morning and Lillian Avenue (St. Louis) in the evening of February 6. . . . Arthur Freeman reports the church at Fulton (Mo.) getting along fine. . . . Hershel Ottwell tells us that the new congregation established at Springfield (Mo.) is making good progress. . . . Henry Boren is now enrolled in the Illinois State University. . . . L. C. Roberts conducted a study in the Roman letter at Jerseyville during the past month. . . . You can now obtain a copy of Canright's *Seventh Day Adventism Renounced* for \$3.00. Send us your order. . . . Tilden Lawson, New Castle (Ind.), baptized two on January 30, as a result of a home Bible study which he conducts regularly. . . . Bernell Weems began his Bible study at Denver (Colo.) on February 14. . . . O. L. Traxler, Arthur (Ill.), says, "Most people like to see who is writing or talking, so keep up to date, and put in the picture of the person having his or her say in the MISSION MESSENGER." . . . Bernell Weems reports a full program at Denver (Colo.) with Men's Development Class on Mondays; Officer Training Class on Tuesdays; Home Bible Studies on Wednesdays; Midweek Meetings on Thursdays; Ladies' Class on Fridays; Social Meeting on Saturdays. Members are collecting food for distribution to the needy while the sisters are sewing for those who require aid. The congregation plans on singing for shut-ins on the Lord's Day afternoons. . . . Miss Elma Esser, Blackwater, Missouri, has prepared some most interesting rhymes for children, to be used

in teaching hand exercises. Some have been set to music. Teachers of small children may write her for samples, and she will gladly give you the benefit of her assistance. . . . Vernon Hurst, Bristol, West Virginia, says that one of the hardest tasks in his life was to pull himself away from the Saint Louis Bible Study with its glorious fellowship. . . . Russell Phelps, Nevada (Mo.), is conducting a home Bible study on Tuesday nights. . . . Borden Higginbotham has been blessed in discovering a faithful group of brethren at Evansville (Ind.) and we pray for his efforts with these good servants of Christ. . . . C. R. Turner started his meeting at Speedway City, Indianapolis (Ind.), on February 6. . . . George Bradshaw, Peoria (Ill.), finds two faults with the paper: there isn't enough of it, and it does not come often enough. . . . Owen and Lovie Rookstool, Hickman-Mills (Mo.), say they enjoy reading every line of their copy. . . . Malcolm McCoy, Hepburn (Iowa), says he would not be without this helpful paper. Frank Dunbar, Nixa (Mo.), has been teaching a class for song leaders in the Springfield area. . . . We regret to chronicle the death of our aged Sister Duckworth, who passed away at Ava (Mo.) at the age of 91. . . . David Dougal immersed 5 in his effort at Dunfermline, Scotland. . . . Our Sister Hoggan of the Dunfermline congregation departed this life in Scotland. She was 64 years of age and faithful to the close of life's day. . . . Louise Powell tells us that C. R. Turner began a work of two weeks at Martinsville (Ind.) following his Indianapolis meeting. . . . Mrs. Ben Brady, Des Moines (Iowa), tells us her family enjoys the paper a great deal. . . . We have shed tears of gratitude and thanks at the good letters from Great Britain regarding the book, *A Clean Church*. Thank you, brethren! Anyone else in those countries desiring a copy will be mailed one without obligation upon request. This can be done because of the interest of some of your American brethren. . . . Thanks to Trueman Sterner, Franklin (Neb.), for aid in sending the MISSION MESSENGER to others. . . . We want to tip you off that we have purchased a number of Volume Two of Johnson's New Testament with Notes. These cover every verse from Romans through Revelation, with both King James and Revised Version. The cost is only \$3. . . . Edward Buttram conducted funeral services at West Plains (Mo.) for Brother White who departed this life February 9. . . . Fred Killebrew will be with the church at Springfield (Mo.) in March. . . . E. G. Johnson, Colton (Calif.), says he is interested in the articles in the MISSION MESSENGER. . . . C. J. Beidel, Ship-

pensburg (Penn.), notifies us of a special appeal to the churches to contribute to the support of a gospel preacher to work in that area, which is in need of such effort. He may be reached at 36 Cumberland Avenue, Shippensburg. . . . The brethren in Great Britain are considering the possibility of bringing out a new hymn book, a big task but an essential one. . . . The best gift for an older person is a large-type New Testament. Make someone happy by ordering one from us at \$1.75. . . . Mrs. John Gabauer, St. Joseph (Mo.), gives us the sad news that Bro. Chas. Wickam was forced to undergo amputation of his right foot. We record with regret also an amputation suffered by our Brother Morton of Ottawa (Kans.) . . . Jim Mabery conducted a week of Bible Study at Salem (Mo.) starting February 13. . . . Fred Killebrew conducted two weeks of home study at Salem earlier in the month. One acknowledged wrongs. He announces one immersion and one restoration at Senath (Mo.) this month. . . . Paul Ketcherside spoke at Section (Kansas) on February 20, and at Cottonwood Falls, February 27. . . . Winford Lee has the oversight of the work at Topeka (Kans.) where Robert Brumback will labor with the church from March 21 to April 15. . . . We regret to chronicle a serious operation sustained by Sister Noel, of Topeka, but happy she is on the road to recovery. . . . James W. Truitt reports work at Shelby, Old Scotland, Antioch and Gallatin, as well as at Excelsior Springs (Mo.) during the month past. . . . Dewey Lowe, Des Moines (Iowa), informs us that Leroy Munger has been granted credentials as an evangelist. He is laboring with the congregation at Bevington, Iowa, where a small group, rich in faith, is laboring for Christ. . . . L. C. Roberts starts a Bible study in the Old Testament at Dean Avenue (Des Moines) on March 13. . . . Philip Hintz has passed his C.P.A. examination in Portland (Ore.) and we send our congratulations. . . . Wilbur Storm reports Glendale (Ariz.) making progress. They have started a Ladies' Meeting, and have a Men's Development Class on Friday nights. . . . We are saddened by the death of our Brother R. M. Carley in Texas, January 25. The editor assisted in appointment of Percy Faenger and Clifton Mabery to the eldership at Bonne Terre (Mo.) with Alvin Gerstenschlager and Ray Gastineau being appointed as deacons at the same service. . . . Lloyd Riggins appointed Emmett Powers and Earl Coleman as elders at Stockton (Calif.) the first of February, after which he worked with the churches at Sacramento and Oakland. . . . Roy Harris began at Martinstown (Mo.) March 6.